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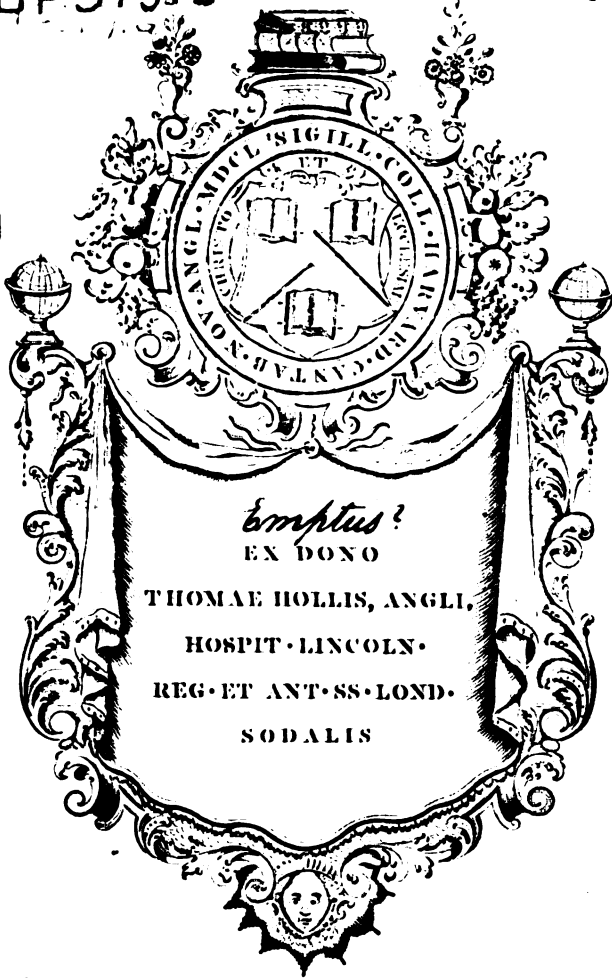
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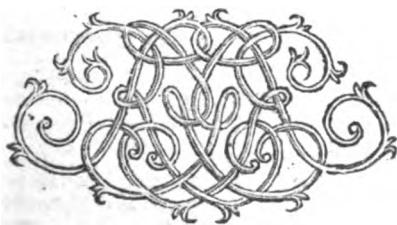
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# T A B L E

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THE

# THE MONTHLY REVIEW,

For JULY, 1775.



ART. I. *Gray's Poems, with Memoirs of his Life by Mason, continued.*  
See Review for May.

**I**NDOLENCE is an almost certain characteristic of genius, and irresolution is a natural effect of indolence. We wonder not, therefore, that Mr. Gray made many poetical essays and beginnings on subjects from which, either by accident or through a want of industry, he was afterwards diverted. Among these was a tragedy: the story, the death of Agrippina. The following scene, expressing her indignation at being ordered to remove from *Baia*, and to have her guards taken from her, shews us how capable Mr. Gray was of supporting the strongest characters, and leaves us to regret that he only *attempted* a tragedy. Aceronia, her confidant, thus addresses her:

Forgive your servant's fears, who sees the danger  
Which fierce resentment cannot fail to raise  
In haughty youth, and irritated power.

A G R I P P I N A.

And dost thou talk to me, to me, of danger,  
Of haughty youth, and irritated power,  
To her that gave it being, her that arm'd  
This painted Jove, and taught his novice hand  
To aim the forked bolt; while he stood trembling  
Scar'd at the sound, and dazzled with its brightness?

'Tis like, thou hast forgot, when yet a stranger  
To adoration, to the grateful steam  
Of flattery's incense, and obsequious vows  
From voluntary realms, a puny boy,  
Deck'd with no other lustre, than the blood  
Of Agrippina's race, he liv'd unknown  
To fame, or fortune; haply eyed at distance  
Some edileship, ambitious of the power  
To judge of weights, and measures; scarcely dar'd  
On expectation's strongest wing to soar

## Gray's Poems.

High as the consulate, that empty shade  
 Of long-forgotten liberty : When I  
 Oped his young eye to hear the blaze of greatness ;  
 Shew'd him, where empire tower'd, and bad him strike  
 The noble quarry. Gods ! then was the time  
 To shrink from danger ; fear might then have worn  
 The mask of prudence : but a heart like mine,  
 A heart that glows with the pure Julian fire,  
 If bright Ambition from her craggy seat  
 Display the radiant prize, will mount undaunted,  
 Gain the rough heights, and grasp the dangerous honour.

## A C E R O N I A.

Through various life I have pursued your steps,  
 Have seen your soul, and wonder'd at its daring :  
 Hence rise my fears. Nor am I yet to learn  
 How vast the debt of gratitude, which Nero  
 To such a mother owes ; the world, you gave him,  
 Suffices not to pay the obligation.

I well remember too (for I was present)  
 When in a secret and dead hour of night,  
 Due sacrifice perform'd with barb'rous rites  
 Of mutter'd charms, and solemn invocation,  
 You bad the Magi call the dreadful powers,  
 That read futurity, to know the fate  
 Impending o'er your son : Their answer was,  
 If the son reign, the mother perishes.  
 Perish (you cry'd) the mother ! reign the son !  
 He reigns, the rest is heav'n's ; who oft has bad,  
 Ev'n when its will seem'd wrote in lines of blood,  
 Th' unthought event disclose a whiter meaning.  
 Think too how oft in weak and sickly minds  
 The sweets of kindness lavishly indulg'd  
 Rankle to gall ; and benefits too great  
 To be repaid, sit heavy on the soul,  
 As unrequited wrongs. The willing homage  
 Of prostrate Rome, the senate's joint applause,  
 The riches of the earth, the train of pleasures,  
 That wait on youth, and arbitrary sway ;  
 These were your gift, and with them you bestow'd  
 The very power he has to be ungrateful.

## A G R I P P I N A.

Thus ever grave, and undisturb'd reflection  
 Pours its cool dictates in the madding ear  
 Of rage, and thinks to quench the fire it feels not.  
 Say'st thou I must be cautious, must be silent,  
 And tremble at the phantom I have rais'd ?  
 Carry to him thy timid counsels. He  
 Perchance may heed 'em : Tell him too, that one,  
 Who had such liberal power to give, may still  
 With equal power resume that gift, and raise  
 A tempest, that shall shake her own creation  
 To its original atoms—tell me ! say

This

This mighty Emperor, this dreaded Hero,  
Has he beheld the glittering front of war?  
Knows his soft ear the trumpeter's thrilling voice,  
And outcry of the battle? Have his limbs  
Sweat under iron harness? Is he not  
The silken son of dalliance, nurs'd in Ease  
And Pleasure's flowery lap?—Rubellius lives,  
And Sylla has his friends, though school'd by fear  
To bow the supple knee, and court the times  
With shows of fair obeisance; and a call,  
Like mine; might serve belike to wake pretensions  
Drowzier than theirs, who boast the genuine blood  
Of our imperial house.

A C E R O N I A.

Did I not wish to check this dangerous passion,  
I might remind my mistress that her nod  
Can rouse eight hardy legions, wont to stem  
With stubborn nerves the tide, and face the rigour  
Of bleak Germania's snows. Four, not less brave,  
That in Armenia quell the Parthian force  
Under the warlike Corbulo, by you  
Mark'd for their leader: These, by ties confirm'd,  
Of old respect and gratitude, are yours.  
Surely the Massians too, and those of Egypt,  
Have not forgot your fire: The eye of Rome  
And the Prætorian camp have long rever'd,  
With custom'd awe, the daughter, sister, wife,  
And mother of their Cæsars.

A G R I P P I N A.

Ha! by Juno,  
It bears a noble semblance. On this base  
My great revenge shall rise; or say we found  
The trump of liberty; there will not want,  
Even in the servile senate, ears to own  
Her spirit-stirring voice; Soranus there,  
And Cassius; Vetus too, and Thrasea,  
Minds of the antique cast, rough, stubborn souls,  
That struggle with the yoke. How shall the spark  
Unquenchable, that glows within their breasts,  
Blaze into freedom, when the idle herd  
(Slaves from the womb, created but to stare,  
And bellow in the Circus) yet will start,  
And shake 'em at the name of liberty,  
Stung by a senseless word, a vain tradition,  
As there were magic in it? wrinkled beldams  
Teach it their grandchildren, as somewhat rare  
That anciently appear'd, but when, extends  
Beyond their chronicle—oh! 'tis a cause  
To arm the hand of childhood, and rebrace  
The slacken'd sinews of time-wearied age.

Yes, we may meet, ingrateful boy, we may!  
Again the buried genius of old Rome

Shall from the dust uprear his reverend head,  
 Rous'd by the shout of millions : There before  
 His high tribunal thou and I appear.  
 Let majesty sit on thy awful brow,  
 And lighten from thy eye : Around thee call  
 The gilded swarm that wantons in the sunshine  
 Of thy full favour ; Seneca be there  
 In gorgeous phrase of labour'd eloquence  
 To dress thy plea, and Burrhus strengthen it  
 With his plain soldier's oath, and honest seeming.  
 Against thee, liberty and Agrippina :  
 The world, the prize ; and fair befall the victors.

We are sensible that, for dramatic exhibition, these speeches are too long, and that the language may be somewhat too poetical for the stage ; yet, had the play been finished, those circumstances might possibly have been accommodated : at all events, it must, in such hands, have made a noble dramatic poem.

Another initiatory fragment of a poem, we find, on a very interesting and philosophical subject, the Alliance of Education and Government \*. In this the Author meant to shew that they must both concur to produce great and useful men. It was intended to be addressed to the President Montesquieu, and, possibly the intervening death of that great man might be a means of the Author's relinquishing his purpose.

The following survey of national characters contains some fine lines, and sublime descriptions. That of the Nile, in particular, is admirable :

‘ Say, then, through ages by what fate confin’d  
 To different climes seem different souls assign’d ?  
 Here measur'd laws and philosophic ease  
 Fix, and improve the polish'd arts of peace.  
 There industry and gain their vigils keep,  
 Command the winds, and tame th’ unwilling deep.  
 Here force and hardy deeds of blood prevail ;  
 There languid pleasure sighs in every gale.  
 Oft o’er the trembling nations from afar  
 Has Scythia breath’d the living cloud of war ;  
 And, where the deluge burst, with sweepy sway  
 Their arms, their kings, their gods were roll’d away.  
 As oft have issued, host impelling host,  
 The blue-eyed myriads from the Baltic coast.  
 The prostrate South to the destroyer yields  
 Her boasted titles, and her golden fields :  
 With grim delight the brood of winter view  
 A brighter day, and heav’n’s of azure hue,  
 Scent the new fragrance of the breathing rose,  
 And quaff the pendent vintage as it grows.

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\* This was not the title.

Proud of the yoke, and pliant to the rod,  
 Why yet does Asia dread a monarch's nod,  
 While European freedom still withstands  
 Th' encroaching tide, that drowns her lessening lands;  
 And sees far off with an indignant groan  
 Her native plains, and empires once her own.  
 Can opener skies and sons of fiercer flame  
 O'erpower the fire, that animates our frame;  
 As lamps, that shed at eve a chearful ray,  
 Fade and expire beneath the eye of day?  
 Need we the influence of the Northern star  
 To string our nerves and steel our hearts to war?  
 And, where the face of Nature laughs around,  
 Must sick'ning virtue fly the tainted ground?  
 Unmanly thought! what seasons can controul,  
 What fancied zone can circumscribe the soul,  
 Who, conscious of the source from whence the springs,  
 By Reason's light, on Resolution's wings,  
 Spite of her frail companion, dauntless goes  
 O'er Lybia's deserts and through Zembla's snows?  
 She bids each slumbring energy awake,  
 Another touch, another temper take,  
 Suspends th' inferior laws, that rule our clay:  
 The stubborn elements confess her sway;  
 Their little wants, their low desires, refine,  
 And raise the mortal to a height divine.

Not but the human fabric from the birth  
 Imbibes a flavour of its parent earth.  
 As various tracts enforce a various toil,  
 The manners speak the idiom of their soil.  
 An iron-race the mountain-cliffs maintain,  
 Foes to the gentler genius of the plain:  
 For where unwearied sinews must be found  
 With side long plough to quell the stinty ground,  
 To turn the torrent's swift-descending flood,  
 To brave the savage rushing from the wood,  
 What wonder, if to patient valour train'd  
 They guard with spirit, what by strength they gain'd?  
 And while their rocky ramparts round they see,  
 The rough abode of want and liberty,  
 (As lawless force from confidence will grow)  
 Insult the plenty of the vales below?  
 What wonder, in the sultry climes, that spread,  
 Where Nile redundant o'er his summer-bed  
 From his broad bosom life and verdure flings,  
 And broods o'er Ægypt with his wat'ry wings,  
 If with advent'rous oar and ready sail  
 The dusky people drive before the gale;  
 Or on frail floats to neighb'ring cities ride,  
 That rise and glitter o'er the ambient tide.'

What opinion Mr. Gray entertained of the mode of university education which prevailed in his time, will appear from



the following address to a very powerful and popular personage:

' Hail, Horrors, hail! ye ever gloomy bowers,  
 Ye Gothic fanes, and antiquated towers,  
 Where rushy Camus' slowly-winding flood  
 Perpetual draws his humid train of mud:  
 Glad I revisit thy neglected reign,  
 Oh take me to thy peaceful shade again.  
 ' But chiefly thee, whose influence breath'd from high  
 Augments the native darkness of the sky;  
 Ah Ignorance! soft salutary power!  
 Prostrate with filial reverence I adore:  
 Thrice hath Hyperion roll'd his annual race,  
 Since weeping I forsook thy fond embrace.  
 Oh say, successful do'st thou still oppose  
 Thy leaden *Aegis* 'gainst our ancient foes?  
 Still stretch, tenacious of thy right divine,  
 The massy sceptre o'er thy slumb'ring line?  
 And dews Lethæan through the land disperse  
 To steep in slumbers each benighted sense?  
 If any spark of Wit's delusive ray  
 Break out, and flash a momentary day,  
 With damp, cold touch forbid it to aspire,  
 And huddle up in fogs the dangerous fire.  
 ' Oh say—she hears me not, but careless grown,  
 Lethargic nods upon her ebony throne.  
 Goddess! awake, arise, alas my fears!  
 Can powers immortal feel the force of years!  
 Not thus of old, with ensigns wide unfurl'd,  
 She rode triumphant o'er the vanquish'd world;  
 Fierce nations own'd her unresisted might,  
 And all was Ignorance, and all was Night.  
 ' Oh sacred age! Oh times for ever lost!  
 (The School-man's glory, and the Church-man's boast.)  
 For ever gone—yet still to Fancy new,  
 Her rapid wings the transient scene pursue,  
 And bring the buried ages back to view.  
 ' High on her car, behold the Grandam ride  
 Like old Sesostris with barbaric pride;  
 \* \* \* \* a team of harness'd monarchs bend

But what shall we say on some of the most beautiful lines in these posthumous fragments being addressed to Bentley, on his [strange] designs to these Poems, and conveying the highest encomiums? This is most unaccountably true:

' In silent gaze the tuneful choir among,  
 Half pleas'd, half blushing let the muse admire,  
 While Bentley leads her sister-art along,  
 And bids the pencil answer to the lyre.

See

See, in their course, each transitory thought  
 Fix'd by his touch a lasting essence take ;  
 Each dream, in fancy's airy colouring wrought,  
 To local symmetry and life awake !  
 The tardy rhymes that us'd to linger on,  
 To censure cold, and negligent of fame,  
 In swifter measures animated run,  
 And catch a lustre from his genuine flame.  
 Ah ! could they catch his strength, his easy grace,  
 His quick creation, his unerring line ;  
 The energy of Pope they might efface,  
 And Dryden's harmony submit to mine.  
 But not to one in this benighted age  
 Is that diviner inspiration given,  
 That burns in Shakespeare's or in Milton's page,  
 The pomp and prodigality of heav'n.  
 As when conspiring in the diamond's blaze,  
 The meaner gems, that singly charm the sight,  
 Together dart their intermingled rays,  
 And dazzle with a luxury of light.  
 Enough for me, if to some feeling breast  
 My lines a secret sympathy impart ;  
 And as their pleasing influence *flows* *confest*,  
 A sigh of soft reflection *beats the heart.*'

Read the second stanza, and turn to the design for the Hymn to Adversity. Behold the quarter-staff of Jupiter, the horse-lock, the hunting-whip, and the talons, and bid defiance to risibility if you can.

The paper on which the last stanza was written being broken, the words in *Italics* were supplied by Mr. Mason, who very ingenuously and very justly expresses his dissatisfaction with the termination of the third line ; the end of the fourth, however, is not more satisfactory to us ; but it is not so easy to alter it as may be imagined ; for, would it be better if it stood thus ?

Enough for me, if to some feeling breast  
 My lines a secret sympathy *convey*,  
 And as their pleasing influence *there shall rest*,  
 A sigh of soft reflection *steal away*.

We cannot take leave of these precious fragments without presenting our Readers with one more, of the Lyric-kind :

' Now the golden Morn aloft  
 Waves her dew-bespangled wing,  
 With vermil cheek, and whisper soft  
 She wooes the tardy Spring :  
 Till April starts, and calls around  
 The sleeping fragrance from the ground ;  
 And lightly o'er the living scene  
 Scatters his freshest, tenderest green :

## Gray's Poems.

New-born flocks, in rustic dance,  
 Frisking ply their feeble feet ;  
 Forgetful of their wintry trance  
 The birds his presence greet :  
 But chief, the sky-lark warbles high  
 His trembling thrilling extacy ;  
 And, lessening from the dazzled sight,  
 Melts into air and liquid light.

Yesterday the sullen year  
 Saw the snowy whirlwind fly ;  
 Mute was the music of the air,  
 'Till he herd stood drooping by :  
 Their raptures now that wildly flow,  
 No yesterday, nor morrow know ;  
 'Tis man alone that joy descries  
 With forward, and reverted eyes.

Smiles on past Misfortune's brow,  
 Soft Reflection's hand can trace ;  
 And o'er the cheek of Sorrow throw  
 A melancholy grace :  
 While hope prolongs our happier hour ;  
 Or deepest shades that dimly lower  
 And blacken round our weary way,  
 Gilds with a gleam of distant day.

Still, where rosy Pleasure leads,  
 See a kindred Grief pursue ;  
 Behind the steps that Misery treads  
 Approaching Comfort view :  
 The hues of bliss more brightly glow,  
 Chastis'd by sabler tints of woe ;  
 And blended form, with artful strife,  
 The strength and harmony of life.

See the Wretch, that long has tost  
 On the thorny bed of pain,  
 At length repair his vigour lost,  
 And breathe, and walk again :  
 The meanest floweret of the vale,  
 The simplest note that swells the gale,  
 The common sun, the air, the skies,  
 To Him are opening Paradise.

The second line in the second stanza displeases us, as being too obviously alliterated. It seems that the ear should be made to feel the effect of this rhythmical part of harmony, by such a disposition as hides every appearance of its being intended. The two first words in the fourth line of the same stanza do not satisfy us, either because they stand unclassically, or because they bear too much of the *dominantia nomina rerum*. The rest is worthy of GRAY.

From

From a letter of Mr. Gray to Mr. Mason, dated July 25, 1756, it should seem that the latter had expressed some dissatisfaction at the treatment he had met with from the Reviewers, and the former, to remove his chagrin, recommends it to him to despise the criticism of Presbyterian parsons, &c.\* Now, we remember that Mr. Mason's Odes were, about that time, freely criticised in our Review, but not by any Presbyterian parson. No person of that denomination ever presumed, in our Society, to approach the regions of Parnassus: as to the rest, we feel ourselves superior to anger on such occasions, and have no answer for the dead. One thing, however, we must not pass unnoticed: 'I own, says the Letter-writer, it is an impertinence in these gentry to talk of one at all either in good or bad; but this we must all swallow; I mean not only we that write, but all the we's that ever did any thing to be talked of.' The vanity of this passage may be indulged; the absurdity of it in a writer of Mr. Gray's character, is really wonderful, and how it should escape such an editor as Mr. Mason is equally extraordinary. *It is impertinent in us to TALK either in good or bad of a writer who has done something to be TALKED OF!* Could we possibly be serious in the face of an Hybernicism, we might enlarge upon the right of public criticism on whatever is exhibited to public sale—But neither can we treat the understanding of our Readers so much like that of children, as to think such an argument by any means necessary. Mr. Gray ought to have been so much of a Civilian as to have remembered, PUBLICI JURIS, ET PUBLICO SUB JUDICE. Let us contemplate him in a more amiable light, and see him equalling Sulpicius in his consolatory letter to Cicero, while he writes to his friend Dr. Wharton on the death of his only son:

'I am equally sensible of your affliction, and of your kindness, that made you think of me at such a moment; would to God I could lessen the one, or requite the other with that consolation which I have often received from you when I most wanted it! but your grief is too just, and the cause of it too fresh, to admit of any such endeavour: What, indeed, is all human consolation? Can it efface every little amiable word or action of an object we loved, from our memory? Can it convince us, that all the hopes we had entertained, the plans of future satisfaction we had formed, were ill grounded and vain, only because we have lost them? The only comfort (I am afraid) that belongs to our condition, is to reflect (when time has given us leisure for reflection) that others have suffered worse; or that we ourselves might have suffered the same misfortune at times and in circumstances that would probably have aggravated our sorrow. You might have seen this poor child arrive at an age to fulfil

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\* Man-midwives too are mentioned, possibly, not with reference to us.

all your hopes, to attach you more strongly to him by long habit, by esteem, as well as natural affection, and that towards the decline of your life, when we most stand in need of support, and when he might chance to have been your *only* support; and then by some unforeseen and deplorable accident, or some painful lingering distemper, you might have lost him. Such has been the fate of many an unhappy father! I know there is a sort of tenderness which infancy and innocence alone produce; but I think you must own the other to be a stronger and a more overwhelming sorrow. Let me then beseech you to try, by every method of avocation and amusement, whether you cannot, by degrees, get the better of that dejection of spirits, which inclines you to see every thing in the worst light possible, and throws a sort of voluntary gloom, not only over your present, but future days; as if even your situation now were not preferable to that of thousands round you; and as if your prospect hereafter might not open as much of happiness to you as to any person you know: the condition of our life perpetually instructs us to be rather slow to hope, as well as to despair; and (I know you will forgive me, if I tell you) you are often a little too hasty in both, perhaps from constitution; it is sure we have great power over our own minds, when we chuse to exert it; and though it be difficult to resist the mechanic impulse and bias of our own temper, it is yet possible, and still more so, to delay those resolutions it inclines us to take, which we almost always have cause to repeat.

'You tell me nothing of Mrs. Wharton's or your own state of health: I will not talk to you more upon this subject till I hear you are both well; for that is the grand point, and without it we may as well not think at all. You flatter me in thinking that any thing I can do\*, could at all alleviate the just concern your loss has given you; but I cannot flatter myself so far, and know how little qualified I am at present to give any satisfaction to myself on this head, and in this way, much less to you. I by no means pretend to inspiration; but yet I affirm, that the faculty, in question, is by no means voluntary; it is the result (I suppose) of a certain disposition of mind, which does not depend of one's self, and which I have not felt this long time. You that are a witness how seldom this spirit has moved me in my life, may easily give credit to what I say.'

Towards the conclusion of the Memoirs, Mr. Mason has placed a journal of a tour through part of the north of England and Scotland; a journal which Mr. Gray seems to have written, as Montaigne wrote his, merely for the assistance of his own recollection, and which the Editor has no doubt published upon the same principle that Montaigne did, that nothing which falls from the pen of a man of genius can be unworthy of preservation. This, though nothing more than an itinerary, has its pleasing passages, its lively marks of taste and enthusiasm:

'Next I passed by the little chapel of Wiborh, out of which the Sunday congregation were then issuing; soon after a beck near Dunmeil-raife; when I entered Westmoreland a second time; and now

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\* 'His friend had requested him to write an epitaph on the child.'  
 began

began to see Holm-crag, distinguished from its rugged neighbours, not so much by its height as by the strange broken outlines of its top, like some gigantic building demolished, and the stones that composed it flung cross each other in wild confusion. Just beyond it opens one of the sweetest landscapes that art ever attempted to imitate. The bosom of the mountains spreading here into a broad basin discovers in the midst Grafmere-water; its margin is hollowed into small bays, with bold eminences; some of rock, some of soft turf, that half-conceal, and vary the figure of the little lake they command: from the shore, a low promontory pushes itself far into the water, and on it stands a white village with the parish church rising in the midst of it: hanging inclosures, corn-fields, and meadows green as an emerald, with their trees and hedges, and cattle, fill up the whole space from the edge of the water: and just opposite to you is a large farm-house at the bottom of a steep smooth lawn, embosomed in old woods, which climb half-way up the mountain's side, and discover above them a broken line of crags that crown the scene. Not a single red tile, no glaring gentleman's house, or garden-walls, break in upon the repose of this little unsuspected paradise; but all is peace, rusticity, and happy poverty in its neatest most becoming attire.'

Some account which the Editor has given us of the Author's studies and attainments, and some observations we shall offer on his genius and poetry, will conclude this Article in our next.

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ART. II. *Cursory Remarks made in a Tour through some of the northern Parts of Europe, particularly Copenhagen, Stockholm, and Peterburgh.* By N. Wraxall, Junior. 8vo. 5 s. sewed. Cadell. 1775.

**T**HIS ingenious traveller justly observes, 'that the survey of nations and view of foreign and dissimilar modes of acting and thinking to our own, is not only formed to enlarge the human mind, and correct its early prejudices, but is calculated to charm, and delight in a supreme degree, as it has for its basis two passions most powerfully conducing to pleasure, I mean novelty and admiration.'

As he travelled on a more laudable principle than the generality of those who travel, because it is expected they *should* travel, so his steps were judiciously directed to those parts where the greatest novelties were to be expected, and where the objects of his attention were likely to be more curious and interesting to a philosophical mind, than the *grand tour* so often made, and so often described. If he should be thought to have moved with great velocity in passing over near 3000 miles round the Baltic, in little more than five months, it ought to be considered that his gratifications were oftener of a mental than of a sensual kind, and that the body is more impatient under disagreeable circumstances than even the mind: the want of accommodations which an English traveller feels perhaps



haps more than any other, and the general poverty of the countries he visited, made him glad to hurry from the place of his departure to that of his destination, as speedily as he could, meeting with few temptations on the road to protract his journey.

The following particulars relating to the unfortunate count Struensee, dated from Copenhagen, will not be unacceptable to an English reader.

'I promised in my last letter to give you some little account of the court. I must, however, premise, that I have not had the honour of being presented to the sovereign here, as is customary with strangers from the other kingdoms of Europe. It is sufficient that I am an Englishman, not to wish it; and, indeed, with so jealous an eye are we regarded, at present, in this capital, that I can assure you, because I have it from the most respectable and incontestible authority, that so little an individual as myself, so humble and unknown a traveller as I am, is not only publicly talked of, but even suspected as a spy, because I come from England, and have no avowed motive, except curiosity and knowledge. I have never, therefore, been at the levee, which is every Friday; but I go to the drawing-room, and mingle unnoticed among the crowd. I was there last night, when his majesty, the queen dowager, and prince Frederic the king's brother, were present. To give you a picture of the court, as it now exists, I must carry you back to the time of the late celebrated, and unhappy favourite, count Struensee. I have made it my endeavour, since my arrival here, to gain the most authentic and unprejudiced intelligence respecting him, and the late extraordinary revolution which expelled a queen from her throne and kingdom, and brought the ministers to the scaffold. I shall only inform you of some few anecdotes, which elucidate his character, and with which you may be unacquainted; though, as I never perused the printed account of his life and trial, which appeared in England, you must excuse me if I repeat what you have seen there.

'Struensee, as you knew, had not any noble blood in his veins, or consequently any hereditary and prescriptive title to the immediate guidance of affairs of state. Fortune, and a train of peculiar circumstances, coinciding with his own talents and address, seem to have drawn him from his original mediocrity of condition, and placed him in an elevated rank. He originally practised physic at Altona on the Elbe, and afterwards attended the present king of Denmark on his travels into England, in quality of physician. On his return, he advanced by rapid strides in the royal favour, and seems to have eminently possessed the powers of pleasing, since he was equally the favourite of both the king and queen. He was invested with the order of St. Matilda, instituted in honour of the queen, created a count, and possessed unlimited ministerial power: his conduct, in this sudden and uncommon eminence, marks a bold and daring mind; perhaps I might add, an expanded and patriotic heart. Unawed by the precarious tenure of courtly greatness, and more peculiarly of his own, he began a general reform. The state felt

felt him through all her members: the finances, chancery, army, navy, nobles, peasants—all were sensible of his influence. He not only dictated, but penned his replies to every important question or dispatch; and a petition, or scheme of public import and utility, rarely waited two hours for an answer. At present, I am told, you may be two months without receiving any. The civil judicature of this capital was then vested in thirty magistrates. Struensee sent a message to this tribunal, demanding to know the annual salary or pension annexed to each member: rather alarmed at this enquiry, they sent an answer, in which they diminished their emoluments two thirds, and estimated them at 1500, instead of 4000 rix-dollars \*. The count then informed them, that his majesty had no farther occasion for their services, but in his royal munificence and liberality, was graciously pleased to continue to them the third part of their avowed incomes, as a proof of his satisfaction with their conduct. He at the same time constituted another court, composed only of six persons of approved integrity, to whom the same power was delegated. He proceeded to purge the chancery, and other bodies of the law. Then entering on the military department, he, at one stroke, broke all the horse-guards, and afterwards the regiment of Norwegian foot guards, the finest corps in the service, and who were not disbanded without a short, but very dangerous sedition. Still proceeding in this salutary, but most critical and perilous achievement, he ultimately began to attempt a diminution of the power of the nobles, and to set the farmers and peasants at perfect liberty. You must not,—you will not wonder that he fell a victim to such measures, and that all parties joined in his destruction. These were his real crimes, and not that he was too acceptable to the queen, which only formed a pretext. It was the minister, and not the man, who had become obnoxious, I do not pretend, in the latter capacity, either to excuse or condemn him; but as a politician, I rank him with the Clarendons and the Mores, whom tyranny, or public baseness, and want of virtue, have brought, in almost every age, to an untimely and ignominious exit; but to whose memory impartial posterity have done ample justice.

Such it seems are the reports on the spot, which may be collated with those of wider circulation, without the hope of our speedily knowing, with *certainty*, the secret springs of those political events which happen in our own days. The ways of statesmen are past finding out; and they must be young in history and in politics, who give ministers the credit of conducting public measures upon the common principles of private morality: nor are instances wanting, recent as well as ancient, to illustrate the danger of attempting reformation in courts.

Of count Brandt, we have the following account:

‘ This unfortunate man rose chiefly under Struensee’s auspices, though he was originally of an honourable descent. During a residence which the court made at one of the royal palaces, that of

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\* A piece, value about 4s. 6 d. English.

Herschelm, it happened that his majesty quarrelled with Brandt, and, which was singular enough, challenged him. This the count, you may imagine, declined. When they met soon after, the king repeated his defiance, called him coward; and Brandt still behaving with temper, as became a subject, he thrust his hand into his mouth, seized his tongue, and had very nearly choked him. In this situation can it be wondered at, that he should bite the king's finger, or strike him, or both? Self-preservation must necessarily supersede every other feeling at such a moment, and plead his pardon. By Struensee's mediation the quarrel was immediately made up, and the king promised never more to remember or resent the circumstance of his striking him. Yet was this blow, given to preserve himself from imminent destruction, and from the fury of an enraged man, made the pretence for his condemnation. They said, he had lifted his hand against the king's sacred person, which was death by the laws of Denmark.—His lawyer, I am told, made an excellent defence for him, and very forcibly remarked the essential difference between assaulting his sovereign, and only defending himself from a private attack. 'One of our former monarchs, said he, (Christian the Vth) was used frequently to unbend himself among his nobles: on these occasions, it was his custom to say, "The king is not at home." All the courtiers then behaved with the utmost freedom and familiarity, unrestrained by the royal presence. When he chose to resume his kingly dignity, he said,—"The king is again at home." But what, added he, must we do now, when the king is never at home?'—This seems more like the speech of an Englishman than a Dane, and breathes a manly and unfettered spirit.

'The skulls and bones of these unhappy men are yet exposed on wheels about a mile and a half out of town: I have viewed them with mingled commiseration and horror. They hold up an awful and affecting lesson for future statesmen.'

Adding such facts to those with which all history is crowded, what conclusions will free and liberal minds draw as to royalty? comparing their *sacred* majesties of Prussia and Denmark together, will they not think that kings are equally terrible, whether they are distinguished by genius, or by a total want of it? and that it is least dangerous to have a king of plain common sense, who can discover that two and two are four, without making a mistake, and without having any pretensions to depth of penetration? After all, contingent circumstances may render a positive decision on such a question extremely difficult.

From Denmark Mr. W. proceeds to Sweden, he describes Stockholm, Carlscroon, and the iron mines of Danmora, in an amusing intelligent manner; and treats of the late well known revolution that took place in that country.

The reader will be well entertained by Mr. W.'s description of Petersburg, the empress, her court, and palaces; together with his remarks on the character and conduct of the czar

czar Peter I. Our fair countrywomen may perhaps derive some satisfaction beyond that of merely gratifying their curiosity, in reading his account of the Russian ladies.

The genuine Russians who are unadulterated by a commerce with other nations, evidently partake much more of Asiatic than of European manners: the men among the lower class universally wear the beard, in defiance of all the rigorous edicts issued by Peter the Ist to abolish this barbarous custom. The women in general only bind their heads with pieces of silk or linen, very nearly resembling in appearance the eastern turband, and accommodate the other parts of their dress pretty nearly to our's. I have, however, seen many of them in the old Muscovite habits of the different provinces, which are curious and grotesque in the highest degree. In some the head-dress projects six or eight inches from the forehead, and is enriched with pearls: in others it is a sort of bonnet laced, and fitting close round the head; nor is the rest of their habit less singular.

I am only just returned from being a spectator of one of their customs, at which I could not help being a little surprised. It was a promiscuous bathing of not less than two hundred persons of both sexes. I know you will immediately recollect lady Montague's description of the baths of Sophia, and expect somewhat of the same nature; but nothing can be more opposite or unlike. The vivid colouring of her pen has called up a scene more voluptuous and glowing, than any which Ovid imagined, or Titian drew: we see the Hours of Mahommed realized, and beauty in all its naked magnificence: but this was a sight rather exciting of disgust than desire, and to which only curiosity could ever have led me. There are several of these public bagnios in Petersburg, and every one pays a few copiques (value a halfpenny English each) for admittance. There are, indeed, separate spaces for the men and women; but they seem quite regardless of this distinction, and sit or bathe in a state of absolute nudity among each other. What is equally extraordinary, they go first into a room heated to so intense a degree that it is scarce possible to breathe in it; and after having remained there till their bodies are in the most violent perspiration, they instantly either plunge into the cold water of the Neva, or else throw a quantity of it over them from little buckets with which they are all provided for that purpose. This may only harden a Russian constitution, but, I believe, would be found to have very different effects on an English one. The greater part of the women were the most hideous figures I ever beheld, and reminded me of Horace's Canidia, for whom they were very proper companions. I counted half a dozen young girls who appeared tolerably pretty, and they never could have been viewed to more advantage than near such foils. As a student of nature I confess this is as proper a school as can be imagined, since fancy can hardly figure an attitude which may not be found here; but as a voluptuary I would never visit it more.

A gentleman with whom I happened to be in company some days since, communicated to me a remark on the Muscovite women, which I thought ingenious, and may very possibly be true. We were talking of the Indian dancing girls, whom I have seen at  
Goa,

Goa, Mangalore, and other places on the coast of Malabar, who; it is known, are capable of cohabitation at eleven years of age; and frequently have children at those years: a circumstance resulting in a great degree from their proximity to the sun, which ripens men as well as plants much earlier in those tropical latitudes! "You must not, however," said he, "apprehend that the same rule reversed holds good among us, and that because an Indian is arrived to maturity at eleven, a Russian is not so till twenty-two. The females in this country are all forced, and brought forward in despite of nature: during the winter months they are constantly in apartments heated by stoves to a vast degree, from which they enter upon a hasty, but hot summer of two or three months. The consequence of this, superadded to their warm baths, of which they are very fond, is, that they want, like every other artificial production, the genuine flavour which only nature can give. That charming firmness and elasticity of flesh, so indispensibly requisite to constitute beauty, so delicious to the touch, and so provoking to the appetite, exists not among the Russian females, or in very few of them."—I must own this observation not only appears founded in reason, but was most strikingly exemplified in the assembly where I was present this afternoon.

'Apart from this concealed and uncertain defect, I cannot say much in praise of the charms which the ladies discover; indeed, I am told, the stile of loveliness here is not a little different from ours, and that to possess any pre-eminent degree of it a woman must weigh at least two hundred weight. Prior's criterion won't do here, and they would laugh at his "*Fine by degrees, and beautifully less*," as a false and vitiated taste. The late empress Elizabeth was one of these ponderous and massy beauties, and such she appears in the portraits I have seen of her.'

Mr. W. gives an affecting description of the perilous state of Dantzick, the suburbs of which are now occupied by Prussian troops, and which waits in anxious suspense for the good offices of other powers to relieve it from its impending fate: but it is to be feared that the spirit of encroachment is too general, for the inhabitants of an industrious and therefore rich city to hope that any one will interfere to obstruct what may be considered as a common cause.

The state of the country thus open to usurpation may be conceived, when at Treidnitz a village in Great Poland, our traveller could not procure even a dish of coffee for his breakfast: his host assured him he had seen none for fifteen years past, though he might get some at Tempelbourg, twelve miles distant.

'Here begin his Prussian majesty's rightful and hereditary dominions.—but what an immense addition has he made to these; by the seizure of all Polish Prussia, the bishopric of Ermeland, the free cities of Culm, Elbing, and Marienbourg, the province of Cujavia in Poland, and other inferior acquisitions? Thorn, Dantzic, and Posna, must inevitably fall into his hands, unless some power interposes; and what limit so able and ambitious a monarch may  
affix

affix to his pretensions, is very uncertain. I leave it to superior heads to determine how far the general system of power is affected by these alterations, of which, and the importance of them, you have very imperfect and erroneous ideas in England. The division of Poland, a kingdom little known, though larger than the nine circles of the German empire, will cover posterity with astonishment, though the present age regards it with indifference and tranquillity. This justifies cardinal de Retz's remark, that the events of our own times, however extraordinary, affect us faintly, and require time to give them their just weight and magnitude, which are lost by too near a view.

From the foregoing extracts which we could with ease and pleasure have greatly augmented, the reader may conceive how different this tour is, from those where the relaters, overlooking the most important objects, hurry like brokers from palace to palace, as the only natural stages, merely to take inventories, and make out catalogues of furniture.

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ART. III. *An Inquiry into the Policy of the Penal Laws, affecting the Popish Inhabitants of Ireland.* In which the History and Constitution of that Country, and the Rights of Colonies and Planters are briefly considered; and a few Observations made on the Laws that restrain the Trade of Ireland; with some Hints respecting America. 8vo. 3 s. sewed. Robinson. 1775.

**T**HE cause of the poor oppressed natives of Ireland, is here pleaded not only on motives of humanity, but on sound political principles. The writer introduces his remarks on the present operation of the penal laws in Ireland, with a retrospective account of the first settlement of the English there, and an historical detail of the government of the English territory, until the whole island became subject to our laws and government. He then observes, that the only principle on which the penal laws formerly enacted 'can, at this day, owe their continuance, is that which their title avows to have been the object chiefly aimed at in enacting them; namely, to prevent the farther growth of popery; which, upon a slight consideration of the matter, must appear to be at best a very ill-judged title. Indeed, a clearer proof how little the growth of popery has been thereby prevented, cannot be produced, than the inconsiderable number of papists who have become converts since those laws were made.

Poverty and ignorance are inseparable adjuncts. The power of superstition is always greatest on the minds of the ignorant. By keeping the body of those people poor, we have, at the same time, kept them in profound ignorance.

By means of their poverty and ignorance, they are entirely in the power of their priests, whose sordid policy teaches them, that the best means of preserving their own pitiful livelihood, is to infuse superstitious ideas of religion into the minds and passions of a wretched vulgar.

‘ Ignorant and illiterate people seldom look forward to possible benefits and reversionary advantages : none but the blind can overlook the blessings and comforts that are offered to them, and laid in their way. While, therefore, the papists have no immediate inducements to acquire knowledge, they will remain what they are. *t. and facile emergunt quorum virtutibus obstat res angusta domi.*

‘ Let them but once be possessed of some share in that property which is a chief object of our juridical system, and they will become ambitious to acquire a knowledge of those laws upon which its security depends. They will have a thousand new inducements to polish themselves in every respect. The clouds of ignorance will be dispelled. They will qualify themselves to sit on juries, and to decide upon questions in which they have a permanent interest. They will aim at having a right to join in sending to parliament those who are to provide laws to regulate and bind their newly acquired possessions. Such whose industry shall happen to be crowned with any extraordinary share of wealth, will aspire at being held in the rank of gentlemen. They will be ambitious of pushing themselves into consequence and credit, of exerting their talents and abilities for the public good, and of attaining the honour and profit of public employments. They will be induced to obtain seats in the national senate, and to assist in making those laws in which they will have then so great a concern : and to do all this they must become protestants.’

Such arguments it is apprehended cannot be controverted by a protestant British government ; and if they are valid, our measures ought certainly to be guided by them : but our very sensible Hibernian requires no assistance in giving them full force.

‘ It cannot, says he, be maintained, with the least semblance of reason or plausibility, that the poverty of a major part of our people is a better security to the government than their interest and affection would be. Let us open a door then for that affection, confidence, and duty, upon which the peace and prosperity of the kingdom might be reasonably founded. They are ready and willing to enter in at it. They have long been ready to give the best test of their affection to the government that can be devised, by deriving their titles and properties from the legal support and favour of that government. By these means they will be equally interested in its preservation ; for they will have as much to lose by its destruction as any others. Under their present circumstances, they have little or nothing to forfeit. They may be benefited by public commotions and revolutions ; and the only loss they can sustain, is the loss of a wretched life of poverty and servitude ; under which, notwithstanding a few tumultuary risings (which it should be remembered were not confined to the papists alone), they have lived with wonderful patience. It is not a little astonishing that the discontent which want and wretchedness naturally beget, have not oftener stimulated them to more desperate courses. Men must be of a very temperate constitution not to be inflamed by such provocations. They could only have been restrained by the hope of  
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soon obtaining more encouragement; or by the prudent consideration, that any attempt they made would probably be unsuccessful, and that unsuccessful insurrections never fail to bring down evils on the insurgents.

‘ Yet these few tumultuary risings of a wretched vulgar, occasioned principally, if not solely, by the bad influence and effects of the very laws, the policy of which I arraign; by that despair and discontent (the most dangerous corrupters and bane of civil society) they produce; and by that lazy idleness from which, by means of those laws, they have no spur to rouse them: I say, these nocturnal mobs, thus excited and drawn together, have been urged as a proof of disaffection, and as a reason for the continuance of laws, the dangerous tendency and palpable absurdity of which, are best evinced by the insurrections and disorders that have been occasioned by them.

‘ The Irish catholics neither are nor can be enemies to the state, nor to the family now on the throne, otherwise, or longer, than we oblige them to be so, and treat them as if they really were. Consider them as friends and good subjects, and they will become such. The affections of the common subjects of a kingdom, to the prevailing government and the reigning prince, are always proportioned to the advantages they enjoy under them; and, as Sir William Temple justly observes, “ they are not so apt to trouble themselves about the rights and possessions of a crown, as about their own; and seldom engage in the quarrels of the first, but upon some general and strong apprehensions that the last are in danger.”

The happy alterations which a well judged lenity would produce, are strongly enforced by his view of the country under the present severe establishment.

‘ If, continues he, farther arguments were necessary to expose the folly and wickedness of the mischievous laws against the Irish Roman Catholics, such arguments suggest themselves in abundance. A depopulated uncultivated country is a large volume of proofs and illustrations, which he that runs may read. A great and dangerous standing army is the fruit of past mistakes upon this subject. The disaffection of our own people was a principal argument in favour of the late enormously expensive augmentation; and it received additional weight from the consideration of our internally defenceless state against foreign invasion, through the want of a standing army, or a national militia, to compose the last of which it was denied that we had a sufficient number of protestants or good subjects in the kingdom. But, by making our own people good subjects, we shall take from these arguments all their force. We shall be able to reduce the army without affording the less aid to Great Britain. Having little occasion for soldiers at home, we may spare a greater number to garrison the foreign and remote branches of the state than we now do; and, at the same time, considerably lower the whole establishment. By these means, we should do more essential service to the crown and all its dominions, than we ever shall, or indeed possibly can, in the present state of things. We shall, likewise, by the increase of protestants, soon be enabled to



establish that best defence of political power and civil liberty, a well regulated national militia.

‘Poverty, ignorance, and slavery, are the only fruits the absurd laws against the papists hitherto have produced, or probably ever will produce. Is it then wise, I should rather ask, is it not the greatest madness and folly, freely and of choice, to relinquish the blessings of equal and universal liberty and property, industry, commerce, and politeness, in an improved country; and to harbour in our bosoms that frightful group—their opposites—tyranny, slavery, wretchedness, rude barbarism, and lazy idleness, in a dissolute, barren, and uncultivated territory?’

‘What are the sentiments of Voltaire, in his commentary on the admired Italian treatise of the marquis Beccaria, discussing a question somewhat similar to the present? With an authoritative boldness, inspired by the subject, he says, “do not deprive yourselves of useful subjects, useful in your manufactures, your marine, and the cultivation of your lands. Of what importance is it that their creed be somewhat different from yours? You want their labour, and not their catechism.” Let us feel the force of these truly pious sentiments; and not take from the hands of our own people the plough-share and spade, with the vain design of tearing from them their beads and crucifixes; or of abolishing their Ave Marias and their sacraments.’ —

‘To whatever number we suppose the people of Ireland to amount, more than half of that number are peasants, who, by a long and continued despair of ever being able to shake off the crushing weight of penal laws, or of ever meeting better times than the present, are so reduced in mind and spirit, and humbled to a condition so servile, mean, and abject, that they scarcely indulge a wish for more than to sustain, as long as they may, their sordid, insipid, and unfeeling life. One frieze coat, and one coarse canvas shirt, for which they barter a few potatoes, are, throughout the year, their best protection against the inclemency of the sky. Their crazy huts neither secure them from the winds nor the weather. One man contrives to plant as much potatoes as will feed a small family; and, if he has not pasture to keep a cow, or a few goats, he strives to have such a quantity of potatoes to spare, as will purchase, once a week, a little milk or salt-fish, which, alas! they esteem a luxury. They go not only barefooted, but otherwise almost naked; and, besides the hearth money, an odious, and ill-paid revenue, which, when paid, falls only on one in a family, they contribute nothing to the public purse; because they are not able to purchase any thing that pays a duty. Some of them are called farmers: but they are nothing more than the servants, I should say the slaves of the land-owners; who extort from them as well the price of the poor men’s labour as of the produce of the soil; and endeavour to squeeze, out of the sweat and fatigue of their fellow-creatures, what, with good husbandry and good policy, might be cheerfully paid by a comfortable and happy tenantry. Those who are thus denominated farmers, besides being thoroughly ignorant of farming, are too poor to attempt improving their  
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their grounds, or increasing their knowledge. Of what value is a million of these wretches!"

If they are of no value, experience proves them to be occasionally dangerous; and nothing short of infatuation can withhold us from converting worthless enemies into able and rational friends.

The nature of his subject naturally leads the author to give a side glance towards America; but a *western* is apprehended to be a *bad* light for his Irish landscape: or, to adopt his own figure, on a different occasion, to harp upon America, is touching a string not in unison with the present pitch of a courtier's ear.

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A. T. IV. *The History of France, from the Commencement of the reign of Henry III. and the Rise of the Catholic League, to the Peace of Vervins, and the Establishment of the famous Edict of Nantes, in the Reign of Henry IV. Together with the most interesting Events in the History of Europe during that Period.* By Walter Anderfon, D.D. 4to. 11. 1s. Boards. Dilly, &c.

AS long as those excellent models of historical writing which the ancients have left us, continue to be studied, that is, as long as true learning and taste remain in the world; so long the character of an historian will be understood to include something more, than that of a mere narrator of facts. With a thorough knowledge of events, and accuracy and fidelity in relating them, he must unite a deep philosophical investigation of their causes and tendencies; a capacity of deducing from thence judicious and interesting reflections, and a degree of taste and genius sufficient to preserve the composition from all material faults, and to give it an uniform air of elegance and dignity. It is not at all surprising that a character which includes such a variety of qualifications should so seldom appear in the literary world; and that among the great multitude of writers who employ themselves in relating historical facts, there should be so few historians.

The difficulty of the undertaking will, with the judicious and candid, be deemed an apology for those historical writers, who, while they possess many of the essential qualities of a good historian, are defective in some of the higher graces and embellishments of the character. In this class we rank the author of the present work. Though he has made no material addition to the stock of historical knowledge respecting the period which is the subject of his history, he has chosen his facts with judgment, arranged them in a natural order, and related them with fidelity and exactness. If in some parts of his work he has dwelt too long upon incidents of inferior consequence, he has compensated for the tediousness of these parts

of his narrative by giving a full and circumstantial relation of those interesting events, with which the period which he has made choice of as the subject of his history abounds. Those who read history principally for information, will therefore probably, on the whole, be pleased with this work. But readers, whose principal object is entertainment, and whose taste is too refined to be entertained by historical writing which wants the elegance and energy of a Hume or Robertson, or the dignity and simplicity of a Lyttelton, will not peruse this history, without finding frequent occasion for disapprobation and disgust. For we observe, through the whole, the same general cast of expression, though perhaps with fewer inaccuracies, on which we particularly animadverted in our examination of the first part of this work \*.

The Author is still very far from supporting that purity and elegance in the choice and arrangement of his words, and that strength of thought and expression, by which many ancient, and some modern historians have been distinguished. There is a stiffness and awkwardness in his expression, which must necessarily depress his reputation as an historian, and oblige him to content himself with an inferior place in this class of writers.—The following extracts will, we apprehend, at once justify our approbation of the materials of which this work is composed, and our critique upon the manner in which it is written.

Our Author thus delineates the characters of the dukes of Guise and Mayenne :

‘ In the duke of Guise a variety of endowments, both of person and mind, were united. His stature and aspect were *stately*, and noble. His mien and air, expressive both of dignity and sweetness, rendered his address the most courteous, and insinuating, that can be imagined. He appeared to be formed alike for the life of a courtier and a soldier; by his polished manners, by the vivacity of his temper, and the vigour of his constitution. With every symptom of a liberal and generous spirit; the indications of the powers of his mind, and the strength of his natural genius, were no less conspicuous. Elevated in his aims, bold and steady in the pursuit of them; he joined, to signal penetration and fortitude, a surprising coolness and patience in expecting distant events to favour them. In another view of his character; *the merit of such remarkable ingredients* of it was diminished, and the lustre of several of them effaced. With little variety in his words, and artificial in his courtesy, it required that confidence he

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\* See Rev. vol. xl. p. 366.

bad in the powers of his address to support his habitual dissimulation. Boundless in his ambition, licentious, but crafty in the means of promoting it; he contrived to aggravate the misfortunes of his country, and of his sovereign; without being able to reach the object he had in view. As a great captain and a politician, he might be ranked with the first of his age: but the history to be given of his enterprises will mark his character, more as an illustrious than a *laudable one*.

'In the character of the duke of Mayenne, fewer exterior attractions, less brilliancy of parts, but, perhaps, equal fortitude and more moderation, and a greater share of virtue, were combined. The qualities in which his brother was deficient, were eminent in him. *Prudent*, careful and *delicate of his honour*, reserved in his promises, religiously strict in the performance of them; he appeared to prescribe the proper limits to his ambition. *Slow* in resolution, as his brother was prompt and decisive; he was no less firm, though not so vigorous in his purposes. *Reckoning little* on fortunate accidents, his schemes were the result of deliberate judgment and circumspection. *Carried* by peculiar circumstances beyond his political scope; he appeared capable of performing more than he inclined to undertake. As his character was different; so was his fortune, from that of his brother. While the temerity of the latter made his exit tragical, the duke of Mayenne acted long in that field which the other had only opened; and brought it to a conclusion advantageous to his interest, and not dishonourable to his fame.'

To these characters we shall add the Author's account of the assassination of Henry III.

'James Clement, a Dominican, or Jacobin friar, came from Paris to the king's camp. Having a kind of passport through the army, signed by the count de Brienne, then a prisoner in the city; and a letter that appeared to be written to the king, from the president Harlai; he was allowed, after being stopped at one of the out-posts, to *hold his course* to St. Cloud. The king's procurator general, la Guesle, took the charge of him; and finding it inconvenient to present him to the king that night, he lodged him in his own apartment. This opportunity of examining him more narrowly, and bringing his pretended message, to the king under suspicion, was either not properly used, or did not avail to detect him. Clement's habit, his composure, his look, and speech, neither expressive of wit, nor guile, seemed to *excuse* any jealous inquiry about his commission, and errand. He supped at la Guesle's house, produced a long knife at table; and when gone to his repose, was soon observed, by the servants, to be laid in a profound sleep. Next morning, as Henry himself had appointed, la

Guesle conducted Clement to the king's lodgings. After waiting a little, till Henry came, undressed, and without his buff doublet, from his bed-chamber, into his closet, he was introduced. Having received the letters from la Guesle's hand, and beginning to peruse them, attentively; the king desired Clement to draw near his chair. The friar observing Henry's eye fixed on the papers, instantly drew forth his knife, and plunged the whole blade into the left side of his belly. Starting up with pain, and crying, "The wretch has killed me!" The king pulled out the knife, that stuck in his body, and dashed it against the assassin's forehead. La Guesle, almost *demented* with what he saw, drew his sword, and run the detestable parricide through the body; and in a few moments, from the vehement rage of the officers who entered at the noise, many other stabs being given to it, the carcase was tossed from the window, into the court yard, where it was put on a hurdle, and torn asunder by horses.

The conjectures *about* the instigation of Clement, to this execrable action, were various. Some believed it to be, altogether, the effect of a frantic enthusiasm, into which he had been gradually wrought, by the outrageous harangues of the preachers, against Henry. Others affirmed that one of his age, which was only twenty-two, could not have been impelled to the sacrifice of his life, by undertaking such a deed, *without his imagination being practised upon*, by the artifices of his fraternity, in the cloister; and the concurrence of some of the Parisian council of devotees, to mature the contrivance, and direct the execution of the horrid design. But, whilst his sudden slaughter prevented a scrutiny, that might have been made, and his too easy admission, upon letters either forged, or fraudulently obtained, appeared strange, and inexplicable; the king's dangerous situation drew the *dismal attention* of all his officers and attendants. A wide and deep wound, through which part of the guts appeared, and the *distressful pain* he felt, struck all around him, with terror of the consequences. A formal report, but not a direct judgment, of his case, being delivered by his physicians and surgeons; it was agreed, that the apprehensions entertained of his danger should be concealed; and, lest the rumour of it flying abroad, might be improved to the prejudice of the royal interest; dispatches were transmitted to the provincial governors, certifying the hopes of his speedy recovery. Having passed the day, without unfavourable symptoms; and being visited by the king of Navarre, whose unaffected condolance expressed the cordial emotions felt by him; he was left to the repose of night; when, quickly, the most alarming alteration ensued. His chief nobility and officers being now called in; and told by him, that

the hour of his death was near; he exerted all the voice and spirit he had, in conjuring them to union among themselves; and to the support of the declining monarchy. He declared Henry, king of Navarre, to be the only true and legitimate heir of the crown, and he required them, at his death, as they respected the royal dignity, to swear fealty and allegiance to him, as the lawful successor to it. They are said to have bended their knees, in testimony of their *assent* and *compliance* with this last request. He then called for the administration of the sacred viaticum; and requested absolution to be given him, by his confessor; which, upon a declaration of his faith, and submission to the pope, he obtained. *His last breath followed*; when the king of Navarre, early in the morning, presented himself again in the apartment where he lay.

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ART. V. R. *Jehudæ F. Salomonis, vulgo dicti Charizi, Eloquentiæ Hebraicæ, Principis, primus et tricesimus Confessus, de Latrone transfigurato, nuper e Codice manuscripto Latine conversus. Accedunt Versiculi ex quinquagesimo ejusdem confesso excerpti.* 4to. 1 s. 6 d. No Printer's or Publisher's Name. London. Sold by Wilkie.

**R**ABBI Jehuda Ben. Soliman, commonly called Chariz, was a Spanish Jew, who flourished in the twelfth century. Besides translating certain writings of Harir from the Arabic into the Hebrew language, he composed a work of his own, which is divided into fifty chapters; and which appears, both from his account of it in his preface, and from the specimens here printed, to be of a very miscellaneous nature. Part of the account given of it by himself is as follows: ‘Complexus ego iis sum cunctas narrationes jucundas, eventaque, mirifica, et cunctas fabellas suaves, sententiasque, illustres, et cuncta monita fletum moventia, novitatesque animum demulcentes, quin omnes epistolas digniores, artesque præclariores, quibus tristis amator ad alacritatem incitatur, ad quasque otiosus cupiditate trahitur. Insimul insignivi eos variis jocosis dictis ac seriis, itemque venustissimis laudis et vituperii epithetis.’ The Author had a high opinion of his miscellanies; for he tells us, that ‘Formis sunt splendentes, fragrantæ odoribus: Horti floriferi ex iis odorem expetunt, et soles lumen ex iis desiderant.’ He adds, ‘that his book is the most useful one of the kind, that had been written.’

How far this character might be just, at the time in which Rabbi Jehuda lived, we pretend not to determine; but at present his work would scarcely be thought to merit so high an encomium. Two specimens of it are here published; the original Hebrew on one side, and a Latin translation on the other. The first article contains a story, or adventure, in the Eastern taste, which is told in a lively and entertaining manner,

ner. The second consists of some short pieces of poetry, chiefly epigrammatical, and not very interesting. It doth not appear what is the editor's intention, in the publication before us. If he means it as preparatory to a complete edition of Chaucer's manuscripts, it is not probable that his design will be successful.

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ART. VI. *The Canterbury Tales of Chaucer*; To which is added an Essay on his Language and Versification; an Introductory Discourse; and Notes. 4 Vols. 8vo. 13 s. Boards. T. Payne. 1775.

**T**HE Editor's account of this publication is as follows:

'The first object of this publication was to give the text of THE CANTEBURY TALES as correct as the Mss. within the reach of the editor would enable him to make it.

'The account of former editions, in the Appendix to this Preface, will shew, that this object had hitherto been either entirely neglected, or at least very imperfectly pursued. The Editor therefore has proceeded as if his author had never been published before. He has formed the text throughout from the Mss. and has paid little regard to the readings of any edition, except the two by Caxton, each of which may now be considered as a manuscript. A list of the Mss. collated, or consulted, upon this occasion is subjoined.

'In order to make the proper use of these Mss., to unravel the confusions of their orthography, and to judge between a great number of various readings, it was necessary to enquire into the state of our language and versification at the time when Chaucer wrote, and also, as much as was possible, into the peculiarities of his style and manner of composition. Nor was it less necessary to examine with some attention the work now intended to be republished; to draw a line between the imperfections, which may be supposed to have been left in it by the author, and those which have crept into it since; to distinguish the parts where the author appears as an inventor, from those where he is merely a translator, or imitator; and throughout the whole to trace his allusions to a variety of forgotten books and obsolete customs. As a certain degree of information upon all these points will be found to be necessary even for the reading of the *Canterbury Tales* with intelligence and satisfaction, the Editor hopes he shall be excused for supposing, that the majority of his readers will not be displeased with his attempt to shorten at least the labour of their enquiries, by laying before them such parts of the result of his own researches, as he judges will be most conducive to that purpose. He has therefore added to the text, I. AN ESSAY

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ON THE LANGUAGE AND VERSIFICATION OF CHAUCER ; 2. AN INTRODUCTORY DISCOURSE TO THE CANTERBURY TALES ; and 3. NOTES, into which he has thrown an account of the most material various readings ; illustrations of particular passages ; and explanations of the most uncommon words and phrases, especially such as are omitted, or ill explained, in the Glossary to Urry's edition.'

We are further informed that the Editor had an intention of adding a Glossary and a Life of Chaucer, but that in the former case he was apprehensive of being too voluminous, and in the latter too barren of fresh facts or materials. Instead, therefore, of a formal life, he has added to his preface a short abstract of the historical passages of the Life of Chaucer with remarks, which the reader will find to be very pertinent and intelligent.

The last complete edition of the Canterbury Tales was that of Urry published in the year 1721. But that did not by any means render other editions superfluous. For the Editor had been licentious in the greatest degree, frequently altering the words of his author, and even adding his own. This edition is executed with greater fidelity.

The essay on the language and versification of Chaucer falls in with the idea we ever entertained of their whole œconomy, and particularly with the mode of pronunciation adapted to them. This essay and the introductory discourse to the Canterbury tales make the whole of the fourth volume, in which those who are fond of enquiries into this period of antiquity will meet with abundance of entertainment and information.

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ART. VII. *The Politician's Dictionary; or, a Summary of Political Knowledge.* Containing Remarks on the Interests, Connexions, Forces, Revenues, Wealth, Credit, Debts, Taxes, Commerce, and Manufactures of the different States of Europe. Alphabetically digested for the Use of those who would wish to understand whatever occurs in the Science of Politics. 8vo. 2 vols. 12 s. Allen. 1775.

**I**N this land of liberty and property, the general colleges for the education of politicians, are coffee-houses and ale-houses ; where the Gazetteer, Public Advertiser, and St. James's Chronicle, are daily studied with more avidity and regularity than Puffendorf and Blackstone are at either of our universities ; and where degrees are not so properly conferred, as *taken up* literally, whenever the student feels himself qualified to deliver lectures. For such professors, these volumes, under the refined title of *The Politician's Dictionary*, appear to be admirably well calculated, with one only exception ; which is, that a collection of abstract principles, without reference to persons,



persons, at the heavy charge of twelve shillings, will hardly rival the daily commentaries on the living times at two-pence halfpenny; or the whole round of morning papers at three-pence, with a dish of hot coffee into the bargain.

In sad truth, this work considered as a dictionary, is a very slovenly attempt at arrangement. Under AMERICA we are told, in about twenty lines, the vast importance of the discovery of that part of the world; with a hint of the great alterations produced in the system of Europe by the new acquisitions there: and in the next article, where the compiler has thought proper to treat of ANCHORS, as much space is allowed to descriptions of the several kinds of those instruments! But though very profound politicians may sometimes appear before the mast, it does not follow that the doctrine of anchors is a necessary article of political knowledge; or that a man cannot be a politician, without knowing how to handle a bar at the capstan. However, as our Author has thought proper to carry us on board a man of war, before we land, it naturally occurs to us, that there may be many an honest inland politician, desirous of knowing what kind of vessels privateers are, and under what powers they are authorised to make captures; but for this knowledge he must seek elsewhere, no such article being in this work; though there is an awkward article under the head, PRIVATEERING IN SOUTH-SEA, containing only an abrupt remark on Shelvocke's voyage. Not to pursue these observations any farther, it may only be added, that the reader who wishes to see any thing concerning Denmark, must turn to the letter S, where he will find Denmark under STATE, though even that article is not in its proper place!

To consider this performance as a compendium of political principles, there is as little to be said in its favour. The articles are mostly geographical, without giving any regular geographical information; and without being any thing like complete in the number of countries it ought to contain: add to this, that we are furnished with nine pages full of the character of ALEXANDER THE GREAT; who appears alone in this work, with much the same propriety as the *anchor* before mentioned: when if the Author wanted to produce the instance of a great politician, the czar Peter would have been much better adapted to his purpose. In general the work consists of dismembered observations culled from Postlethwayte's Dictionary, Harris's Voyages, and Young's late Tracts; abruptly introduced with very little judgment or method: so that it is difficult to characterize the whole in any other terms than as a jumble of crudities. We could not with any propriety produce extracts from a work that has so little pretensions to originality.

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ART. VIII. *Dissertations on several Passages of the sacred Scriptures*.  
By John Ward, D. L. L. R. P. G. C. F. R. and A. S. S. and  
T. B. M. Vol. II\*. 8vo. 3 s. Johnson. 1774.

**T**HIS volume contains fifty-four dissertations, to which are added as an appendix, *The Case of our Saviour's Crucifixion*, in which the learned professor's design was to prove that Christ, after his condemnation, in the manner of his punishment, did not only resemble a slave, but was really esteemed so, in the sense of the Roman law. The little treatise on this subject was occasioned by some passages in a book published many years ago by Dr. Thomas Sherlock, when dean of Chichester, intitled, *The Condition and Example of our Blessed Saviour vindicated*.

The Editor of this volume assures us that it is genuine, and that it contains the last that will be published of professor Ward's dissertations on passages of scripture. They comprehend a variety of curious topics, and are both entertaining and instructive, though perhaps the reader will not *always* find the full satisfaction which he might wish or hope for. Some of the subjects are, The Sabbath instituted at the Creation; Christ the Seed of the Woman, and Saviour of good Men in all Ages; Sacrifices most probably of Divine Appointment; who are meant by the Sons of God, and Daughters of Men, Gen. vi. 2. The Origin of Servitude, and how long the general Practice of it, continued. The Invention of Letters. How did Christ sit on the Throne of David? In what Sense our Saviour came, not to destroy, but to fulfil, the Law or the Prophets, Matth. v. 17. Why in the Commission for Baptism, Matth. xxviii. 19. the three divine Persons are mentioned, and afterwards where Baptism is spoken of? The Number and Order of Christ's Appearances to his Disciples after his Resurrection. The Nature of Christ's mediatorial Kingdom. Whether the extraordinary Gifts of the Spirit were at first conferred on all Christians? Could the first Christians exercise their spiritual Gifts at pleasure? The Obligations to public Worship, &c. &c. These and several other subjects are here considered: The observations on them will, we doubt not, be perused by many readers with pleasure.

With respect to the important question, 'Whether *the communion of the Holy Ghost*, 2 Cor. xiii. 14. denotes his extraordinary gifts, or common operations?' the professor replies, 'his common operations;' and he seems to have good reason for supposing it: Again, when it is enquired, 'In what sense

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\* For a short account of the first volume, see Rev. vol. xxv. p. 89. July 1761.

the ἀναλήψις of Christ is to be understood. in Luke ix. 51.<sup>s</sup> He answers that he does not see sufficient reason to depart from the commonly received sense of that passage, that it signifies *his ascension*. But since it has been questioned how this passage came to be placed here by Luke, as not agreeing with the series of the history, nor of the other facts mentioned in the context, he observes with Grotius, that ‘as biographers do not always strictly keep to the order of time, in which actions were performed, but sometimes reduce them under certain heads; so more instances of this sort are found in Luke, than in any other evangelist. And particularly in the present case, having already mentioned two cautions given by Christ to his disciples, one against *ambition*, and the other against *envy*, he might think it proper to add this third against *intemperate zeal*, which though it did not happen till some time afterward, yet led him to speak of the ascension of our Saviour in order to introduce it. And it is scarce to be supposed, that the following accounts of the three persons making each a different excuse for not following Christ, relate to facts done immediately one after another; but Luke might choose to place them together for the like reason, as a common head of the various pretences made use of by persons for not embracing the offers of the gospel.’

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ART. IX. *Agriculture considered as a moral and political Duty.* In a Series of Letters, inscribed to his Majesty. And recommended to the Perusal and Attention of every Gentleman of Landed Property in the three Kingdoms, as they are calculated for the Entertainment, Instruction, and Benefit of Mankind. By William Donaldson, Esq; late Secretary to the Government of Jamaica. 8vo. 3 s. 6 d. sewed. Becket. 1775.

**T**HE rulers of the earth are generally supposed to behold the press with a jealous eye; and they have, in truth, great reason to be dissatisfied with its abuses. The present *licentiousness* of this speaking engine, like the untamed spirit of liberty, is confessedly grown to an height scarcely compatible with the common principles of civil society; yet, still, the *freedom* of the press, and the spirit of liberty, are blessings which no society that hath once known and enjoyed them, can ever bear the thought of relinquishing.

To the rulers of the earth, indeed, the press will ever prove the truest and most useful friend, provided they are not deaf to the voice of the charmer. The private gentleman who voluntarily offers his mite to the public treasury of wisdom, and who has no views of advantage separate from that of the community, may not unfrequently prove the best privy counsellor. From so disinterested an adviser, sincerity and truth may always

ways be expected ; and in the multiplicity of useful hints and observations which, through this channel may be conveyed to the throne ; some will often be found, not unworthy the attention of even the wisest kings, and the most profound statesmen.

Mr. Donaldson's performance is of the nature of these free-will offerings, at the shrine of royalty ; or, in other terms, but meaning, in effect, the same thing,—it is the patriot's contribution toward relieving his country from the growing evils brought upon it by the increase of luxury, the dearth or scarcity of the necessaries of life, and the consequent multiplicity of the national poor.

To counteract the mischievous operation of these evils, our benevolent and public-spirited Author humbly recommends to government, an especial attention to the following, and other, circumstances :—to the various improvements of which our soil and situation are capable ; to agriculture, most especially ; to the morals and manners of the lower ranks of the people ; to the importance of the poor, and the maintainance of ' their natural dignity, in an estimate of man ;' to the luxury of the rich, and the voluptuousness of tradesmen, particularly in the waste and profusion of their tables ; to the restoration of the smaller farms ; to the advantages and disadvantages of inclosures ; to the cultivation of lands in America ; to the breed of sheep ; to the enormous increase of horses, and the use of steers in waining and ploughing, &c. &c. To these, and a great variety of other public topics, (in many of which our Author appears to fall in with the sentiments of Dr. Harte \*, in his essays on agriculture) the writer has added, as a remedy for many of the political abuses and evils complained of, the outline of a *plan for the establishment of a board, or great council of agriculture*. By means of an institution of this kind, and only by such means, he apprehends government may obtain a true state of national opulence and national distress ;—and as the king would preside at this great national board, he would necessarily gain true information of the real state of his people, and ' *no longer be a stranger in his own dominions.*'

As this is an important part of what our Author has offered, in these letters, to his Majesty's consideration, we shall give an abstract of it, by way of specimen :

' A council of agriculture, says Mr. D. carries no novelty but in the name : all nations had their peculiar assemblies, to discipline, and keep within bounds, the passions of mankind. The Athenians had their *Prytaneum* to collect the wisdom of the wisest for the common benefit of the republic : from seeing the cause

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\* Though it does not appear, that he had seen Dr. Harte's book.

of every distress they provided against them. They had their *Σιτώναι*, to furnish corn for the use of the city, and their *Σιτοφύλακες*, to prevent imposition in over-rating the sale of it.

‘ The Romans had their *Senaculum*; their *Fora Venalia*, where the markets were kept and regulated: the *Prætores cives* were magistrates to inspect the wants of the people, and to see that the city of Rome was amply supplied with corn; and the office of *Præfectus frumenti* was to inspect the corn markets, and to report the true state of them to the *Perfectus urbis*, or chief magistrate, who, as guardian of the city, was to see that no imposition, no fraudulent reports, might set the agents of avarice at work to distress the people.

‘ Charlemain, from his regard to justice, established the *missi dominici*, through every province in his dominions, with instructions to hear complaints from the lowest, and full power to punish the loftiest, subject, who should be convicted of oppression, or any other enormous crime against his people, the state, or the church; and from a respect to industry, the cause of the labourer was first heard and determined.

‘ The *grands jours* was an early establishment in France, and had for their object an inquiry into the abuses which might escape the notice of parliament.

‘ And when princes were more at liberty, and less incumbered with the avarice of office, the kings of England used to visit the distant parts of their kingdom: Justice, unconfounded by the points of law, was then administered faithfully; magistrates were punished for neglect, or partiality; dishonest men found no protection; and the poor were assisted and relieved.—The *Troylebaston* was an inquisition upon all men bearing offices, who had abused their power, to the injury of the people.’

In short, we are told, that in times of ancient simplicity, ‘ princes looked so narrowly into the necessities of their lower subjects, that their distresses were removed as soon as they were discovered.’ In enumerating the uses of his proposed institution of a board of agriculture, which he also styles *The Temple of Industry*, he hints an extension of the plan, from the metropolis, to every shire, or some settled district in the kingdom. ‘ Vouchsafe, says he, to suffer the respective lords-lieutenant to represent your Majesty in every county association, and let a correspondence be kept up, that every necessary information may be communicated to the great council in London. Invest this noble confederacy with powers to call upon the rector, church-wardens, or any other person, of every parish, to transmit to the board an account of what number of acres in *tillage, grazing, meadow, or waste land*, there may be in his or their particular parish. The number of *beasts* kept,

kept, generically described, distinguishing *fat* from *lean*, and to whom they belong. The quantity of *corn sown*, and the quantity reaped by each farmer respectively, specifying the *particular grain*. The quantity of corn, and of what sort, *sent to market* from time to time, and the quantity *kept in hand*. The number of *farmers* in each parish, the *rents* of each man's possessions, with the *names* of the *landlords* and *tenants*. An account of the *advanced rents* of each farm for the last twenty-five years, and the different periods at which they were augmented. The number of *families*, how many *souls* each contain, distinguishing their *sex* and *age*, how they are *maintained*, and what *manufactories* are carried on in each parish.

‘The Egyptians had a law, obliging every man to give an account once a year, to the magistrate, where he lived; how he was sustained: and what he contributed to the public weal. If such an account was demanded, and faithfully returned, from the people in London, what *frightful!* what *shameful!* and what piteous scenes would be disclosed! and no doubt many iniquities prevented, and miseries removed, from their being revealed—The *poors rate*, and the number of *paupers* in each parish, distinguishing their *age*, *sex*, and *condition of health*. From such a return, your Majesty will be much alarmed; you will there see that your subjects in England are taxed with three millions a year, to maintain a number of people, rendered useless from the present mode of parochial management! When the state of the kingdom is thus laid open, your Majesty will be able to reform the innumerable abuses, which, though known in part, are still encouraged, or at least suffered from inattention; you will be a competent judge yourself how the poor may be employed, to ease the load which their *misconduct*, or *misfortunes*, have heaped upon the industrious. Facts thus faithfully, and uniformly related, will furnish your Majesty with ideas, which may be digested, and combined into forms, pleasing to your subjects, and beneficial to the common-wealth. These, with many, many other accounts, the inquisitive mind will suggest as necessary to the perfection of this national engagement.

‘From such an open council, inviting the thoughts, and soliciting the assistance, of every good citizen, your Majesty would be informed of the true state of your nation, with regard to its natural revenue; and your subjects instructed to manage with integrity those loans which Nature has so partially distributed in this country. Virtue finding easier access, you will no longer be a stranger in your dominions: you will have the groans of your people faithfully explained, when speedy and effectual measures may be adopted, and pursued, to silence the affliction. By the light of sovereign truth you will

Rev. July, 1775.

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pierce

pierce the deep recesses of the heart, and develope those folds which avarice has so skilfully entwisted; then, when the mine is open, you can see how the veins run, and direct your operations as the objects present themselves. Thus, by seeing with your own eyes, and hearing with your own ears, truth will introduce you behind the scenes, and reveal novelties that will astonish your Majesty; you will there see the machinery of the Bucolical Drama, and the various actors, who have exhibited the most tragical parts in it.

‘ In the reign of Charles the good, earl of Flanders, a great famine happened in his dominions; upon which some very rich men, among whom was Bertoff the chancellor, thinking to reap advantage from the misery of the times, bought up all the corn they could find in the land, with a design to sell it out again at an extraordinary price. The earl, abhorring so detestable an avarice, by his authority, caused the corn to be seized, and sold it to the people at a reasonable rate—Mark the sequel, men who are steeled against the lamentations of the poor, have hearts tempered for the most atrocious undertakings: Bertoff and his associates were so incensed at the injury which *justice* had done them, that they assassinated the earl, at his devotions, in the church, on Ash-wednesday, in the year 1127. But the horrid miscreants suffered in proportion to the heinousness of their crime, for human invention was racked to torture them. The like gradation of wickedness will be the same, in men of the same infernal complexion; and we have Bertoffs in this country, who only want an opportunity to display their unnatural propensities.’

From the foregoing extracts, our readers will be enabled, in some degree, to estimate the merits of Mr. D.'s production.

- His great point is to engage the king's attention to the important business of agriculture and husbandry, as objects peculiarly worthy the regard and encouragement of wise and good princes; and to convince his majesty of this truth, he cites the examples of the greatest monarchs, legislators, and statesmen, in former ages, and in the most flourishing countries, of which he gives a very particular, and even an amusing deduction, from the earliest times. In a word, we may recommend these letters as the production of learned and philosophic leisure, and as exhibiting proofs of the writer's liberal turn of mind, his laudable affection for his native country, and his honest concern for the honour and happiness of a prince whom he looks upon as a truly amiable and meritorious character.

ART.

**ART. X. *The Works in Architecture of Robert and James Adam, Esquires, N<sup>o</sup>. II.*** Containing part of the Designs of Lord Mansfield's Villa at Kenwood\*, in the County of Middlesex. Folio. Imperial Paper. 11. 1s. Becket. 1774.

**I**N the 49th vol. of our Review, p. 451, *et seq.* we gave some account of the first number of this elegant and splendid publication; and we then observed, that there is an air of grandeur, as well as beauty, in many of the plans exhibited by these celebrated artists; joined to a freedom of invention, which is the great characteristic of genius.

In the abovementioned article, we also gave an abstract of the preliminary discourse prefixed by Messrs. Adam, to their first number; in which they have given the public a series of just and pertinent remarks on the present state of architecture in this country: and we concluded with a brief description of the engravings contained in that publication, *viz.* part of the designs of Sion-House, a magnificent seat of the duke of Northumberland, near Isleworth, in Middlesex.

Encouraged, as our ingenious artists gratefully acknowledge they have been, by 'the most flattering approbation' of their first number, 'from men of taste both at home and abroad,'—they now 'resume † their task with greater confidence, by publishing the plans, elevations, and sections of the beautiful villa of lord Mansfield, the friend of every elegant art, and useful science.'

It might, perhaps, have been expected, by some purchasers, that the remaining designs of Sion-House should have appeared in the second number. The only apology offered for this deviation from what may seem to have been the natural order and arrangement in the mode of publication, is this: 'We have,' say our artists, 'reserved the remaining designs of Sion for some future number; as we are persuaded, that by giving specimens of some of our other works, we should add greater variety to our undertaking, without diminishing its utility.' Possibly there may be, also, a small degree of innocent policy in this deviation; but whether we are right in our conjecture, or not, we mean to convey no *censure* by the remark.

As, in this work, the Authors 'aim not only at affording entertainment to the connoisseur, but wish also to convey instruction to the artist,' they propose, from time to time, 'to make such *observations* as naturally arise from the subjects before them;† but they, very judiciously, premise, that 'should

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\* Vulgarly called Canewood, or Cpenwood.

† Preface to N<sup>o</sup>. II.



they differ in any of these observations from the opinion of either ancient or modern authors, they do not mean to engage in any controversy, being only desirous of submitting their ideas to the consideration of the public. At the same time they scruple not to 'affirm, that whatever they venture either to publish, or to recommend, it is the result of much experience, and of a careful search into the purest sources of antiquity.'

'Architecture,' they observe, 'has not, like some other arts, an immediate standard in Nature, to which the artist can always refer, and which would enable the skilful instantly to decide, with respect to the degree of excellence attained in any work. In architecture, it must be formed and improved by a correct taste, and diligent study of the beauties exhibited by great masters in their productions; and it is only by profound meditation upon these, that one becomes capable of distinguishing between what is graceful and what is inelegant; between that which possesses and that which is destitute of harmony.'—To this may be added, those qualifications of a complete architect, which are alone to be sought for in GENIUS, and which are justly enumerated by the great Vitruvius: to whom we refer.—

With respect to the disputes among modern architects, our Authors have observed that they are extremely frivolous; and that, in particular, there is nothing in which they have differed more than in regard to their rules for the diminution of columns. This, however, it is here remarked, 'is a subject of greater importance than those which frequently engage their attention. The column is not only one of the noblest and most graceful pieces of decoration, but in all round bodies, especially such as stand insulated, there is a delicacy of proportion to be observed, that those of another form, and in other situations, do not require. Without entering into any critical disquisitions concerning the opinions of either the ancients or moderns with respect to this point, we shall only observe, that our constant practice has been, to diminish our columns from the base to the capital, by means of the instrument used by Nicomedes for describing the first conchoid, which we think has exceeded in elegance any other method hitherto employed. But as this instrument and the manner of using it, has already been explained by some modern Authors, we should not here have ventured to mention it, had it not been to recommend it as preferable to all others.'

Having mentioned the diminution and proportion of columns, Messrs. Adam are naturally led to make some observations with regard to their capitals; 'an object of great distinction and delicacy in the detail of architecture.'

In the first place, say our Authors, 'we acknowledge only three orders; the Doric, the Ionic, and the Corinthian; for as to the Tuscan, it is, in fact, no more than a bad and imperfect Doric; and the Composite, or Roman order, in our opinion, is a very disagreeable and awkward mixture of the Corinthian and the Ionic, without either grace or beauty. We do not, however, mean to condemn the composing of capitals; a liberty which has often been taken by the ancients with great success; and in a former part of this work, we have exhibited an attempt of our own, in this way; and shall, during the course of it, have other opportunities of the same kind.'

As this is a very curious branch of the architectural art, and what must have been, more or less, attended to, by every one who has ever beheld an ornamented building with the smallest degree of taste or distinction, we shall lay before our readers the farther observations that occur on the subject, in the performance before us.

'The Doric capital, when properly adorned, is capable of great elegance: but where rich decoration is required, in order to give it all its grace, the neck, or space between the astragal and the annulets should be made of much greater height than the common proportion described by Palladio and many other moderns; and that neck should be enriched in the various ways which we shall have occasion to represent in the course \* of our work.—

'The Corinthian capital itself does not, in our opinion, admit of more dignity and magnificence, than a rich Ionic with its volutes square in the front.—Angular volutes, as in the temples of concord and manly fortitude at Rome, and in the temple of Erechtheus at Athens, have always appeared to us less solid, less grave, and less graceful; and, in our opinion, they have been injudiciously adopted by Michael Angelo, Scamozzi, and many other architects. Their reason for this was, in order to avoid the irregularity of appearance in this capital, when viewed in profile, which differs so very much from its aspect in front. But notwithstanding this difference, the profile itself, as well as the front, are susceptible of such beauties, that we are inclinable to hazard some defects, rather than to sacrifice the elegant result of the whole composition.—There may, indeed, be some cases where such irregularity in the capital might be attended with great inconvenience, as in a

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\* One example of this kind is to be seen in the capital of the pilasters to the south-front of lord Mansfield's house, given at large, in the fourth plate of the present number.

square or oblong building, surrounded by this order: but in this, or similar cases, it would be much more eligible for the skilful architect to substitute another order in its place.

The great size of the volute of the Grecian Ionic has always appeared to us by much too heavy, and those used by the Romans seem rather to border on the other extreme. We have therefore generally taken a mean between them, which we think has a happy effect; making them in width about one half of the superior diameter of the column, and observing that the centre of the eye of the volute is nearly perpendicular to the extremity of the said diameter.

We have also adopted the Grecian manner of forming the volute with a double fillet, which, by producing more light and shade, gives great relief, and far exceeds in grace and beauty that used by the Romans. In imitation of the Greeks, we likewise bend the channel, or hollow band, from whence the volutes spring, in the middle of the capital; which band, in case of rich decoration, should be filled with a winding foliage, or some such ornament, from the centre of the capital to the eye of the volute. But the members of chief importance towards completing this capital, are the astragal and neck; which neck, as in the Doric, should be filled sometimes with various enrichments, more or less ornamented, and sometimes, perhaps, should be left altogether plain, according to the style of the building where it is employed\*.—

The foliage and stones of the Corinthian capital make it not only magnificent but also extremely gay and graceful. It has, beside, some advantages over the Ionic in point of form; all its sides are regular, and the concavity of its abacus contrasts, in a beautiful manner, with the convexity of the vase. The form of the vase is sometimes executed in a most defective manner, by swelling it towards the middle, and bending inwards at the bottom, in a cimarécia shape; which is unpleasant, and rests ill upon the shaft of the column.

Here our Authors have introduced a censure of the celebrated Desgodetz, of whose designs of the ancient buildings of Rome we gave an account †, in the 46th volume of our Review, at p. 140. To this gentleman, they seem to think, we may refer the introduction of the error noticed in the preceding

\* In the example exhibited in the present Number, this capital has the addition of a plain neck and fillet, without which, it is observed, 'they always appear flat and meagre.' In a future Number our authors propose to give an example of it, executed at Sion, with all the embellishment of which it is capable.

† Marshall's Translation.

paragraph; and that it is derived from a defect in the drawing of his plates: adding, that 'notwithstanding his great parade of precision and accuracy, we have often found him guilty of considerable oversights and mistakes, not only in his mensuration, but also in the delineation of many of the ancient monuments.'—

Our Authors do not, at present, enter into any particular detail with respect to the entablatures or the 'bases of the different orders, but refer to the specimens of each now published, and to what they are about to publish. They venture, however, to observe, *en passant*, that they 'can see no reason for assigning to each order its precise entablature, fixed down unalterably both in figure and dimension. Different circumstances,' it is added, 'of situation and propriety, ought to vary the form, and also the proportion, of all entablatures. A latitude, in this respect, under the hand of an ingenious and able artist, is often productive of great novelty, variety, and beauty.' This is very just, but if the adventurous artist should prove deficient in taste, we might chance, sometimes, to see Horace's monster \* exhibited, instead of a regular and harmonious building.

The reader has before him, in this Number, two compositions of the above-mentioned kind, the one Doric, the other Ionic; neither of which are subjected to any precise rule: and we agree with our Artists in the commendation bestowed on the *tout ensemble*—the result of the whole.

We shall close our extracts from this Number, with our Author's description of Plate II. *The view of the south front of Kenwood, the terrace, &c.*

'A great body of water covers the bottom, and serves to go round a large natural wood of tall trees rising one above another on the sides of a hill. Over the vale through which the water flows, there is a noble view let into the house and terrace, of the city of London, Greenwich Hospital, the river Thames, the ships passing up and down, with an extensive prospect, but clear and distinct, on both sides of the river. To the north-east and west of the house and terrace, the [neighbouring] mountainous villages of Highgate and Hampstead form delightful objects. The whole scene is amazingly gay, magnificent, beautiful, and picturesque. The hill and dale are finely diversified; nor is it easy to imagine a situation more striking without, or more agreeably retired and peaceful within.'

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\* Vid. *Ars Poetica*; the beginning.

ART. XI. *Adam's Architecture*, No. III. Folio. Imperial Paper.  
1 l. 4 s. Becket. 1775.

**W**E have here the designs of Luton Park-house, in Bedfordshire; one of the seats of the earl of Bute.

These plates are, indeed, truly elegant, and do honour to the taste of the noble proprietor of Luton-house, who chose the designs here given, from a variety of others, made by the same ingenious architects.

The situation of this house, say our Authors, in the prefatory discourse, 'is peculiarly fortunate. It stands on the declivity of a hill, or bank; at the bottom of which, along the wall, runs the river Lee, a clear and beautiful stream, spreading into an artificial lake, upwards of a mile and a half in length, and in some places of great breadth, as it covers a space of near fifty acres.

'The bank on which the house is built, as well as the rising grounds on the opposite side of the lake, are beautifully diversified by gentle risings and fallings; and the whole park is adorned with lofty forest-trees of different kinds, happily disposed, so as to create variety in the views, and produce a striking effect in the landscape.

'The house itself, which is built of a bright coloured stone, of a bluish cast, and admirably wrought, adds greatly to the magnificence and splendor of a scene universally admired.'

With respect to the engravings, this Number contains, beside the plans and elevations of the house, as in the designs of Sion and Kenwood, some principal pieces of ornamental furniture;—a stove grate, cornices for window-curtains, candelabra, &c.—Of these, however, we think there are none to be compared for lightness, grace, and elegance, with some of the articles at Sion-house.

ART. XII. *Cases in Surgery*, &c. By James Hill, Surgeon in Dumfries. 12mo. 4 s. 6 d. bound. Edinburgh printed, and sold by Cadell in London,

**I**N this practical treatise, which has through mere accident been long overlooked by us, the Author gives an account of a great variety of cases, that have occurred in his practice, in which the extirpation of cancerous tumours has been happily performed by him, without being followed by relapses. He relates likewise the few cases in which extirpation was not attended with success. The general result is, that in the course of thirty years practice, he has extirpated no less than eighty-eight genuine cancers, being all ulcerated except four. All the patients except two recovered of the operation. In nine of this  
number

number only the disease reappeared, at different periods after the operation.

Mr. Hill's large experience in cancerous disorders, gives a weight to his opinion with respect to the use of *hemlock*, of which several of his patients had taken considerable quantities. He confidently declares that 'he never observed the smallest benefit from hemlock in the cure of cancers;' but on the contrary has, in several instances, seen much mischief done by it. He laments particularly that some patients lost so much time in giving it a trial, 'that the disease, which might have been cured by a timely excision, proceeded so far as to be absolutely incurable, either by the medicine or the knife.'

'Others,' he adds, 'were tormented with sickness as long as they used hemlock. The limbs of those who had weak nerves were still more enfeebled; their appetites were destroyed by its narcotic quality; and, of course, they were much emaciated for want of food; their heads and nerves were so disordered that a considerable time was necessary to recruit them after laying it aside.'—He concludes what he has to say on this subject by observing, that 'he is sorry to learn that some people are just now losing the only chance they have for life, by trusting to hemlock;' adding,—'were it my misfortune to have a cancer, even of the slightest kind, I would not delay a single hour in expectation of a cure from the use of hemlock.'

In the second of the two chapters into which the Author divides this work, he treats of fractures of the skull, and other injuries, proceeding from external violence, affecting the brain. Several extraordinary cases are related, which are followed by such observations and directions as naturally arise from them. The Author's success in some of these cases may, perhaps, appear extraordinary: but his relations carry every mark of authenticity that can be expected, and are delivered with brevity and simplicity. Dr. Gilchrist was a witness to the Author's practice in several of these, as well as the abovementioned cancerous cases.

In his Appendix Mr. Hill treats of the *sibbens*, which the Author of a certain medical *thesis*, published at Edinburgh in 1767, had affirmed to be a new disease, peculiar to Scotland, and as never appearing except where the *itch* rages. The latter treats it accordingly as a *mule*, or mongrel breed, produced by a concourse between the *animalcula* that are supposed to cause the itch, and those which he supposes to produce the venereal disease. In consequence of this theory, he proposes the inoculation of the itch upon the pox, with a view to mitigate the virulence of the latter, and to render it more tractable.

Mr. Hill, who has had very large experience in this disease, the origin and further propagation of which he ascribes to the soldiers

42 *Dr. Hill's Directions for those who are afflicted with Cancers.*

soldiers annually shifting their quarters in the Highlands, produces a variety of observations to prove, that the *sibbens* and the *luis venerea* are precisely the same disease.

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ART. XIII. *Plain and useful Directions for those who are afflicted with Cancers, &c. With an Account of the Vienna Hemlock; with which Dr. Stork did so great good in Cancers, &c. &c.* By Dr. Hill, Member of the Imperial Academy, &c. 8vo. 1s. Baldwin.

**H**AD this Author contented himself with picking up another new and *inoffensive* weed, to be the *substratum* of some future wonder-working balsam or tincture, we should have been satisfied with referring our readers to our former strictures on his ridiculous account of the unparalleled virtues of the herb *petasite*, *alias* fever-wort, *alias* pestilence-wort, butterbur, &c.—six papers of which—and this is all we could collect from the said publication—‘gathered from the right soil,’ would do the purchaser no immediate or *positive* mischief, but would put three shillings into the pocket of the conscientious recommender and vender \*.—But *paulo majora canamus*.—

We now find the Author taking new and dangerous ground; entering on the field of poisons, and recommending and dispensing one of the baneful tribe to the public at large, with the same confidence with which he deals out to them his *balsam of honey*, his *tincture of sage*, or his *powder of pop* above-mentioned. Nor does he fail likewise to repeat his old *manœuvres*; first, with great seeming benevolence and disinterestedness, minutely instructing the simple reader how to gather, mash, digest, strain, and take the proposed *panacea*;—and then, knowing that there are gudgeons who will snap at his bait, be the hook ever so naked, advertising the credulous public †, that the *genuine* medicine may be had truly prepared, at his empirical warehouse, ‘assisted by balsamic and stomachic ingredients;’ and boldly asserting, what he has not the confidence to affirm in the pamphlet, that ‘it has made *perfect cures* in several very bad cases’—‘and is *sure* to give comfort and relief in *all*.’

Instead of amusing our readers with specimens of the language of this pamphlet, which perfectly resembles the whining cant and gabble of an old nurse; we shall only offer two or three observations, which we mean as antidotes, or preservatives against the *poison* contained in it, and intended to be diffused by it.

One of the principal lures thrown out by the Author, to draw in purchasers, and to support the decaying credit of

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\* See M. R. Vol. 46. March 1772, page 248.

† See Morning Chronicle *passim*.

hemlock,

hemlock, which he wishes to revive in his new *Extract*, is a notification that he has procured the genuine seeds of the 'true Vienna plant,'—'with which Dr. Stork did so great good'—and which he is ready to deliver to all that ask for them:—as if nothing were wanting to furnish us with a palliative, or cure for the cancer, but the possession of the true Vienna plant! He must know that some hundred weights of the *true Vienna extract* have been dispersed throughout Europe, without any good effect; and that De Haen, as we not long since observed †, has solemnly declared that many or most of the very patients, whom Dr. Stork affirms to have been perfectly cured by this *very genuine extract*, died while they were taking it:—and yet of these particulars our conscientious Author does not take the least notice; nor is a single hint here given that the virtues of the *Vienna hemlock* have ever been questioned.

Conscious, however, that hemlock has been unsuccessfully exhibited in this country, and with a view doubtless to answer the purposes of empiricism, the Author pretends that we have hitherto erred in the preparation of the medicine, that is, in following the *successful* Stork's process;—that the virtues of hemlock do not reside in its green juice, which should be thrown away, but in a certain resin, remaining in the squeezed mass, which is to be dissolved in spirits of wine, &c. 'without which *it is* NOTHING.'—It may be so; but a man of plain understanding, a believer in the *miracles of Stork*, would rather be induced, till he meets with better and less suspicious authority than that of the Author, to conform strictly to Stork's process, which comes to him recommended by a multitude of alleged cures, circumstantially related; than to follow his disciple, who deals only in generals, without producing a single cure to authenticate his confident and random assertions. Here is the sum of them:—'I have seen such good done by it in many cases, as I never saw by any other medicine:'—and yet this is poor consolation to the miserable sufferer, when he considers that it comes from a writer grown grey in the dishonest practice of recommending trash, and then vending it; and who even believes, or pretends to believe, in the febrifuge and antipestilential powers of *butter-burr tea*!

On a matter of such importance, we offer no apology for exposing at some length the design of this credulous and interested writer; notwithstanding the palpable absurdity and futility of his pamphlet, which does not contain a single fact or argument that can induce a well informed reader to think more favourably of hemlock than before. Granting even that it has been given, in a few cancerous cases, with advan-

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† See M. R. Volume 51st, November 1774, page 398.



tage, we cannot too severely reprehend this writer for the confidence with which he authoritatively and unconditionally enjoins all those who 'may have a cancerous swelling, not yet broken, to suffer no hand to touch it:' though he cannot be ignorant of the good effects, (exemplified and confirmed in the preceding article) which frequently attend a timely extirpation; and of the irreparable mischief that may ensue from the neglect, or even the delay of it, by too long confiding in the powers of this or any other medicine yet known to us.

There are delinquences, highly injurious to the community, for which the law cannot provide either a remedy or a punishment. This Author's 'vegetable system' of empiricism, which he has been regularly prosecuting for some years past, is one of these delinquences, and the present specimen one of the greatest of them:—no less an enormity, in fact, than that of scattering firebrands and death among the ignorant and the credulous, the ready and willing dupes of every plausible and confident impostor. It naturally falls, however, under the cognizance of our court; and we think ourselves meritoriously employed, in supplying the defects of the law, by thus stigmatizing it, and by putting the weaker part of the public on their guard against the mischiefs that must otherwise naturally ensue from its operation.

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ART. XIV. *A Second Letter to Dr. William Hunter, Physician Extraordinary to the Queen, &c. Being an Answer to the illiberal Criticisms in the Monthly Review, &c. Containing a remarkable Cure of a Scirrhus, and Cancerous Ulcer, &c. &c. &c.* By William Rowley, M. D. and Man midwife. 8vo. 1 s. Newbery. 1775.

**T**HOUGH Dr. Rowley's vanity may be flattered, and he may conceive that his consequence with the public may be heightened, from having his high pretensions extensively circulated, by the means of a contest with the Monthly Reviewers; we do not feel ourselves disposed to gratify him to the extent of his wishes in this respect. Were we inclined to enter in earnest into a literary *Certamen*, we should choose, with Seneca, *In Arenam cum Equalibus descendere*, and to have for our antagonist a man who draws plausible conclusions, at least; and who is inclined to shew some little respect to the *tenses of verbs*, for our attention to which (though in a case wherein they were of peculiar importance to the merits of the question\*), the Doctor

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\* See Monthly Rev. November 1774, p. 395. The Reader will there perceive the peculiar propriety of Dr. Rowley's cavalier treatment of *tenses* in his present performance; where he absolutely gives them no quarter.—'Whoever,' says he, 'criticises on mere words, and such trifling words as *have* or *bad*, must be in a critical situation themselves,

tor rates us most soundly, as 'puerile Critics, undeserving either of ridicule or contempt.'

Dr. Rowley shews the same noble disregard to *logic* that he does to *grammar*.—*Because* we happened to hear and relate a particular circumstance or two, that came to our knowledge, respecting the case of Miss S—— [for we sometimes, in the dusk, slip down from our garrets, and listen to what is passing in the world] this excellent Reasoner confidently concludes that *Dr. Hunter himself* must necessarily have been the Author of the Account of Dr. Rowley's former letter to him, given in our *Review* for November last. Accordingly, throughout this whole pamphlet he addresses Dr. Hunter and the Monthly Reviewer as one and the same individual; and deals his blows with double effect, on this *dual* personage, on whom he is pleased to father the article in question.

Though nothing can exceed the absurdity of Doctor Rowley's inference, we will, for a moment, put ourselves on a level with this Logician. We will overlook both his *major* and his *minor*, if there be any such members in his syllogism; and, in answer to his *conclusion*, will stoop to declare that Dr. Hunter was not either the adviser, fabricator, or writer of the Article in question; or in any other manner, by himself or friends, concerned in the composition of it.

We have most highly offended Dr. Rowley's delicacy, by representing him as '*advertising* a great number of cures in cancerous, venereal, and other cases.' He here, with the confidence that accompanies innocence, denies 'that he has '*advertised* quack puffs in the *news-papers*,' and declares such a representation to be a 'positive falsehood.' He then immediately, with equal consistency and modesty, proceeds, through half a score pages, to *advertise* his various 'new discovered methods of curing *schirri*, cancers, ulcers of the *uterus*, the *scrophula*, ulcers of the legs, and of restoring *sight* to the *blind*, by *internal medicines only*.'—And yet malice itself cannot call this, *advertising* quack puffs in *news-papers*. Beside other differences,—in those vehicles of intelligence the Advertiser is put to a heavy expence in repeatedly displaying his extraordinary medical powers to the public, who may be said to receive their notification *gratis*: whereas in Dr. Rowley's method, the expence attending the perusal of his long-winded *advertisement* of cures, &c. falls on the unwary purchaser of his pamphlet.

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themselves, and become objects of pity from their ignorance.'—The Doctor might have said, mere *letters*, for there is but the difference of a letter between them; and who but a Reviewer would regard such microscopic subtleties?

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We have been insensibly drawn in to give this sketch of the polemical part of Dr. Rowley's performance; and shall only further observe, that one of the principal impressions meant to be made on the mind of the Reader, is—that the Hunters, Pringles, Fothergills, and other magnates of the faculty, ought, whenever they find themselves at a dead stand, or even before, if they possess a single spark of conscience or honesty, to leave off prescribing their hemlock and opium in cancerous cases, and in short, to send their patients to Dr. Rowley. 'Are lives,' says he, 'to be sported with?'—He feelingly laments, however, that 'it is his misfortune, to seldom have patients till they are reduced to the greatest extremity and danger, and given up as lost by Dr. Hunter, and other eminent physicians.'—But on this subject we must leave these naughty and hard-hearted Doctors to answer for themselves.

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ART. XV. *An Account of the Proceedings of the British and other Protestant Inhabitants of the Province of Quebec in North America, in order to obtain an House of Assembly in that Province.* 8vo. 3 s. Boards. White. 1775.

**T**HIS volume is the work of Francis Maseres, Esq; lately Attorney-General of Quebec, and now Cursitor Baron of the Court of Exchequer.—It contains, beside the proceedings mentioned in the title-page, many very just and pertinent remarks on the late A<sup>d</sup> of Parliament for establishing a civil government in that province; some of which we shall, without further preface, proceed to select.

'In the month of October 1773, the British and other Protestant inhabitants of the province of Quebec, having waited above ten years for the accomplishment of the King's promise of granting them a House of Assembly, as soon as the situation and circumstances of the said province would admit thereof, contained in the royal proclamation of October 7, 1763; and finding the inconveniences of being without a regular and constitutional legislature; and being of opinion, that the situation and circumstances of the province did admit the calling an assembly, and make the doing so not only practicable, but in a high degree expedient; they held meetings together to confer about preparing petitions both to his majesty's servants in the province, and to his majesty himself, in order to obtain one. And on this occasion they invited his majesty's new subjects, the Canadian, or French, inhabitants of the province, to join with them in their consultations upon this subject. The account they have transmitted of these consultations is as follows.'

Here the Author subjoins copies of various resolutions, petitions, letters, &c. respecting the subject in question, upon all which he offers the following remarks:

'From the foregoing proceedings, petitions, and letters, it appears in the first place, that several of the principal French inhabitants of Quebec, (as Monsieur Descheneaux, Monsieur Marcoux, Monsieur

Monsieur Perras, and Monsieur Cugnet, &c.) were inclined to join with the English inhabitants in petitioning for a house of assembly, though, out of respect to the sentiments of a majority of their countrymen who were of a different opinion, they at last declined doing so.

And, secondly, it appears that the English inhabitants have acted on this occasion with great moderation with respect to their new fellow-subjects the Canadians, by declaring, in their petition to the king's majesty, that they are willing to accept of an assembly of such form and constitution as his majesty, in his royal wisdom, shall think fit to establish; and thereby intimating, that if his majesty shall think fit to admit some Roman-Catholic members to sit in it, they should make no objection to it, notwithstanding the hopes they might have hitherto entertained of being governed by an assembly consisting of protestant members only, in pursuance of the directions given by his majesty upon that head, in his two commissions of governor in chief of the province to general Murray and general Carleton, and in conformity, as they had conceived, to the fundamental maxims and constitution of the British government. They could not, however, be prevailed on to go a step further in this course, and join with the Canadians in desiring his majesty to lay aside the distinction of Protestants and Papists in forming an assembly, and to admit persons of both religions into it indiscriminately, though, if his majesty should, (for reasons unknown to them, or of which they did not perceive the force,) think fit to do so, they were ready to acquiesce in his decision. And this refusal to join with the Canadians in that request was, as I have been credibly informed, the true reason why those Canadians who had expressed a liking for the government of an assembly, refused to join with the English in their present endeavours to obtain one. —

The thought (says our Author) of establishing a legislative council in the province of Quebec, instead of an assembly, took its rise as follows :

By the commissions of captain-general and governor in chief of that province, successively granted to general Murray and general Carleton, the king had empowered the governor, "as soon as the situation and circumstances of the province would admit thereof," and when, and as often as need shall require, to call a general assembly of the freeholders of the province, in such manner as he, the said governor, in his discretion, should judge most proper, or according to such further powers, instructions, and authorities, as should be at any time thereafter given to him under his majesty's signet or sign manual, or by his order in his privy council. And in the following clauses of the said commissions, his majesty had directed, that the members of such assembly should take the oaths appointed by the statute of the 1st of George I. that is, the oath of allegiance, the oath of abjuration of the pope's authority, and the oath of abjuration of the pretender's right to the crown, and should make and subscribe the declaration against transubstantiation; and then had given power and authority to the governor, with the advice and consent of his majesty's council of the province, and the assembly so elected and qualified, to make laws, statutes, and ordinances, for the public peace, welfare, and good government of the said province.

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‘ The council of the province was not established by the commission of the governor under the great seal, (which seems rather strange ; nor do I know the reason of it ;) but by his majesty’s instructions under his signet and sign manual. The members of it have hitherto been twelve in number ; and five have been sufficient to make a board, and transact business. And it has often happened, that not more than five have been present at the councils that have been held in the province : but in general, there have been six members present at them, and sometimes, though but seldom, as I remember, seven or eight.

‘ By reason of the great number of Roman-Catholics in the province, who could not take the oath of abjuration of the pope’s authority, and make the declaration against transubstantiation, and who therefore must have been excluded from the assembly ; and by reason also of the small number of Protestant inhabitants in the province, who had become freeholders of the province, or owners of landed property in it, his majesty had judged it to be hitherto inexpedient to summon a general assembly.

‘ Yet, that the province might not be totally without a legislature in it to regulate the inhabitants of it upon a variety of emergencies that must necessarily arise in it in the ordinary course of human affairs, it seemed necessary to delegate a power of legislation of some kind or other, to some person, or persons, residing in the province.

‘ And accordingly his majesty, by an instruction to his governor under his royal signet and sign manual, did empower his said governor, before and until an assembly of the freeholders should be summoned, to exercise a certain very limited legislative authority in the province, by and with the advice and consent of the council of the province only, and without the concurrence of an assembly ; to wit, “ an authority to make such rules and regulations as should appear to be necessary for the peace, order, and good government of the said province ; taking care that nothing be passed or done that shall any ways tend to affect the life, limb, or liberty of the subject, or to the imposing any duties or taxes.”

‘ But no mention is made in the governor’s commission under the great seal of Great Britain, of any such power of making rules and regulations for the province with the consent of the council only.

‘ Two observations naturally occur concerning this limited legislative authority thus delegated to the governor and council by his majesty’s said instruction.

In the first place, it may be doubted whether a power of this kind could be legally communicated to the governor by any other instrument than letters patent under the great seal of Great Britain, publicly read and notified to the people, to the end that the acts done by virtue of them may have a just claim to their obedience. For otherwise they might allege, that they were faithful and loyal subjects of his majesty, and ready to pay obedience to every thing that his majesty’s self shall ordain for them, and likewise to every thing that shall be ordained for them by his majesty’s governor of the province, by virtue of powers properly communicated to him by his majesty : that, consequently, they will obey him in every thing that he shall do by virtue of the powers conveyed to him in his majesty’s commission

commission of governor under the great seal of Great Britain, which had been publicly shewn and read to them; but that in things not warranted by the said commission, but said to be done in pursuance of certain private instructions that had not been made known to them, and which they are therefore uncertain whether he has received or not, they cannot presume that he acts by his majesty's authority, and therefore are not bound to obey him. And if this reasoning is just, as it appears to me to be, the consequence must be, that the private instruction before mentioned could not have legally conveyed to the governor and council of the province the legislative authority mentioned in it, small and narrow as it was.

And, in the second place, if a private instruction, under the king's signet and sign manual, should be deemed to be a legal method of communicating a legislative authority, yet the power conveyed to the governor and council of the province, by the instruction above-mentioned, was evidently too narrow for the purposes of good government, since it is almost impossible to make an effectual regulation upon any subject without in some degree affecting, if not the life or limb, yet at least the liberty of the persons who are to be bound by it.

It seemed therefore to be necessary to provide some more adequate legislature for the province, and to establish it in a manner that could be liable to no objection.

Six different methods of doing this had occurred to those persons who had had occasion to reflect upon this subject. The first was to summon an assembly consisting of Protestants only, agreeably to the king's commissions of governor in chief to general Murray and general Carleton, and to what was understood by the British inhabitants of the province to have been promised by the proclamation of October 1763. The second, to summon an assembly consisting of Protestants and Roman-Catholics indiscriminately. The third, to summon an assembly consisting of a majority of Protestants, but with an admission of a limited number of Roman Catholics. The fourth, to delegate to the governor and council only, without an assembly, a power to make laws to bind the province; and, in order to make the council more respectable in the eyes of the people, to increase the number of its members, but with an exclusion of Roman-Catholics, in pursuance of the directions of the governor's commission, with respect to the council already subsisting in the province. The fifth, to delegate such a legislative power to the governor and council so increased in number, but with an admission of Roman-Catholics and Protestants into it indiscriminately. And the sixth and last, to delegate such a power to the governor and council so increased in number, with an admission of only a certain number of Roman-Catholics into it.

Of these six different species of legislatures for that province, the three first, which proposed to establish an assembly of some kind or other, were disapproved by the greater part of his majesty's ministers; the earl of Hillsborough being the only person in office who seemed inclined to any of them. The other ministers all turned their thoughts to a legislative council. This being therefore the measure that seemed likely to take place, Mr. Maseres endeavoured to contrive a legislative council of as free and independent a constitution as

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he could ; to the end that their proceedings might be respected by the people, and their ordinances be readily obeyed by them, as being the result of their own free sentiments and unbiassed deliberations for the welfare and improvement of the province, instead of the effect of a slavish compliance with the dictates of the governor. With this view, after conversing upon the subject with Mr. Thomas Walker of Montreal, and Mr John Paterson of Quebec, two eminent English merchants settled at those places, and known lovers of liberty and the English constitution, he prepared a draught of an act of parliament for establishing a legislative council of the free and independent nature above mentioned, in the province ; in which it was provided, that the number of members in the council already in being should be increased from twelve to thirty-one ; and that the members of it should be quite independent of the governor, instead of being liable to be suspended by him, as they had hitherto been ; and that they should sign their names in the register-books of the council to the ordinances for which they should vote ; and that seventeen of them should be necessary to do business as a legislative body ; and that they should be paid for their attendance, in order to induce them to attend in considerable numbers ; and that there should be a fortnight's notice given in the Quebec gazette of every intended meeting of the council : and by the particular desire of Mr. Walker and Mr. Paterson, (as Mr. Maseres thankfully acknowledges,) it was further provided, that they should have no power whatsoever of imposing taxes in the province. And, lastly, it was provided, that this unusual instrument of government should continue only for seven years, to the end that the inhabitants of the province might always have within their view, and that too at no great distance of time, the accomplishment of the royal promise made to them by the proclamation of October 1763, of being governed, with respect to matters of legislation, by an assembly of the freeholders of the province, *as soon as the situation and circumstances of the province would permit.*

In the beginning of the year 1774, a petition from sixty-five Roman-Catholic Canadians was presented to his majesty, and, as Mr. Maseres observes, was made the foundation of the late act of parliament, which has occasioned such general discontent. This petition our Author mentions to have been ‘ by no means agreeable to the general sense of the body of the Canadians ’—that to make up even the small number of names subscribed to it, (and which were not half so many as those of the inhabitants who had petitioned *for an assembly*, agreeable to the king's solemn promise) some of the petitioners had made their almost infant children (of only 13 years of age) sign the petition and memorial. And beside all this, ‘ Infinite pains were taken (says our Author) by the Popish bishop and his clergy, to procure the signatures that are found in it. For the truth is, that the majority of his majesty's new Canadian subjects of the industrious sort, (that were engaged in trade or agriculture, and had not been officers in the French king's troops, or held other employments under the French government,) have rather expressed a liking for the general body of the laws of England, since they have had experience

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of them, than a wish to see their former laws restored ; having enjoyed, and being always ready to acknowledge that they have enjoyed, a greater degree of liberty for their persons, security for their property, and encouragement to the exertion of their industry in trade and agriculture, since the introduction of the laws of England into the province, than ever they had known before, together with, what they value perhaps more than all the rest, an exemption from the insolent and capricious treatment of their former superiors. And, in pursuance of this favourable opinion entertained by them of the English laws, great numbers of them were, some time after the arrival of the late act of parliament in the province, disposed (as my correspondents in the province assure me, in the most positive terms,) to join with the English inhabitants in petitioning his majesty for the continuance of the English laws, and were only deterred from doing so by false alarms spread amongst them by their superiors concerning the dangers to which their religion would be exposed if they were to join with the English in any public representation whatsoever.'

Our Author concludes, therefore, that to satisfy the Canadians in general, it was by no means necessary ' that the whole body of the French laws, upon civil matters, should be revived, and the English laws upon those subjects suppressed.' The great object of the petitioners evidently was, continues our Author, ' to be admitted to places of trust and profit, and in order thereto, to have that part of the law of England repealed and abolished, which disqualifies Roman-Catholics from holding them ;' although it is a disqualification to which not only the king's natural-born Roman-Catholic subjects of Great Britain and Ireland, but also the Protestant dissenters, are all subject, as well as to the want of that extensive religious toleration which the Canadians had before been allowed.

' Surely therefore (says our Author), the Canadians, who are a conquered people, and were so lately in arms against the crown, ought to have been satisfied with the full enjoyment of their property of every kind, moveable and immoveable, (which was granted them by the capitulation,) together with so much of the French laws and customs as is necessary thereto, (which will be found upon examination to be the laws of the tenure, alienation and settlement, dower and inheritance, of landed property, and, I believe, nothing more;) and the full enjoyment of the religious worship prescribed by the church of Rome, (hostile as it is to the British name and nation,) by a complete legal toleration, but without an establishment, or compulsive provision for the maintenance of the Romish clergy ; and with the privilege of serving on juries in all cases both criminal and civil, and of exercising the professions of notaries, (or licensed scriveners) attornies, and advocates ; and with a participation, (in common with their new fellow-subjects, the British settlers in the province,) of those valuable parts of the law of England which protect in so eminent a manner the liberty and property of all the subjects of the crown. And, to do them justice, I am persuaded, that the bulk of them have been satisfied with these advan-



tages, which they have enjoyed ever since the peace, though a small number of persons, who have but little connexion with, or influence over, the body of their countrymen, have, through a desire of obtaining places of trust and profit, solicited his majesty for more.

Our Author further observes, that the French petition and memorial in question, 'did not contain a request that the legal right of the Romish clergy to their tithes, should be revived,' as was done by the late act of parliament, which he supposes, the Canadians will be surprised at "and consider it as an unnecessary and officious piece of zeal for the support of the Popish religion; which they will be utterly at a loss to account for in a parliament composed of Protestant members.'

It has however been said, that this revival of the legal obligation to the payment of tythes, is no more than what the nation was bound to perform by the terms of the capitulation and treaty of peace; but in order to shew that this assertion is not true, our Author recites word for word those articles of the capitulation and treaty of peace that relate to this subject. The 27th article of the capitulation of Montreal is as follows:

'The free exercise of the Catholic, Apostolic, and Roman religion, shall subsist entire; in such manner that all the states and people of the towns and countries, places, and distant posts, shall continue to assemble in the churches, and to frequent the sacraments as heretofore, without being molested in any manner directly or indirectly.

'These people shall be obliged, by the English government, to pay to the priests the tythes and all the taxes they were used to pay under the government of his most Christian majesty.

'To these demands of the French general in behalf of the Canadians, Sir Jeffery Amherst, the English general, returned the following answer.

'*Granted, as to the free exercise of their religion. The obligation of paying the tythes to the priests will depend on the king's pleasure.*

By the first part of this answer the free exercise of the Roman Catholic religion is granted to the Canadians: and by the second part, the obligation to the payment of tythes is 'suspended indefinitely,' until the king, at his own option, shall order to the contrary. The 4th article of the definitive treaty of peace is as follows:

"*His Britannic majesty, on his side, agrees to grant the liberty of the Catholic religion to the inhabitants of Canada. He will consequently give the most effectual orders that his new Roman-Catholic subjects may profess the worship of their religion according to the rites of the Romish church, as far as the laws of Great Britain permit.*"

'This clause, we see, makes no mention of tythes; nor does it afford the least ground for an inference that the legal obligation to pay them was intended ever to be revived. It only gives the Canadians an assurance that they may "profess" the worship of their religion as far as the laws of Great Britain permit.'—And certainly they might not only "profess," but likewise

*practise*

*practise* this worship (as is done by all sects of dissenters) without any legal compulsion to the payment of tythes. Neither does the capitulation or the treaty of peace require, as some have pretended, that the Canadians should be permitted to hold places of trust and profit without taking the usual Protestant tests; for the capitulation is wholly silent on this particular, and the treaty of peace only grants such a religious toleration "as the laws of Great Britain permit," which in one sense is a denial of all toleration; "because in England itself (as our Author observes) the laws do not permit the worship of the Romish religion to be professed in any degree." But adopting the most liberal construction, and supposing the words to mean, that the Canadians shall be at liberty to profess their religion 'as far as the laws of England permit it to be professed in the outlying dominions of the crown of Great Britain that are not parcel of the realm, such as Minorca, Senegal, &c. still "we shall find, says our Author, that though most of the penal and disqualifying statutes passed against the professors of the Romish religion relates only to England and Wales, yet the act of the 1st of Queen Elizabeth cap. 1. which is commonly called the Act of Supremacy, does expressly relate to all the queen's dominions, as well as to the realm of England, and is even extended by positive words to such countries and places as should at any future time become subject to the crown of England,' and he therefore justly concludes (and the late act of parliament warrants the conclusion) that a special reference must have been had to this act by the treaty of peace; and proceeds minutely to examine the several restrictions of the act of supremacy as having been necessarily and confessedly (by parliament itself) in force within the province of Quebec from the ratification of the late treaty of peace: and he particularly infers,

1st, (From the 16th section of the act of supremacy, 'and the express words "any other your majesty's dominions and countries, that now be or hereafter shall be") 'that all exercise of the pope's authority, or of any ecclesiastical authority derived from him, and consequently all exercise of the Popish bishop of Quebec's authority (that authority being derived from the pope) is prohibited in the province of Quebec, as much as in England itself.'

2dly, (From the 19th section of the said statute) 'that the popish bishop, even if he did not act by authority from the See of Rome, ought not to exercise the office of bishop in the said province, without having taken the oath of supremacy. And in like manner all other ecclesiastical persons, and all ecclesiastical officers and ministers, and all temporal judges, justices, mayors, and other lay or temporal officers or ministers, and every other person having the king's fee or wages, in the said province, ought to take the said oath of supremacy.'

And our Author maintains, that the Romish priests, instead of having any claim to tythes in that province, were doubly excluded from the same, "to wit, first by the capitulation and secondly by the treaty of peace.—For by the capitulation the obligation of the people to pay the tythes to them was expressly suspended, till the king's pleasure should be declared, and the king's pleasure had never been declared upon that subject, until the late act \*. And by reference to the laws of Great Britain, and consequently to the act of supremacy or statute 1. Eliz. cap. 1. in the aforesaid 4th article of the treaty of peace, all ecclesiastical persons were to be excluded from their benefices, till they had taken the oath of supremacy, which none of the Romish clergy of that province have taken."——This oath of supremacy, and that appointed to be taken by the statute of the 1st of king William and queen Mary, commonly called *the Bill of Rights*, are now abrogated in the province of Quebec.

And thus (says our Author) the necessity of abjuring the foreign jurisdiction of the bishop of Rome, in order to an admission to offices, of trust and power, which has hitherto been considered as a fundamental article, and, as it were, a principal land-mark, in the constitution of the English government, ever since the reformation, has been taken away throughout this extensive part of the dominions of the crown by the late act of parliament; without any obligation of honour or public faith, arising from the capitulation or treaty of peace above mentioned, (as has been fully shewn) to make such a measure necessary. As to the reasons of policy and expedience that may be alleged in favour of it, I leave them to be considered by those who are acquainted with them, having never myself been able to perceive that there were any, nor observed that any have been alledged by the numerous writers in defence of the late act, who have all of them endeavoured to justify it only upon the ground of the obligation on the national faith and honour, arising from the capitulation and treaty of peace, which has been shewn to be insufficient for that purpose.

Many more observations might be made both on the foregoing French petition, and the act of parliament to which it has given rise. The vast enlargement of the province by adding to it a new territory that contains, according to Lord Hillsborough's estimation of it, 511 millions of acres, that is, more land than Spain, Italy, France, and Germany put together, and most of it very good land, is a measure that would

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\* We think our Author is here mistaken, and that the royal proclamation of 1763, whereby the laws of England were fully introduced and established in Canada, did necessarily manifest the king's pleasure to have been, that the Romish priests should *not* be legally intitled to any tythes, because any demand of tythes by popish ecclesiastics was repugnant to the laws so introduced and established.—And it is notorious, that both the clergy and laity of Quebec made a similar conclusion from the proclamation, and relinquished all expectation that the payment of tythes to the Romish clergy would ever be legally established in that province.

require

require an ample discussion. The total rescinding the king's proclamation of October, 1763, by which the royal and national faith was bound to those British subjects that should resort to, and reside in, the province of Quebec, that they should enjoy the benefit of the laws of England; instead of explaining and correcting it so far as might have been done with the consent and approbation of the said British subjects, and as would have been sufficient to satisfy the great body of the Canadian inhabitants of the province, to wit, by a revival of only so much of the former French laws in civil matters as related to the tenure, alienation, and settlement, inheritance and dower of landed property; is another matter of great importance which requires a very full consideration. The great imperfection of the late act in not saying any thing about the bishop of Quebec, who has hitherto reigned in the province with great power and authority, exercising the spiritual thunders of excommunication, suspension of priests from their offices and benefices, and interdicting divine worship in churches and chapels, in a manner that has spread great terror among the Roman Catholics of the province:—its imperfection also in not ascertaining, or rather in not vesting in the crown, the right of presentation to those benefices which were formerly in the patronage of the bishop of Quebec, and which are almost all the benefices in the province, there being not above a dozen out of the whole number, (which is 128,) that are in the patronage of private persons:—and a number of other striking defects and omissions in the late act, which leave the condition of the province which it was meant to regulate, in a strange degree of uncertainty upon many important points; are matters that it would take up many pages to inquire into with the attention they deserve.

We have selected these facts and remarks, on account of the importance of the act to which they relate, and the probability which there seems to be, that it will become an object of much future contention.

ART. XVI. *Continuation of the Account of Mr. Macpherson's History of Great Britain.* See Review for May.

**I**N the history of the reign of James the Second, several passages are observable, which shew that Mr. Macpherson is disposed to extenuate the bad conduct of that Prince, and to place his actions in the most favourable light. This is particularly apparent in what our Author has advanced concerning the dispensing power of the Crown. He asserts, among other things to the same purpose, that the doctrine, "That there was nothing whatever with which the King, as supreme law-giver, might not dispense," was not illegal; and that, from the period of James the First, this opinion had been received as *undoubted law*: and he represents the nation as *now beginning* to question a prerogative, which had been exercised without opposition by less suspected princes than James the Second. Our Historian's authority, for this manner of speaking, is the

Lord Chief Justice Herbert's vindication; who, without doubt, endeavoured to make the best of the bad cause in which he had been engaged. But Mr. Macpherson ought not to have admitted the Chief Justice's assertions without hesitation: neither do we think that he could have done it, if he had not been under the power of prejudice; or if he had read with due attention Sir Robert Atkine's Reply, or been acquainted with Petyt's *Jus Parliamentarium*. He might, likewise, have recollected that, according to his own account, the House of Commons, in Charles the Second's reign, maintained, that penal laws, in matters ecclesiastical, can only be suspended by act of parliament, and obliged that King to recal his declaration of indulgence. Indeed, so far was the doctrine of the dispensing power from being received as *undoubted law*, that James was under a necessity of displacing four Judges, before he could obtain a decision in his favour; and when he declared, that "he would have twelve Judges of his own opinion," the Lord Chief Justice Jones replied, "Twelve Judges you may possibly find, Sir, but hardly twelve lawyers."

Our Author, chiefly upon the testimony of certain extracts made by Mr. Carte from the loose papers of a Dr. Smith, one of the expelled Fellows of Magdalen College, corroborated by an anecdote from a Mr. G. Clark, of Oxford, hath given a new account of part of James's conduct, in the affair of that college,

'In such a state of public opinion, the measures of the King must have been watched with jealousy. His concessions, as they were hastily and apparently forced, were deemed temporary and uncertain. The greater, therefore, was the necessity to execute with precision what he affected to promise with sincerity. The arts of his secret enemies, or perhaps only accident, furnished a new subject of distrust to the nation. The Bishop of Winchester, with a warrant for restoring Magdalene College, left London on the fourteenth of October; but instead of repairing to Oxford, he retired to Farnham. Urged, however, by the Archbishop of Canterbury, he arrived in the University on the twentieth, with the design of restoring the Fellows the next day. But he had scarce gone to bed, when he received an official letter from the Earl of Sunderland, commanding his presence in council at ten of the clock on the twenty-second. This was no more than a general order, without specifying the business, sent to all the Bishops, to be present at enrolling the depositions concerning the birth of the Prince of Wales. The messenger had gone to Farnham. He proceeded from thence to Oxford. The Bishop, without restoring the College, returned to London. James, finding upon inquiry that the Bishop had not executed his business, commanded him back, with expressions of some passion; and the President and Fellows were, on the twenty-fifth of October, restored to their former functions. This delay has been always produced as an irrefragable proof of James's want of sincerity in his concessions. Upon the news of a storm which had scattered the

Dutch

Dutch fleet, he has been said to have retracted his popular measures. There is no truth in the assertion. The letter which accidentally recalled the Bishop of Winchester was written on the nineteenth of October; and the Prince of Orange was not driven back by the tempest till the twenty-first of the same month.

In the detail of events, preceding the Revolution, we meet with the following strange story concerning the Lord Churchill:

On the nineteenth of November the King arrived at Salisbury. His officers, in a body, expressed their abhorrence of the desertion of the Lord Cornbury in the strongest terms. His design was to have advanced to Axminster. But the Prince of Orange had already possessed himself of that place. He resolved the next day to visit the advanced quarter at Warminster. A sudden bleeding at the nose prevented him from falling into captivity, and saved, it is said, his life. The night before he left London, a conspiracy was formed by some of his chief officers to seize his person, and to deliver him into the hands of the Prince of Orange. The Earl of Rochester, the Lord Churchill, the Bishop of London, Sir George Hewit, with several others, met privately at Mr. Hatton Compton's lodgings in St. Alban's street. After a long debate, concerning the means of serving, to the best purpose, the Prince of Orange, it was at length resolved, that Rochester should attend the King to Salisbury, to betray his counsels to the Prince; that Churchill should endeavour to secure the person of James; which could best be done when Maine was staff-officer on duty. Should Maine and the guards resist, no safety remained but in dispatching the King. Churchill, but perhaps very unjustly, is said to have undertaken this barbarous service. The design of seizing the King is ascertained from various quarters: but an intention to stab or pistol him, in case of resistance, is too shocking to merit credit, without the most positive, clear, and decisive proofs. The only evidence of the fact is the death-bed confession of Sir George Hewit; who, after having received emoluments and honours from William, repented, in his last moments, of his conduct towards his former master.

We see that Mr. Macpherson himself seems unwilling to give credit to this relation. It is, indeed, too improbable to merit the least regard, unless it were supported by irrefragable proof; and, therefore, it ought not to have found a place in a general history. We have examined the authorities with attention, and find them to be nothing but some idle reports inserted by Carte in his memorandum-book, and which he received from persons as bigotted and as credulous as himself. The evidence, that Sir George Hewit made any such death-bed confession as is mentioned, is too remote and too uncertain to be entitled to belief. There are no absurdities which the collectors of anecdotes, and especially such prejudiced ones as Carte was, would not swallow: nor are there persons wanting, who will treat that writer's stories with respect, though they would look with the utmost contempt upon the at least equally well-grounded stories of Bishop Burnet. As to the fact above related, nothing can

can be imagined more contrary to the principles and characters of Lord Churchill, the Earl of Rochester, and the Bishop of London. We are far from thinking that even the design of seizing the King is ascertained.

Some of the subsequent particulars, relative to James the Second's flight, not being generally known, we shall insert them, together with our Historian's observations upon that event.

James remained at Rochester three nights, in the midst of a few faithful friends. The Earls of Arran, Dumbarton, Ailesbury, Litchfield, and Middleton, were there, and, with other officers of merit, the gallant Lord Dundee. They argued against his flight with united efforts. Several bishops, some peers, and many officers entreated his stay in some part of England. Message followed message from London. They represented that the opinions of mankind began to change. That events would rise daily in favour of his authority. James was perplexed between his own fears and the zeal of his friends. While others reasoned with calmness, Dundee added his own native ardour to advice. "The question, Sir," he said, "is whether you shall stay in England; or fly to France? Whether you shall trust the returning zeal of your native subjects, or rely on a foreign power? Here you ought to stand. Keep possession of a part, and the whole will submit by degrees. Resume the spirit of a King. Summon your subjects on their allegiance. Your army, though disbanded, is not dispersed. Give me your commission. I will gather ten thousand of your troops. I will carry your standard at their head through England, and drive before you the Dutch and their Prince." The King replied, "that he believed it might be done; but that it would raise a civil war; and he would not do so much mischief to a nation, who would come soon to their senses again." Middleton urged his stay, though in the remotest part of the kingdom. "Your Majesty, said he, may throw things into confusion, by your departure; but it will be but the anarchy of a month: a new government will soon be settled, and you and your family are ruined."

These spirited remonstrances produced no effect on a mind full of apprehension and fear. James resolved to quit the kingdom. Having communicated his design to a few of his friends, he passed at midnight through the back-door of the house where he lodged, and, with his son, the Duke of Berwick, and Biddulph, one of his servants, went in a boat to a smack, which lay waiting for him without the fort of Sheerness. When day began to appear, the smack weighed, and stood out to sea. The wind blew hard at east-north-east. They durst not venture to turn down any lower than the Buoy of the Nore. They were forced to bear up the river toward Leigh, and to anchor on the Essex side, under the lee of the land. All Sunday they lay in that place. The gale slackened at night; and, when the tide broke, they got under sail. The weather being fair on Monday, without tacking, they reached the Buoy of the Narrows; but not being able to weather the Goodwin, they were forced to sail through the Downs. Seven ships lay there at anchor; but the smack passed unquestioned along. Unable to fetch Calais, she bore

bore away for Boulogne. She anchored before Ambleteuse. The King landed at three o'clock in the morning of Tuesday, the twenty-fifth of December; and, taking post, soon joined his Queen at St. Germain.

'The ambition of the Prince of Orange, the cabals of the discontented, the arts of private enemies, the treachery of supposed friends; and even the obvious necessity of circumscribing a prerogative which had been carried beyond its legal bounds, might ultimately strip the King of a part of his authority: but none but James could deprive himself of his throne. The desertion of his people proceeded more from a dislike to his measures than an aversion to his person. Had he remained in England, his very misfortunes would have brought back the old, or created new friends. The ardour of his rival for possessing the regal power, had already overcome his usual prudence and reserve. Ungaining in his manner, persevering in the pursuit of his own schemes, as negligent of friends as he was careless of enemies, the Prince was not likely to retain, for any length of time, the popularity which he had acquired. The utility of his public measures would be forgot in his private conduct. His actions would become daily more and more inconsistent with his declarations; and he would at length sink into a mere mediator between the King and his people; or rise to the throne through all the horrors of a civil war. But, fortunately for the Prince, the ignorance and timidity of James opened for him a peaceable accession to a crown, which, though he might seize, he could never retain by the force of his arms.'

The succeeding remarks upon the legality of the convention of 1688-9, which, in our opinion, are more ingenious than just, will shew how little disposed Mr. Macpherson is to applaud the measures which led to the Revolution:

'To men, says he, who endeavour to deduce all the political rights of mankind from precedent and law, the present assembly will not appear to be by either supported. The convention which restored Charles the Second was by no means similar to that which raised William the Third to the throne. The long parliament, however much they might have abused the authority, derived their own existence from a source recognised by the constitution and laws. The two other estates of parliament having been excluded from their functions by the violence of others, their whole power devolved, in a regular succession, upon the commons. They were *de facto*, though perhaps not *de jure*, the supreme authority in the nation; and, as such, they had a kind of right to remit the people to the choice of a new representative. In the present instance, the members of parliament, regularly dissolved, met upon the invitation of a person vested with no authority recognised by the laws. They devolved a power, which they possessed not themselves, upon a Prince who had not even the small advantage of being a native of England. He exerted his fictitious authority, and summoned an assembly, who, by virtue of powers derived solely from himself, conferred upon him the crown.

f. Necessity,



'Necessity, however, has been urged as a sufficient justification of this irregularity. The King, by deserting the functions of his office, had dissolved all government. Things reverted to their first principles; and the people had a right to establish what authority they pleased to govern themselves. But men have not considered, that there cannot happen a partial dissolution of government. When the chain is broken in the upper link, confusion pervades the whole. Upon the principle, that all authority is dissolved, what right had a small part of the nation; as the freeholders confessedly were, to determine upon a point in which the whole body of the people were concerned? Could *THEIR* exclusive privileges subsist, after the political fabric had fallen? But, if the freeholders at large lose their relative privileges, by a total dissolution of government, they can have no representatives, as they can transfer no power. The truth is, the expediency of the thing must supply the place of right. The people at large are too unwieldy a body to act for themselves. A kind of usurpation is necessary to guide and even to command them to their own good. Besides, they are never minutely tenacious of their natural rights. They voluntarily yield a superiority to particular persons; and their acquiescence is afterwards construed into duty.'

The Author, in his account of the Revolution, hath laid himself justly open, in several respects to animadversion and censure. But it would carry us beyond our limits to point out the various passages that deserve to be criticised. Many observations might be made on the following extracts. We may, however, safely leave them to the sagacity of the generality of our Readers. No real friend to the religion and civil constitution of this country, will be able to peruse the subsequent reflections upon the reign and character, the views and situation of James, without some degree of indignation. There is an awkwardness in the state of the present partisans of the Stuart family, which calls for our pity, mixed with contempt. They endeavour to unite their attachment to that family with the enlarged and liberal principles of modern times. They want to vindicate, or to palliate, the arbitrary proceedings of the Charleses and the Jameses; and yet they would wish to appear as the most enlightened and philosophic of men; the consequence of which is, that there is frequently an almost ridiculous inconsistency in their writings. Mr. Macpherson often stands in this situation.

'Such, says our Historian, was the end of the reign of James the Second, a prince, whose impolitic conduct deprived, in a great measure, his very misfortunes of regret. He met with the common fate of the unfortunate: he was more blamed than he deserved. His enthusiasm in favour of a religion which his subjects abhorred, was a species of madness rather than a crime. There is, however, scarce any reason to believe that he himself, with all his bigotry, ever entertained hopes of establishing the Romish faith in England. He

was

was evidently hurried into some of his worst measures by servants, who were bribed by his enemies to betray him to his ruin. The popish cabinet, who first advised the dispensing power, was formed by Sunderland, then in pay, as well as privy to the views, of the Prince of Orange; and the violence of Jefferys kindled a difference with the bishops, which hastened his master's ruin. His attack upon Magdalen College, in Oxford, though sufficiently expressive of his dangerous principles, was carried to extremity more through the arts of Sunderland, than by his own violence. Though he avowedly designed that college as a seminary for his favourite sect, there is scarce any reason to doubt, had he heard of the first petition of the fellows, but he would have dropt his persecution of Oxford, as he had relinquished his attempt on Cambridge.

He is, however, by no means to be excused in many other parts of his conduct. His haughtiness to his parliament when they sat, his tampering with them afterwards, to favour his views, his keeping on foot a great army, without the excuse of domestic disturbances or foreign war, were irrefragable proofs of his arbitrary principles, and ultimately of his designs. His interference with the common course of justice, by displacing judges who interpreted not the laws according to his inclination, was a dangerous grievance, and raised, with justice, the jealousy, and even the indignation of his people. His partiality to papists, to the exclusion of his other subjects, was full of injustice and weakness. His own open profession of the Romish faith, his encouraging the priests of that religion to appear at his court in the habits of their respective orders, his licensing places of worship for his favourite sect, his erecting popish schools, to seduce the children of his subjects from protestantism, were instances of insult to his people as well as of folly in himself. His whole reign, in short, was full of imprudencies in his own conduct, and with attacks on the favourite prejudices of his people.

In many respects, it must be owned that he was a virtuous man, as well as a good monarch. He was frugal of the public money. He encouraged commerce with great attention. He applied himself to naval affairs with success. He supported the fleet, as the glory and protection of England. He was also zealous for the honour of his country. He was capable of supporting its interests with a degree of dignity in the scale of Europe. In his private life he was almost irreproachable. He was an indulgent parent, a tender husband, a generous and steady friend. In his deportment he was affable, though stately. He bestowed favours with peculiar grace. He prevented solicitation by the suddenness of his disposal of places. Though scarce any prince was ever so generally deserted, few ever had so many private friends. Those who injured him the most were the first to implore his forgiveness; and even after they had raised another prince to his throne, they respected his person, and were anxious for his safety. To these virtues he added a steadiness of counsels, a perseverance in his plans, and courage in his enterprises. He was honourable and fair in all his dealings. He was unjust to men in their principles, but never with regard to their property. Though few monarchs ever offended a people more, he yielded to none in his love of his subjects. He even affirmed, that he quitted  
England

England to prevent the horrors of a civil war, as much as from fear of a restraint upon his person from the Prince of Orange. His great virtue was a strict adherence to facts and truth in all he wrote and said, though some parts of his conduct had rendered his sincerity in his political professions suspected by his enemies.

‘There is, however, nothing more certain than that the people found themselves aggrieved; and that, consequently, they had a right to do justice to themselves. Though, in England, apprehensions for the future were much greater than present grievances, yet that conduct in the prince, which raised those apprehensions, ought to be opposed. There is reason to believe, that the preference given to a sect, whom the people in general abhorred, raised more indignation than actual fears of the establishment of the popish religion. The thing itself was, even at the time, deemed, by men of sense, impossible. The papists scarce bore the proportion of one to two hundred protestants in the nation. Scarce one in fifty of the army, which created so much terror and jealousy, was of the popish persuasion. Though several of that sect were in office, they were men of mean abilities; and they even seemed afraid of violence. The enthusiasm of the king was the great object of disgust to the nation. The appropriation of all confidence to persons whom their religious opinions only recommended, disappointed men who, from a former possession of power, were still fond of office. The abilities of those, working upon the fears of others, had actually disarmed James at home before he was invaded from abroad. His wild projects were effectually defeated by a jury at London, before he was discomfited by the terrors of a Dutch army. He had made the most ample concessions for the injuries done to the laws. He left the constitution much better than he received it from his brother's hands. Nothing remained to confirm the liberties of the nation but the sanction of a parliament, whose elections were now entirely independent of the will of the king.

‘But his neglecting to call a parliament, however specious his excuses might be to the contrary, justly alarmed a people, who wished to render themselves secure against his future views and, perhaps, against his resentment. Men foresaw, that, should James defeat the Prince of Orange in the field, he might either refuse or adhere at pleasure to his concessions. Though they placed some confidence in his natural sincerity, they could never trust his enthusiasm. Their very prejudices against his religion suggested terrors, which proved fatal to his authority. They believed him capable of making a show of yielding, to recover the power of doing more harm. Upon this principle was founded that general desertion which, without assigning this reason, might be deemed unaccountable, if not disgraceful. A more honourable conduct might certainly have established liberty on a solid foundation. Had the officers declared for a free parliament, instead of quitting their colours, when a foreign enemy was in the kingdom, a doubt can scarce be formed that the hands of James might be sufficiently tied from effecting further mischief. An era of liberty might have commenced without the expence, or even danger of a change. The power of the crown might have been more circumscribed than when the sceptre was placed in the hands of the Prince of Orange. James had lost all influence among his subjects,

except that which he derived from the adherence of some to the line of succession. Even these would have yielded to any regulation that should not deprive him of the name of king."

Many of our Readers will be pleased with our Author's testimony to the political conduct of queen Mary, while king William was in Ireland.

'The management of affairs in England had been vested in Mary, by an express act of parliament, during her husband's absence in Ireland. When the situation of that Princess brought her forward to public view, her good qualities appeared with considerable advantage. The prejudices which the peculiarity of her situation had raised against her humanity, were much lessened by an easy access to her person, and the softness of her manners. In political address she seemed not to be deficient; and the fame of her prudence rose among the people in proportion to their prior want of information concerning her real character. The part which she had to act was difficult. The times were critical and dangerous. Her council was formed, almost in equal numbers, of the two irreconcilable parties, the Whigs and the Tories. A powerful enemy pressed the nation from abroad. Discontents, factions, and even conspiracies, prevailed at home. Though the supplies for the navy had been ample, the preparations for equipping the fleet were languid; and the kingdom, through the negligence of government, or the design of some of its servants, seemed to lie exposed to invasion, and even to conquest. In this state of things, the reins were left in the hands of Mary. Her inexperience in business was supplied by attention; and public affairs upon the whole, suffered no detriment from the circumstance of their being placed under a woman's care.'

After relating the foreign events in the year 1690, Mr. Macpherson introduces some sensible remarks on the conduct of France with respect to England, during that year.

'Though the French and their allies were successful in every quarter, Lewis the Fourteenth, with a happy negligence, declined to push his enemies on their most vulnerable side. The ignorance of the court of France with regard to the state of England preserved the latter kingdom from imminent danger, upon various occasions; but at no juncture with more apparent good fortune, than in the present year. Their victorious fleet rode in triumph in the channel for many weeks. They lay, without the fear of an enemy, in the very bay where a foreign invasion had been made with success about twenty months before. Had they landed an army in the name of King James, the crown of England would have been again transferred from the reigning Prince, without a battle. There was no regular force, sufficient to face an enemy, in the kingdom. Discontents prevailed among the people, and factions in the cabinet. The adherents of the late King were still numerous. The present King had lost many of his former friends. But either Lewis was averse from putting an end to the contest concerning the throne of England; or, with his usual weakness, while he enjoyed the glory of victory, neglected its advantages. This undecisiveness of character proved always beneficial to his

#### 64. *Remarks on the principal Acts of the Thirteenth Parliament.*

his enemies. England owed to it her present constitution, and, perhaps, her independence; and William derived from his mortal enemy his best hold of his own throne.

*(To be concluded in another article.)*

#### ART. XVII. *Remarks on the Principal Acts of the Thirteenth Parliament of Great Britain, continued.*

**I**N the last number of our Review we gave an account of the first part of the Author's first volume — In section II. of the 2d part, he inquires, 'What were the privileges granted to the first settlers in North America by the Virginian charters.' The greatest part of this inquiry is however foreign to the present American controversy. The privileges contained in the several Virginian charters having been chiefly granted to companies residing within the realm of England, and instituted for the purpose of erecting commercial factories in their respective districts, and not of promoting agriculture and those permanent colonial establishments which have since taken place in America. We shall therefore pass over the Author's remarks (to some of which we have objections) upon these charters; and for the same reasons we shall likewise overlook his observations (in the succeeding section) upon the privileges granted by the first charter to the Governor and company of Massachusetts Bay.

Sect. III. contains 'an abstract of the charters of Connecticut and Rhode Island.' — These were granted after the Revolution to colonists who had been several years settled in America without any incorporation or charter from the crown. These colonies our Author compares to 'corporations within the kingdom of England,' and endeavours to support the comparison by arguments which might be easily refuted. The slightest examination however will prove that there is no kind of similitude between the privileges enjoyed by any corporation within the realm, and the sovereign prerogatives and legislative powers conveyed by the charters in question.

In Sect. IV. he inquires 'what were the Privileges granted by the Crown to the New Englanders, by the Second Charter of Massachusetts Bay?' Nothing is however delivered on this subject that particularly deserves *our* attention.

Sect. V. is employed in considering 'the Privileges conveyed by the Crown to the Proprietor and Inhabitants of Maryland in the Charter of Maryland.' — This charter is the first of those which have been granted, (since the accession of the Stuarts), with powers to be executed without the realm; and is therefore much more favourable to the claims of the colonists, than any of the preceding; and particularly with respect to the power of taxation, which is most strongly renounced in the following clause:

"We

"We do covenant and grant to and with the aforesaid now Lord Baltimore, his heirs and assigns, that we, our heirs and successors, shall at no time hereafter set, or make, or cause to be set any imposition, custom, or other taxation, rate, or contribution whatsoever, in and upon the dwellers and inhabitants of the aforesaid province, for their lands, tenements, goods, or chattels, *within* the said province, or in or upon any goods or merchandise within the said province, or to be laden, or unladen, within the ports or harbours of the said province. And our pleasure is, and for us, our heirs and successors, we charge and command, that this our declaration shall henceforward, from time to time, be received and allowed in all our courts, and before all the judges of us, our heirs, and successors; for a sufficient and lawful discharge, payment, and acquittance."

This clause our Author partly recites; and though he intimates that the renunciation in question might be interpreted as extending only to the right which the king is said to have claimed over his English subjects, namely the right of laying *certain* taxes without the concurrence of the other estates; yet he observes, that it is 'beyond a doubt that Charles considered the colonies as entirely subject to his *single* authority, and not to that of the other estates, whom he supposed to have no more right of making laws to bind them, than they now have of making laws to bind Hanover. This opinion (continues he) James I. had expressly avowed in a letter to the house\*. It should seem therefore probable, that in granting this charter, Charles considered the colonies as standing to him in this relation. And if so, (adds he) it must, I think, follow, that the covenant was meant and understood to convey to the proprietor and inhabitants of Maryland, a full security against taxation by *any* power in England.'—This large interpretation of the clause in question, seems warranted by the words of the clause itself. It can hardly be said, I think, that when the king gives his consent to a tax, levied in his name, and by his authority, he does not cause that tax to be set.'—'In a law for taxation, as well as in every other act of legislation, the immediate instrumentality is attributed to the king. Now the words of the covenant are, that the king will "neither set nor cause to be set," any tax in Maryland. Hence therefore, I think we may conclude, that according to the strict letter, as well as the spirit of the charter, the inhabitants of Maryland are taxable only by their own governors and assembly; and not by any other body of men whose commands are without effect, till ratified by the authority of the king.' Our Author does not scruple, therefore, to say, that

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\* These and other facts of the like import give decisive explanations of some doubtful passages in several of the American charters, and, a regard for truth and justice should have induced our Author to employ them for that purpose, though excepting the single instance before us, we no where find him doing it.

by this charter, the proprietor and inhabitants of Maryland were, and supposing them to have kept their part of the contract inviolate, *still are*, exempted from parliamentary taxation.'

In Sect. VI. the Author inquires 'what were the Privileges granted by the Crown to the Proprietor and Inhabitants of Pennsylvania, by the Charter of Pennsylvania?'—This charter differs from that of Maryland in several circumstances, and particularly in that of taxation; and there are facts not indeed much known, which would enable us to give a just and useful explanation of the cause of this variation, and thereby to refute the visionary speculations which our Author has delivered on this subject; but they would require more room than we can afford, and will probably be communicated in an account of the political history and constitutions of the colonies, which, as we are well informed, is preparing for the public.

In the several succeeding sections of this part, our Author considers 'the power exercised over the colonies by parliament, at different periods from their first establishment, to the commencement of the last parliament; and also the deference paid by the colonies to the authority of parliament, and to the requisitions of the crown, previous to the reign of his present majesty.' With these subjects he appears, however, to have been but imperfectly acquainted. His facts are altogether *partial*; a circumstance which we charitably ascribe to his having found them only in *partial repositories*.—But we cannot (for the reason before alleged) descend to the numerous particulars to which this observation relates, and it is the less necessary for us to do it, because we have reason to hope, that the defects and errors of this part of our Author's performance will be corrected in the work at which we have just hinted.

In Part III. the Author premises some reflexions on the 'Advantages of the periodical renewal of the Legislative Body;' and then proceeds to the proper object of his remarks, namely to the consideration of the Proceedings of the Thirteenth Parliament of Great Britain: this part of the work contains many candid and just observations; but as the proceedings to which they relate are many of them temporary, and have been the subject of frequent and recent discussions, we shall confine our Review to two of the more permanent acts of this parliament, viz. that for the better regulating the Government of the Massachusetts Bay; and that relating to the Province of Quebec.

By the first of these acts, several very important alterations were made in the charter and civil constitution of the Massachusetts Bay, and as our Author in the first part of his work had so strongly asserted the terms of original charters granted by the crown to subjects, forming new settlements, "*to be binding on the whole Legislature;*" and the privileges and exemptions con-  
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tained in them to be *irrevocable by Parliament*, we naturally expected that he would have applied this doctrine to the act in question, or at least that he would have given some substantial reason for not making such an application; we had even suspected that this reason would have been founded on a supposed difference between the first and second charters of this province (though at the same time we recollected facts that would, have refuted this distinction had it been made); nothing of this has however been done, which is the more extraordinary, because, if our Author's doctrine of the indefeasible force of charters be admissible, any act for altering such charters must be in itself unjust, null and void. But our Author, without appearing to have at all reflected on a circumstance of so much importance, begins with maintaining that "there were many and leading defects" in the constitution of this province, and he endeavours to prove this by a general reference to the complaints of governors, who have fancied that they had not sufficient power to suppress all undue opposition to their proceedings.—Complaints of this nature are natural from men in high stations; but they are not always just. It is indeed true, that since the late violent and general discontent of the people in America, governors in every province have found their authority but very feeble; the same has however been experienced in like circumstances, by the most arbitrary monarchs; and it is neither possible nor desirable that any man should be intrusted with such irresistible powers as would be necessary to overcome the opposition of a *whole people*.—And whatever those governors to whom our Author refers, may have lately thought on this subject, it is certain that some of them, and particularly Sir Francis Bernard and Mr. Hutchinson, before they were inflamed by party contention, have delivered very different opinions, from those on which our Author founds the expediency of the act in question. But how much soever our Author may have been convinced of the propriety or justice of altering the civil government of Massachusetts Bay, he does not appear to approve the alterations made by the act in question. His observations respecting the council are as follow :

'Henceforward the members of the council are not only to be named by his majesty, but are to hold their offices no longer than during *his pleasure*. This indeed was taking away their dependence on the democratical part of government; but it was neither rendering them independent, nor securing them that respect which alone could make them useful. If they were liable to contempt whilst they were considered only the instruments of the *house of representatives*, they must expect to meet, as indeed they have met with abhorrence, as well as contempt, appearing to be the instruments of the *crown*. No doubt the outrages countenanced, or at least connived at, under the former democratic government, did require for the present, that

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the intermediate branch of the legislature should throw its weight into the scale of the crown. But then that weight should have been thrown in voluntarily, in which case the momentum of it would have been something in point of influence as well as power. Such resistance as it might in that case give to the extravagances of the democratic party, might then have been considered as the effect of internal conviction. The belief of that conviction might then have operated on others.

‘ Had they been appointed for life, or at least had proofs and conviction of malpractice necessarily preceded their removal or suspension, they would at once have acquired a degree of dignity, which they could never acquire whilst they were elected by the representatives; and a degree of confidence which they never can hope to acquire whilst they are removable at the pleasure of the crown. And they would, beside, have had something worth contending for themselves; they would have had a real and permanent interest, sufficient to incite them to labour earnestly and effectually, to check the encroachments either of the crown or people.

‘ This second defect in the law before us was perhaps a consequence of the original error, of confounding together the legislative council, and the council of state.

‘ From the same source perhaps sprung another defect. Among the *qualifications* of the counsellors, they are required to be *proprietors* of land, or inhabitants within the province. A member of the council of state stands in a responsible office:—many officers of the crown, who are mere inhabitants, may with propriety, nay, ought perhaps to be called to this board: but surely the members of the legislative council ought to have a *natural*, as well as a *political* relation to the country. Territorial possessions seem an indispensable qualification to a member of the legislature.

‘ Hitherto the act seems to have considered this council merely as a council of state. And neither requires such qualifications as should have been required of, nor gives such a degree of independence as should have been given to, members who were to form a distinct constituent branch of the legislature.

‘ In the next provision it seems to consider it merely as a legislative council, and takes from it the functions which had before been allotted, and for ought appears, should have been continued to the council, considered as a council of state. Their concurrence is no longer necessary to the nomination or removal of the judges of the inferior courts of common pleas, commissioners of oyer and terminer, attorney-general, provost marshals or justices of the peace: nor to the nomination, though it be to the removal of a sheriff. The appointment of a certain number of persons, a certain body, without whose advice at least, if not their consent, the governor should do no act of government, seems to have been generally considered as a useful guide in the exercise, as well as a salutary check upon the abuse of power. At least it increases the number of persons immediately responsible. And who is the governor that would not rather trust to the official information and advice of a body of men acting in a responsible character, than to the private advice which may be whispered in his ear, by the very  
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same persons, acting only in their private and individual capacity? Whatever advantages the governor might derive from the information or advice of such a responsible body; whatever check he might be under from the necessity of obtaining the concurrence of such a body in the nomination of those who are to exercise the judicial power, are taken away by this act. The consent of the council is not necessary: nor is the governor bound to ask, nor they to give their advice.

‘ Indeed it appears, that the intention of the legislature was to render the officers of justice, as well as the council, entirely dependent on the crown.’

Under the former government, says our Author, the judges were dependent on the deputies of the people for a temporary, wretched, and arbitrary support; and on this account he asserts, that they neither did nor could be expected to act with any degree of impartiality.—It is indeed true, that the economy which regulates provincial expences, had rendered the salaries of the judges as well as of other officers, but small; they were however sufficient to satisfy the most deserving and most elevated characters in that country; and if these salaries were granted by the general assembly, it was a circumstance suited to counterbalance their dependence on the governor for the appointment and continuance of their offices; though it might perhaps have been much better if they had been wholly independent in both respects. Yet it is not true that there ever was any cause, as our Author asserts, to charge the judges of Massachusetts Bay with having given an unjust decision from any regard to the salaries granted them by the assembly; which have been stated and regularly provided for.—Our Author, however, very reprehensibly presumes on the contrary of all this, and proceeds as follows:

‘ What remedy has the act provided for an evil of so dangerous a nature? None at all. Or, at best, mistaking the reverse of wrong for right, it has only substituted one evil in the place of another. Not a syllable is said about the salaries of the judges. They are left, as to this point, so far as this act extends, in the same state of dependence as before. The crown indeed does now issue salaries for them. But it is a voluntary, arbitrary act of the crown. It is no legal establishment. And it seems to me full as dangerous, that the judges should depend on the crown, as on the people, for an arbitrary support.

‘ To lessen their dependence on the people, it is enacted, that the judges shall not only be appointed by the deputy of the king, but shall hold their office, the inferior ones, during the pleasure of the same deputy, the superior during the pleasure of the king. This indeed is strengthening the power of the crown, but it is weakening the security of the people. The impartial administration of justice will no longer be impeded by the cabals of faction, but will it not be liable to be impeded by the intrigues of ministers? What then has the community gained by this change?

‘ Those who had so strongly represented to government the necessity of making the judges independent of the people, did not advise their being made as dependent on the crown. They advised, that adequate and fixed appointments should be assigned them; that they should hold their places, not during the pleasure either of the king or of the governor, or of the assemblies, but as the judges hold their places in England, *quamdiu se bene gesserint*. Their advice was, that the king should appoint them, but the law *alone* should displace them.

‘ But what check would there then have been on the provincial courts, if the judges were appointed for life? That check which the constitution points out. Appeals should have lain from the decisions of the provincial courts, but not to a court, which exercises an *usurped* jurisdiction, to which it is in every light incompetent; not to the king in council, but to the court of king’s bench in England.’

The Author next objects to the former mode of appointing grand juries (of which we gave an account in our Review for Feb. last, p. 176-177); to reform this supposed defective mode, was, says he, the business of a large part of this act.

‘ Particular directions,’ continues he, ‘ are given about making out the lists of persons *qualified* to serve on juries; but as to the qualification itself, the act is totally silent. About the time of issuing the summons for jurors: about the manner of supplying the want of jurors, where a sufficient number do not appear, or having appeared, are reduced to an insufficient number, by challenges, or otherwise; about the mode of ascertaining the number, and of drawing the names of jurors, the act is full and particular: and appears to be liable to no objection.—

‘ Not so with respect to the *officer* who is to summon the jurors. They are to be summoned by the *sheriffs*.—Names are powerful things.—Nine tenths of the world are governed by them. Had the act provided for the sufficiency and independence of the officer, who is to summon juries, it would have been a matter of prudence, and allowable policy, to call him a *sheriff*; but was it allowable to give this name to a needy dependent, liable to be dismissed at any time, for no assignable reason, by the servant of the crown, and a council which itself is only an instrument of the crown? A sheriff in England must have lands in the county where he serves. For ought that appears by this act, a governor may name his own footman to be sheriff. A sheriff in England is appointed for a year; for ought that appears by this act, one man may be sheriff for life. A sheriff in England is to take an oath of office; no oath, no engagement whatever, is prescribed by this act. A sheriff in England is punishable by fine, or otherwise, if proof be given of negligence or partiality, in the return of juries; no fine, no punishment whatever, is denounced by this act against the negligence, or partiality of a sheriff. Yet it is remarkable, that the same act imposes a fine on the constable, if he give in false lists of persons qualified to serve as jurors: he is also punishable if he *neglects* to give in true lists.—But suppose the sheriff to *falsify* these lists: suppose him to impanel, or return persons to serve in juries, who are not named in these lists, to what punishment is he liable?—To be displaced by the

the governor and council. He would meet this punishment, no doubt of it, if such falsification, or untrue return, be disadvantageous to government, or hurtful to the governor or his friends.

' This act then, so far as it relates to the nomination, and functions of the sheriffs, seems to be at once unjust and impolitic:— unjust, because it does not secure the rights of the people; impolitic, because it defeats one at least of its own ends.

' For the ends which the legislature had, or ought to have had, in view, were first to secure to the colonists, and to convince them, that it was intended to secure to them, an impartial administration of justice, by providing effectually for the return of a sufficient and indifferent jury.—And in the next place to convince them, that the legislature, in the changes effected in their constitution, meant only to bring it nearer to what themselves boast to be its original model, the constitution of the mother-country.—Now will the people ever believe, that a jury summoned by such an officer as this, who gives no pledge, no security whatever to the public for his good conduct, who *may* be, for ought that appears, without a foot of land in the province, who takes no oath, enters into no recognizance for the impartial discharge of his duty, and who holds his place at the will of the governor, will be a sufficient and indifferent jury? Will not any jury he can summon in any cause, where the rights of the crown, or the interests of its officers, are concerned, be at least suspected? Will they hereafter trust to your professions of wishing to communicate to the colonies, the blessings of the British constitution? Will they not resent as a mockery, this affixing the name of an officer respectable in England, to a creature so totally dissimilar in America? There is no more resemblance between an English sheriff, and the sheriff appointed by this act, than between a *consul* commanding the troops of the most powerful state in the world, and a *consul* settling disputes about figs and raisins, at Smyrna.

' Another object of this act is, to regulate the annual and occasional meetings of the freemen. These meetings, it seems, had been perverted from the original purpose for which they were instituted, and, instead of confining themselves to their own municipal business, "had been mislaid," says the act, "to treat upon matters of the most general concern, and to pass many dangerous and unwarrantable resolves."

' To remedy this abuse, two provisions are made; both of which appear impolitic, and one of them impracticable.

' It is enacted, that no occasional meeting, that is, no meeting, except the annual ones for the election of officers, and those for the election of representatives, shall be summoned without the consent of the governor. This, no doubt, is practicable, but is it just or politic? Thus much is, I believe, certain, that here in England, the frequent meetings of the gentry and freeholders, have always been considered as one of the greatest supports of our liberties.—Our petit and grand sessions, our assizes, are upon this account, as well as others, of real and salutary importance; nay, if the Restoration is to be ranked among the national blessings, even cock-matches and horse-races, may claim some share of the praise of utility: there it was the royalists held their consultations. Nor was the prohibition

of these diversions the least galling act of Cromwell's tyranny. Nor is there perhaps a measure that would be more likely to rouse the jealousy, or inflame the passions of Englishmen, than an attempt to put the power of meeting, or the exclusive prescription of the matters to be canvassed when met, in the arbitrary disposition of the servants of the crown.

'No doubt it was true, as the act asserts,—“that great abuses had been made of the power of calling such meetings:”—No doubt “the inhabitants had passed many unwarrantable resolves;” but does it therefore follow, that free meetings should be disallowed, because free meetings had been abused?—What is it that may not be abused?—Convivial meetings may be abused; they often are so: would you therefore pass a law, that no man should give or receive a dinner, without the permission of government? Bring the case nearer home: however dangerous and unwarrantable the resolves of the town-meetings may have been in Massachusetts Bay, they were certainly neither more dangerous, nor more unwarrantable, than many resolves passed in the town-meetings at London. Why did not government apply the same remedy to the same evil, existing and operating under its own eye?

'He would surely be mistaken who supposed, that the town-meetings raised the spirit of discontent: they did not raise, they found it. Men were not called together to meet, and pass resolves, in order that they might grow discontented with government; but they met and passed these resolves because they were already discontented.

'Where the measures of government are directly contrary to the interests, and destructive of the happiness, of the whole community, no doubt public meetings are dangerous to government; and for that very reason they are beneficial to the community, grievances are mutually communicated; plans of redress are concerted; support is mutually promised.—This plea, I suppose, will not be set up in defence of the provisions of this act; yet upon no other plea, can I conceive them to be defensible. For where the measures of government are levelled not against the interest of the community in general, but against the views and interests of a *faction* only, it is there at most an equal chance, whether public meetings will, or will not be attended with inconvenience. But suppose the worst: suppose the prevailing faction for a time to take the lead, what then? Why opinions will be propagated; resolutions will be passed, which are unwarrantable; and which, if carried into execution, would be dangerous. This has been the case in New England; this has been the case in *London*. But to opine or resolve is one thing; to act in consequence of those resolutions, or opinions, is another.'

The account of our Author's remarks on the Quebec act, and of his plan of a reconciliation, must be deferred to our next number.

MONTHLY

## MONTHLY CATALOGUE,

For JULY, 1775.

## AMERICAN CONTROVERSY.

Art. 18. *The Speech of Edmund Burke, Esq; March 22, 1775, concluded.* See last month's Review.

**M**R. B. having in the preceding part of his speech insisted on the necessity of conciliatory measures, proceeds to inquire: 'of what nature the concession ought to be?' 'Sir (says he) I think you must perceive that I am resolved this day to have nothing at all to do with the question of the right of taxation. Some gentlemen flatter—but it is true: I put it totally out of the question. It is less than nothing in my consideration. I do not indeed wonder, nor will you, Sir, that gentlemen of profound learning are fond of displaying it on this profound subject. But my consideration is narrow, confined, and wholly limited to the policy of the question. I do not examine, whether the giving away a man's money be a power excepted and reserved out of the general trust of government; and how far all mankind, in all forms of polity, are intitled to an exercise of that right by the charter of nature. Or whether, on the contrary, a right of taxation is necessarily involved in the general principle of legislation, and inseparable from the ordinary supreme power? These are deep questions, where great names militate against each other; where reason is perplexed; and an appeal to authorities only thickens the confusion. For high and reverend authorities lift up their heads on both sides; and there is no sure footing in the middle. This point is the *great Serbonian bog, betwixt Damietta and Mount Casius old, where armies whole have sunk.* I do not intend to be overwhelmed in that bog, though in such respectable company. The question with me is, not whether you have a right to render your people miserable; but whether it is not your interest to make them happy? It is not what a lawyer tells me, I *may* do; but what humanity, reason, and justice, tells me, I *ought* to do. Is a politic act the worse for being a generous one? Is no concession proper, but that which is made from your want of right to keep what you grant? Or does it lessen the grace or dignity of relaxing in the exercise of an odious claim, because you have your evidence-room full of titles, and your magazines stuffed with arms to enforce them? What signify all those titles, and all those arms? Of what avail are they, when the reason of the thing tells me, that the assertion of my title is the loss of my seat; and that I could do nothing but wound myself by the use of my own weapons?

'Such is stedfastly my opinion of the absolute necessity of keeping up the concord of this empire by a unity of spirit, though in a diversity of operations, that, if I were sure the colonists had, at their leaving this country, sealed a regular compact of servitude; that they had solemnly abjured all the rights of citizens; that they had made a vow to renounce all ideas of liberty for them and their posterity, to all generations; yet I should hold myself obliged to conform to the temper I found universally prevalent in my own day, and to govern two million of men, impatient of servitude, on the principles of freedom. I am not determining a point of law; I am restoring tranquillity;

quillity; and the general character and situation of a people must determine what sort of government is fitted for them. That point nothing else can or ought to determine.

‘My idea therefore, without considering whether we yield as matter of right, or grant as matter of favour, *is to admit the people of our colonies into an interest in the constitution*; and, by recording that admission in the journals of parliament, to give them as strong an assurance as the nature of the thing will admit, that we mean for ever to adhere to that solemn declaration of systematic indulgence.’

‘The more moderate (continues our Speaker) among the opposers of parliamentary concession, freely confess that they hope no good from taxation; but they apprehend the colonists have farther views; and if this point were conceded they would instantly attack the trade laws.’ With this kind of discourse he professes himself the more surprised on account of the arguments which constantly accompany it, ‘and which are often urged from the same mouths and on the same day.’

‘For instance, when we allege, that it is against reason to tax a people under so many restraints in trade as the Americans, the noble Lord in the blue ribband shall tell you, that the restraints on trade are futile and useless; of no advantage to us, and of no burthen to those on whom they are imposed; that the trade to America is not secured by the acts of navigation, but by the natural and irresistible advantage of a commercial preference.

‘Such is the merit of the trade laws in this posture of the debate. But when strong internal circumstances are urged against the taxes; when the scheme is dissected; when experience and the nature of things are brought to prove, and do prove, the utter impossibility of obtaining an effective revenue from the colonies; when these things are pressed, or rather press themselves, so as to drive the advocates of colony taxes to a clear admission of the futility of the scheme; then, Sir, the sleeping trade laws revive from their trance; and this useless taxation is to be kept sacred, not for its own sake, but as a counter-guard and security of the laws of trade.

‘Then, Sir, you keep up revenue laws which are mischievous, in order to preserve trade laws that are useless. Such is the wisdom of our plan in both its members. They are separately given up as of no value; and yet one is always to be defended for the sake of the other.’

Our Orator professes himself convinced of the importance of the trade laws, but unable to discern ‘how the revenue laws form any security whatever to the commercial regulations; or that these commercial regulations are the true ground of the quarrel; or that the giving way in any one instance of authority is to lose all that may remain unconceded.’ To judge however whether ‘the trade laws be the real cause of the quarrel it is absolutely necessary (says he) to put the taxes out of the question by a repeal, and see how the Americans act in this position.’—‘Unless you consent (adds he) to remove this cause of difference, it is impossible with decency to assert that the dispute is not upon what it is avowed to be. And I would, Sir, recommend to your serious consideration, whether it be prudent to form a rule for punishing people not on their own acts, but your conjectures?’

tures?"—"Is it true (asks he) that no case can exist in which it may be proper for the sovereign to accede to the desires of his discontented subjects?—Is all authority of course lost when it is not carried to the extreme? Is it a certain maxim that the fewer causes of discontent are left, the more the subject will be inclined to resist and rebel?"

"All these objections being in fact no more than suspicions, conjectures, divinations; formed in defiance of fact and experience; they did not, Sir, discourage me from entertaining the idea of a conciliatory concession, founded on the principles which I have just stated.

"In forming a plan for this purpose, I endeavoured to put myself in that frame of mind, which was the most natural, and the most reasonable; and which was certainly the most probable means of securing me from all error. I set out with a perfect distrust of my own abilities; a total renunciation of every speculation of my own; and with a profound reverence for the wisdom of our ancestors, who have left us the inheritance of so happy a constitution, and so flourishing an empire, and what is a thousand times more valuable, the treasury of the maxims and principles which formed the one, and obtained the other.

"During the reigns of the kings of Spain of the Austrian family, whenever they were at a loss in the Spanish councils, it was common for their statesmen to say, that they ought to consult the genius of Philip the Second. The genius of Philip the Second might mislead them; and the issue of their affairs shewed, that they had not chosen the most perfect standard. But, Sir, I am sure that I shall not be misled, when, in a case of constitutional difficulty, I consult the genius of the English constitution. Consulting at that oracle (it was with all due humility and piety) I found four capital examples in a similar case before me: those of Ireland, Wales, Chester, and Durham."

Mr. Burke then reviews the steps by which the benefits of English freedom were communicated to the Irish, and cites the testimony of Sir John Davis to prove, that the want of a general communication of the rights of our constitution to the whole Irish nation "was the true cause why Ireland was 500 years in subduing." And that it was at last found by experience "that nothing could make that country English, in civility and allegiance, but your laws and your forms of legislature. It was not English arms, but the English constitution that conquered Ireland. From that time Ireland has had a general parliament."—"This has made Ireland the great and flourishing kingdom that it is; and from a disgrace and burthen intolerable to this nation, has rendered her a principal part of our strength and ornament. This country cannot be said to have ever formally taxed her. The irregular things done in the confusion of mighty troubles, and on the hinge of great revolutions, even if all were done that is said to have been done, form no example. If they have any effect in argument, they make an exception to prove the rule. None of your own liberties could stand a moment, if the casual deviations from them at such times, were suffered to be used as proofs of their nullity." The Irish pensioners, he observes, would starve, if they were only to subsist on the produce of these "casual breaches in the constitution."



constitution.'—'Turn your eyes, adds he, to those popular grants from whence all your great supplies are come, and learn to respect that only source of public wealth in the British empire.'

Our Speaker next recurs to the means by which Wales was acquired and attempted to be governed before it participated in the benefits of English freedom; before which period, 'Wales within itself,' says he, 'was in perpetual disorder, and it kept the frontier of England in perpetual alarm. Benefits from it to the state, there were none. Wales was only known to England, by incursion and invasion.'

'Sir, during that state of things, parliament was not idle. They attempted to subdue the fierce spirit of the Welsh by all sorts of rigorous laws. They prohibited by statute the sending all sorts of arms into Wales, as you prohibit by proclamation (with something more of doubt on the legality) the sending arms to America. They disarmed the Welsh by statute, as you attempted (but still with more question on the legality) to disarm New-England by an instruction. They made an act to drag offenders from Wales into England for trial, as you have done (but with more hardship) with regard to America. By another act, where one of the parties was an Englishman, they ordained, that his trial should always be by English. They made acts to restrain trade, as you do; and they prevented the Welsh from the use of fairs and markets, as you do the Americans from fisheries and foreign ports. In short, when the statute-book was not quite so much swelled as it is now, you find no less than fifteen acts of penal regulation on the subjects of Wales.'

'Here we rub our hands—A fine body of precedents for the authority of parliament and the use of it!—I admit it fully; and pray add likewise to these precedents, that all the while, Wales rid this kingdom like an *incubus*; that it was an unprofitable and oppressive burthen; and that an Englishman travelling in that country, could not go six yards from the high road without being murdered.'

'The march of the human mind is slow. Sir, it was not, until after two hundred years, discovered, that, by an eternal law, Providence had decreed vexation to violence, and poverty to rapine. Your ancestors did however at length open their eyes to the ill husbandry of injustice. They found that the tyranny of a free people could of all tyrannies the least be endured; and that laws made against a whole nation were not the most effectual methods for securing its obedience. Accordingly, in the twenty-seventh year of Henry VIII. the course was entirely altered. With a preamble stating the entire and perfect rights of the crown of England, it gave to the Welsh all the rights and privileges of English subjects. A political order was established; the military power gave way to the civil; the marches were turned into counties. But that a nation should have a right to English liberties, and yet no share at all in the fundamental security of these liberties, the grant of their own property, seemed a thing so incongruous; that eight years after, that is, in the thirty-fifth of that reign, a complete and not ill-proportioned representation by counties and boroughs was bestowed upon Wales, by act of parliament. From that moment, as by a charm, the tumults subsided; obedience was restored; peace, order, and civilization, followed

followed in the train of liberty—When the day-star of the English constitution had arisen in their hearts, all was harmony within and without—

*Simul alba nautis  
Stella refulsit,  
Defluit saxis agitatus humor :  
Coincidunt venti, fugiuntque nubes :  
Et minax (quod sic valere) ponto  
Unda recumbit.*

'The very same year the county palatine of Chester received the same relief from its oppressions, and the same remedy to its disorders. Before this time Chester was little less distempered than Wales. The inhabitants, without rights themselves, were the fittest to destroy the rights of others; and from thence Richard II. drew the standing army of archers, with which for a time he oppressed England. The people of Chester applied to parliament in a petition penned as I shall read to you :

*'To the king our sovereign lord, in most humble wise shewen unto your excellent Majesty, the inhabitants of your Grace's county palatine of Chester; That where the said county palatine of Chester is and hath been always hitherto exempt, excluded, and separated out and from your high court of parliament, to have any knights and burgeses within the said court; by reason whereof the said inhabitants have hitherto sustained manifold dissensions, losses, and damages, as well in their lands, goods, and bodies, as in the good, civil, and politick governance and maintenance of the commonwealth of their said country: (2.) And for as much as the said inhabitants have always hitherto been bound by the acts and statutes made and ordained by your said highness, and your most noble progenitors, by authority of the said court, as far forth as other counties, cities, and boroughs have been, that have had their knights and burgeses within your said court of parliament, and yet have had neither knights ne burgeses there for the said county palatine; the said inhabitants, for lack thereof, have been often times touched and grieved with acts and statutes made within the said court, as well derogatory unto the most ancient jurisdictions, liberties, and privileges of your said county palatine, as prejudicial unto the commonwealth, quietness, rest, and peace of your grace's most bounden subjects inhabiting within the same.'*

'What did parliament with this audacious address?—reject it as a libel? Treat it as an affront to government? Spurn it as a derogation from the rights of legislature? Did they toss it over the table? Did they burn it by the hands of the common hangman?—They took the petition of grievance, all rugged as it was, without softening or temperament, unpurged of the original bitterness and indignation of complaint; they made it the very preamble to their act of redress; and consecrated its principle to all ages in the sanctuary of legislation.'

This constitutes our Author's third example, which, as he observes, was attended with the success of the two former. And the same pattern 'was followed in the reign of Charles the Second, with regard to the county palatine of Durham;' the preamble of the act being nearly the same with that of Chester, 'and recognizing the equity of

of not suffering any considerable district, in which the British subjects may act as a body to be taxed without their own voice in the grant.\*

‘Now,’ says he, ‘if the doctrines of policy contained in these preambles, and the force of these examples in the acts of parliament avail any thing, what can be said against applying them with regard to America?’ The people of that country, as he observes, are as much Englishmen as the Welsh, (who then spoke a different language from the English) and are ten times more numerous. And if America be in rebellion, ‘Wales was hardly ever free from it.’ And with respect to what is called virtual representation, its electrical force, observes our Author, does not ‘more easily pass over the Atlantic than pervade Wales, which lies in our neighbourhood; or than Chester and Durham, surrounded by abundance of representation that is actual and palpable. But Sir, (says he) your ancestors thought this sort of virtual representation, however ample, to be totally insufficient for the freedom of the inhabitants of territories that are so near, and comparatively so inconsiderable. How then can I think it sufficient for those which are infinitely greater and infinitely more remote?’ You will now, Sir, perhaps imagine, that I am on the point of proposing to you a scheme for a representation of the colonies in parliament. Perhaps I might be inclined to entertain some such thought; but a great flood stops me in my course. *Opposuit natura.*—I cannot remove the eternal barriers of the creation. The thing in that mode I do not know to be possible.’—‘However the arm of public benevolence is not shortened, and there are often several means to the same end. What nature has disjoined in one way, wisdom may unite in another. When we cannot give the benefit as we would wish, let us not refuse it altogether. If we cannot give the principal, let us find a substitute. But how? where? what substitute?’

‘Fortunately I am not obliged for the ways and means of this substitute to tax my own unproductive invention. I am not even obliged to go to the rich treasury of the fertile framers of imaginary commonwealths; not to the Republic of Plato; not to the Utopia of More; not to the Oceana of Harrington. It is before me—It is at my feet, and the rude swain treads daily on it with his clouted shoe. I only wish you to recognize, for the theory, the ancient constitutional policy of this kingdom with regard to representation, as that policy has been declared in acts of parliament; and, as to the practice, to return to that mode which an uniform experience has marked out to you, as best; and in which you walked with security, advantage, and honour, until the year 1763.

‘My resolutions therefore mean to establish the equity and justice of a taxation of America, by *grant*, and not by *imposition*. To mark the *legal competency* of the colony assemblies for the support of their government in peace, and for public aids in time of war. To acknowledge that this legal competency has had a *dutiful and beneficial exercise*; and that experience has shewn the *benefit of their grants*; and the *futility of parliamentary taxation as a method of supply*.

‘These

\* These solid truths compose six fundamental propositions. There are three more resolutions corollary to these. If you admit the first set, you can hardly reject the others. But if you admit the first, I shall be far from solicitous whether you accept or refuse the last. I think these six massive pillars will be of strength sufficient to support the temple of British concord. I have no more doubt than I entertain of my existence, that, if you admitted these, you would command an immediate peace; and with but tolerable future management, a lasting obedience in America. I am not arrogant in this confident assurance. The propositions are all mere matters of fact; and if they are such facts as draw irresistible conclusions even in the stating, this is the power of truth, and not any management of mine.'

Here our Orator proceeds to open the whole of his plan together, by reading his several resolutions, and delivering under each of them such observations and arguments as are abundantly sufficient for their illustration and support. The first six of these are excellently contrived and suited to each other.—They consist chiefly of recitals of undeniable facts, all combining to prove the equity and expediency of leaving the colonies to provide for the public expences, not by parliamentary imposition, but by the grants of their respective assemblies. Supposing that these propositions might be accepted, every thing made to enforce a contrary system would naturally fall along with it, and therefore his succeeding resolutions were contrived for repealing the late acts, occasioning the present resistance in America; for placing their judges upon the same ground of independence, as that on which the judges of England are placed;—and for regulating the courts of admiralty and vice-admiralty, and providing for the *more decent* maintenance of the judges in the same.—For all these resolutions, and the excellent arguments adduced in their support, we must refer our readers to the speech itself—which, however, contains some inaccuracies and redundancies of metaphor and expression, similar to those that were the objects of the late answer to our Author's former speech. Certain views and passions may probably render these the subject of another answer from the same hand.—Of this, however, we are certain that they are not the views and passions of a virtuous mind which occasion such malignant exaggerations of trivial imperfections.

Art. 19. *A Letter to Edmund Burke, Esq;* controverting the Principles of American Government laid down in his lately published Speech on American Taxation, &c. 8vo. 1s. Wilkie.

This Letter, though at first separately printed, has since been republished in a volume containing several other productions of the same hand; of all which we gave an account in the last number of our Review. See *American Independence*, Art. 24. of the Catalogue.

Art. 20. *The False Alarm*, or the Americans mistaken. 8vo.

1s. Ridley.

We cannot discover any degree of pertinence in the title of this performance; which is but a feeble attempt to vindicate the late measures of government respecting the colonies.

MISCELL.

## MISCELLANEOUS.

Art. 21. *An Inquiry into the Rise and Establishment of the Royal Academy of Arts.* To which is prefixed, a Letter to the Earl of Bute. By Robert Strange, Member of the Royal Academy of Painting at Paris, of the Academies of Rome, Florence, Bologna; Professor of the Royal Academy at Parma, &c. 8vo. 2s. sewed. Dilly. 1775.

Mr. Strange complains, in very strong terms, of the discountenance shewn to him and to his labours, not only by Lord Bute, but by the Royal Academicians, in their corporate capacity; particularly in the exclusion of his performances from the annual exhibitions. All this, and more ill-treatment, from *others*, he ascribes to a resentment of his having declined, for reasons here explained, to engrave a print of his present Majesty, when Prince of Wales, from a painting of Ramsay's\*. He also arraigns the conduct and government of the DIRECTORS of the Royal Academy, in a variety of instances; and endeavours to shew that the laws they have enacted, and the regulations and exhibitions they have made, are so far from having a happy effect upon the arts, and upon the taste of the public; that they are egregiously *unfavourable* to both.—There may be truth in some of these charges; but allowance must be made for the natural influence of resentment on the pen of a writer, when employed in representing his own personal grievances.—Mr. Strange is certainly a very good engraver; but it is possible that he may have over-rated his own merit.

Art. 22. *The Life of Robert Lord Clive, Baron Plassey.* Wherein are impartially delineated his Military Talents in the Field; his Maxims of Government in the Cabinet, during the two last Wars in the East-Indies; which made him Arbiter of Empire, and the richest Subject in Europe. With Anecdotes of his private Life, and the particular Circumstances of his Death. Also a Narrative of all the last Transactions in India. By Charles Caraccioli, Gent. 8vo. 6s. Bell.

Who Charles Caraccioli, Gent. is, we have not the honour to know, but we know that during the time the affairs of the East-India company, and the interested quarrels among their servants, have engaged the public attention, there have been narratives, memoirs; and anecdotes published, sufficient for this *gentleman* to collect and patch up the life of so conspicuous a man as Lord Clive, the moment his death afforded the opportunity. He was indeed too great a man not to make the most of; accordingly the last page informs us that

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\* ‘Mr. Ramsay,’ he says, in his letter to Lord B. ‘signified to me that it would be agreeable both to his Royal Highness and your Lordship, if I would engrave a print, &c.’ ‘But,’ he adds, ‘apprehensive that this proposal, from the manner in which it was delivered, was more the private wish of Mr. Ramsay than the immediate desire of either the Prince or your Lordship, I represented to him how incompatible such a work would be with my other engagements, and the loss I should inevitably sustain by laying them aside.’—Our Author seems, however, to have *mis*-apprehended this matter.

it is only the end of the first volume; and by his method, if such a slovenly jumble can be called method, it is impossible to guess, whether it is to be extended to two or to ten volumes. But however little they may contain of the personage mentioned in the title-page, the purchasers may possibly have the history of the whole Hindostan empire, with many other matters impossible to be foreseen, tagged together in detached parcels, before Lord Clive is brought to his death-bed. He has fallen into *bad* hands in every sense of the word.

Art. 23. *Facts*: or a plain and explicit Narrative of the Case of Mrs. Rudd. Published from her own Manuscript, and by her Authority, &c. &c. 8vo. 2s. Bell, in Bell-Yard.

We can only repeat, with respect to this publication, what was said of Daniel Perreau's Narrative (Rev. for last month, p. 555) that it affords a memorable instance of the fatal effects of imprudent connexions.—As to the veracity of the facts recited either by the Perreaus, or by Mrs. Rudd, what dependence can be placed on persons of their characters, and *situated*, too, as they are,—with, perhaps, every human temptation and inducement to aim at misleading the public, for the concealment of guilt?

Art. 24. *A Letter to the R. H. Earl of Suffolk*, one of his Majesty's Principal Secretaries of State; in which the Innocence of Robert Perreau is demonstrated. 8vo. 1s. Hookham.

Sophistry against fact. Not ill written.

Art. 25. *Observations on the Trial of Mr. Robert Perreau*. With Mr. Perreau's Defence, as spoken on his Trial; in which many unaccounted-for Omissions in the Sessions-paper are supplied, from a Copy sent to the Author by Mrs. R. Perreau, &c. &c. 8vo. 2s. Bladon.

A more elaborate defence of R. Perreau;—both these authors undertake, among other efforts to serve the unhappy man, the preposterous task of *whitening* the lies told by R. P. in order to induce Mess. Drummonds to advance the money on the forged bond. They both seem to think, that 'although a *superficial* \* examination finds this fact to prove guilt, a deeper one may find that *same* fact to be a proof of innocence.'

Art. 26. *A second Letter to Dr. Samuel Johnson*, in which his wicked and opprobrious Invectives are shewn, &c. By Andrew Henderson, Author of the former † Letter. 8vo. 6d. J. Henderson, &c.

The ox has not yet set his foot upon the frog.

Art. 27. *Remarks on a Voyage to the Hebrides*, in a Letter to Samuel Johnson, LL.D. 8vo. 1s. Kearsley, 1775.

Peg scolding Sam for discovering her nakedness.

Art. 28. *A Letter from Sir Robert Rich, Baronet*, to the Right Honourable Lord Viscount Barrington, his Majesty's Secretary at War. 4to. 2s. 6d. Mitchell. 1775.

Recapitulates the proceedings relative to a dispute between General Conway and Sir Robert Rich, concerning the regimental equi-

\* So the writer of these *observations* expresses himself; with too little deference, surely, to the common sense of mankind!

† See REV. Apr. p. 372.

REV. July 1775.

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page of the 4th regiment of dragoons, of which our Author's father, the late field-marshal, Sir Robert Rich, was colonel. General Conway succeeded to the command of the said regiment, on the death of the Field-marshal; and his demand on our Author, and the other executors of his predecessor, for the *off reckonings*,\* &c. being disputed, the matter, after passing the military boards, was referred to his Majesty; who ordered payment of the General's whole † demand.

Sir Robert, however, still persisting in a refusal to pay General Conway a sum of money to which he thought him no way intitled, and asserting a 'right of appeal' from the king's decision, to his royal judgment *when better informed*, he trusts his conduct will meet with the approbation of the gentlemen of the army, and particularly of the colonels of regiments whose property is attacked, through his sides; by a Secretary at War.—But, justifiable as this conduct may appear to our Author himself, it has, we find, been regarded as an instance of direct disobedience to his Majesty's commands; and he was, in consequence thereof, *dismissed* the service, as *Lieutenant general and Governor of London-derry*.

This treatment is here complained of, as extremely harsh and severe ‡; and our Author's expostulations are particularly addressed to Lord B. as being in a great measure the author of it. He represents his Lordship as having borne a partial regard to General Con-

\* The *off-reckonings* are here defined, 'Such part of the pay of the army as, by the Mutiny-act, the Pay-master general is warranted to stop or deduct out of the pay of the private men and non-commissioned officers, in order to raise a fund for the due clothing of the troops.'

† One board of general officers had, in 1769, (the year next ensuing the Field-marshal's decease) settled this demand at 433l. 17 s. 2 d. which sum Sir Robert at length, after sundry *re-bearings*, &c. offered to pay; but the General having been allowed an additional sum, at another board in 1774, which brought the whole to near 700 l. Sir Robert thought this farther demand unjust, and therefore refused to comply with it: not, as he declares on account of the sum, which he deems trifling,—but, adds he, were it less so than *Hampden's ship-money*, your Lordship has no reason to think so meanly of me, as to suppose I would submit to a *command* not founded on legal information, but on a *whisper* in the closet.—An order, in fact, of the Secretary of War, to give up the property of my dead Father, and betray my trust.'

‡ Surely, says he, the public must think it not only *harsh* but *severe* beyond precedent, to dismiss from the service, and to attempt to degrade from his rank, an old officer, whose father had been maimed in that service,—whose brother had fallen a sacrifice to it,—and who himself, after a life spent in it, and high rank obtained,—had retired with a broken constitution, and the loss of *almost both* § his arms: a punishment inflicted not for misbehaviour in his military capacity, but for refusing, as an *executor and trustee* to comply with a demand which he thought unjust—'

§ This expression is not so accurate as might have been expected, considering the general good style of this performance. We suppose Sir Robert means to say that he *had almost lost both his arms*.

way, in this affair; and he asks him the following free question: viz. Whether "You did not advise his Majesty to interpose his royal authority in a dispute about property, and endeavour to enforce obedience by a kind of military execution, as likely to prove a more summary way to obtain it, than by the common forms of his Majesty's courts at law?"

Sir Robert's letter is written with a degree of polite asperity, which at once marks the man of fashion and the exasperated sufferer. The *Appendix* contains the original letters, memorials, and other papers, referred to as vouchers, or serving for illustrations of circumstances mentioned in what may be considered as the narrative part of the publication.

Art. 29. *The Statue of Truth*, in the Garden of Allegory. Addressed to Lord North. Containing such Remarks as may not be unworthy his Lordship's notice. Useful to the Managers of his Majesty's Revenues, &c. &c. &c. By T. S. late of the Customs. 8vo. 1 s.

As a person employed under the customs is more conversant with figures than with letters, he is not obliged to write in an elevated style, and he would appear more in character if he did not attempt *sublimity*: every man, however, has his humour, and if we chuse to hear his story, he must be suffered to tell it in his own manner.

The transactions of the servants of the East India Company, abroad or at home, from the highest to the lowest, appear from repeated charges of various kinds, to teem with manifold iniquities; and among others, frauds in the customs, to an enormous annual amount, are said to be regularly reduced to a system, in conjunction with the officers expressly employed to guard against them. This indeed is only common report; but we have particular information in this pamphlet, from a discarded tidewater who signs his name Thomas Stayley. This poor man, if we credit his story, and we really think it credible, lost his employment through honesty, which rendered him an unsuitable associate; but he pleads his cause in a manner that we fear instead of interesting his readers, and gaining their pity, will only excite their mirth, and expose himself to ridicule. He was summarily dismissed, in an inquisitorial mode, without knowing his accusers; it was beneath his superiors to reconsider his case; and there lies no appeal. To quote Shakespeare to commissioners of the customs, and compose declamatory poetry for Lord North's perusal, though the man is in earnest, will only furnish materials for a jest. For us, we are too sorry for him, to think of being merry at his misfortunes; but as we can give him no hopes, we must even leave him like Hudibras to

Console himself with ends of verse,

And sayings of philosophers.

Art. 30. *The last Will and Testament of the Chevalier Michael Descarnaux Du Halley*. Fol. 1s. 6d. Jones. 1775.

It appears from the editor's preface to this copy of the Chevalier's will, that the poor little *French poet*, as he was called, who had so long subsisted in this country on the benevolence of those who properly con-

sidered



sidered him as a gentleman in distress, had, at last, the good fortune to recover his '*paternal* pension ;'— by which he was enabled to discharge all incumbrances whatsoever ; and to relieve with his own hands the distress of many.

Art 31. *Two Tracts* on the following Subjects. I. Additional Observations on the Greek Accents. By the late Edward Spelman, Esq. II. The Voyage of Æneas from Troy to Italy. By the Rev. M. Lemon, Master of the Free-School at Norwich. 8vo. 2 s. 6d. Nourse.

Our learned readers are not unacquainted that we have long reprobated the Greek accents. Our disquisitions on that subject being therefore at an end, we shall only attend to the second tract in this publication, and it seems that a short attention will do ; for it is a strange medley of prose and verse, if such lines as the following may be called verse :

A pleasant isle is *dwelt* amidst the sea,  
Sacred to Doris and Ægean Neptune ;  
Which floating once round coasts and shores, the pious  
Bow-bearer with Mycone tall, and Gyaros fix'd,  
And gave it to be *dwelt* unmoved, and brave the winds :  
Hither I steer ; this port delightful held us.  
Fatigued : landed, we Phœbus' town revere.

#### G E O G R A P H Y.

Art. 32. *Atlas Minimus Illustratus* : containing fifty-two pocket Maps of the World. Drawn and engraved by J. Gibson ; revised, corrected, and improved by E. Bowen, Geographer to his Majesty. To which are added, a Description of the several Empires, Kingdoms, States, and Provinces of the known World ; their Seas, Harbours, Rivers, and Mountains, with a concise Account of the Air, Soil, and Climate of each ; and the Government, Customs, Religion, and Manners of the Inhabitants. Lilliputian 4to. 4 s. bound. Carnan. 1774.

We have heard of the Iliad contained in a nut-shell, and here, as if by way of rivalry, is the geography of the whole world that may be contained, maps and all, in some tobacco-boxes !

The work is as neatly executed as could be expected in such a diminutive size ; but many a sage politician who wants to discover the situation of Dantzick or Kaminieck, will find their best spectacles of no small use to them in the search.

#### A R T - M I L I T A R Y.

Art. 33. *Strictures on Military Discipline*, in a Series of Letters, with a Military Discourse : in which is interspersed some Account of the Scots Brigade in the Dutch Service. By an Officer. 8vo. 3 s. sewed. Donaldson. 1774.

The writer of these strictures appears to be an officer in the Scots brigades ; he expresses great concern for the neglected condition of this corps ; and he proposes the means of their restoration to military discipline, comfortable subsistence, and reputation. The performance contains a variety of sensible remarks on military affairs, but they are expressed without method, in a desultory random manner. For this the common excuse is urged, of the Author's not intending

his

his work for publication; but this plea, even if duly credited, cannot extend to protect from censure, what was not fit for publication; or to excuse the injudicious eagerness of the friend who on such occasions appears in the capacity of editor. We believe the present writer to be a good officer, as well as a worthy man; and this piece, which includes a religious and moral discourse on the character of Cornelius the centurion, Acts x. ver. 1, 2. is well calculated to be read with advantage by his countrymen in the Dutch service: among whom, if it should meet with a more kind reception than it may probably receive from the public at large, the writer will not altogether lose the reward he hoped from his labours.

## M A T H E M A T I C S.

Art. 34. *The Nautical Almanac, and Astronomical Ephemeris, for the Year 1776.* Published by Order of the Commissioners of Longitude. 8vo. 3s. 6d. sewed. Nourse. 1775.

The usual tables, with an account of their construction and use. See Monthly Review, vol. xlv. p. 214.

Art. 35. *Elements of the Conic Sections*; by the late Dr. Robert Simson, Professor of Mathematics in the University of Glasgow. The first Three Books, translated from the Latin Original. For the Use of Students of Mathematics. Printed at Edinburgh, and sold by Cadell, London. 8vo. 5s. bound. 1775.

The public have been, for many years, in possession of the original; and its character is too well known among mathematicians to need a particular recommendation. The Translator's advertisement will sufficiently explain the design of this publication: 'the first three books of Dr. Simson's Treatise of the *Conic Sections* are translated into English, with a view to facilitate the study of the higher geometry. These books contain as much of the doctrine as usually enters into an academical education. But if this specimen shall be found useful, and be honoured with the approbation of the learned, the public will be presented with a translation of the whole. A work composed by a Briton, and which is useful over all Europe, would seem to be a proper and valuable addition to the stock of English literature.'

Art. 36. *Geodæsia Improved*; or a new and correct Method of Surveying made exceeding easy. In two Parts. By A. Burn, Teacher of the Mathematics in Tarporley, Cheshire. 8vo. 6s. Evans. 1775.

This work was first published, by subscription, in 1771; but by an artifice of the author or bookseller, it now appears as a new publication. How far the author has *improved* the art of Geodæsia, or in what respects his method of surveying is *new*, he and his readers, who have any acquaintance with this subject, will, we apprehend, be ready to debate: he does indeed explode instruments in common use, such as the *plane table*, *theodolite*, &c. and charges the surveys, that are taken by means of these, with very material defects and errors. He admits the *chain only*, and casts up the dimensions of a survey by the *pen*, without the assistance of *scales* and *protractor*; but is this a *new method*? It is surely the first and most obvious method of mensuration; and has been long in use, as the most natural and easy application of *geometry*, before instruments were invented. No

one can presume to say, that instruments, accurately constructed and divided, do not facilitate the business of surveying, and that in many cases they are not absolutely necessary to certainty and dispatch. Where they can be conveniently obtained and used, and when they are in the hands of a skilful and industrious artist, they are certainly very desirable; and it is much to be doubted, whether the tedious method of surveying an estate without them, which the Author proposes, would, in the issue, be attended with any saving of expence to his employers. We see no reason therefore for the clamour which he has raised against *geodetical* instruments, or the zeal with which he depreciates and condemns the use of them.

When (says the Author) the many inconveniences are considered that pertain to instruments in practical surveys, and compared with the truth, expedition, and correctness of the chain alone in practice, it will readily be granted, that the chain very justly claims and merits the preference to a great degree: therefore well might Mr. *John Love*, in his treatise, with great propriety and justice, say, "*what need is there of a horse load of brass circles and semicircles, heavy ball sockets, wooden tables and frames, and three-legged staves, cum multis aliis, unless to amuse the ignorant countryman to make him more freely pay the surveyor.*" See the Appendix in *Love's Surveying*, p. 7."

The practitioner will find in this volume many useful directions and examples; and if we disallow the Author's claims to *novelty and originality*, his work is not without merit. It concludes 'with a most useful Appendix concerning the practical methods of measuring timber, hay, marle pits, bricklayer's and plaiser's work.

#### D R A M A T I C.

Art. 37. *Plays written by Thomas Southern, Esq;* now first collected. With an Account of the Life and Writings of the Author. 12mo. 3 Vols. 10s. 6d. bound. Becket, &c. 1775.

If we mistake not, we have seen Mr Southern's dramatic works collected before, in two volumes. But whether that edition contained all the plays that are to be found in this, is a question we cannot at present resolve. In the Life of Southern, prefixed to the first of these volumes, are one or two circumstances, not to be found in Cibber's account.

Art. 38. *The Widow of Wallingford*; a Comedy of two Acts, with Songs; as performed in the Neighbourhood of Wallingford, by a Set of Gentlemen and Ladies, at whose Request it is now published. 8vo. 1s. Bew.

The Widow of Wallingford might perhaps afford some entertainment to 'the set of Gentlemen and Ladies' who performed it *for their own diversion*: but when they 'requested it to be published,' they did not make any extraordinary provision for the amusement or instruction of others.

Art. 39. *The Snuff-box*; or a Trip to Bath. A Comedy of two Acts, as it was performed at the Theatre-royal in the Hay-market. By William Heard. 8vo. 1s. Bell. 1775.  
Not worth a pinch of snuff.

L A W.

## L A W.

Art. 40. *A Petition intended to have been presented to the High Court of Judicature, the Lords Spiritual and Temporal, in Parliament assembled*; relative to a Case heretofore published, and entitled, "*An Appeal to the Public relative to a Cause lately determined in the Court of Chancery*" 4to. 1s. Bew.

The case here referred to, was that of Mr. P. Mawhood, mentioned in Rev. May 1774, p. 411. art. 35; also in June following, p. 499. See also "*Necessity of limiting the Power of the Practitioners in the several Courts of Justice*," Rev. for January last, p. 90. Mr. M. informs his readers, in a N. B. prefixed to this petition, that being frustrated in his design of presenting it to the House of Lords, he is induced to publish it, 'hoping that it will serve to point out an extraordinary defect in our policy, and have some tendency to produce a law that is much wanted; a law that shall put a stop to the tyranny of the practitioners in the several courts of justice.' We doubt not but Mr. M. may feel that he has sufficient cause of complaint, but we apprehend he will never have the satisfaction of seeing the tyranny of the lawyers, as he expresses it, curbed, in the way that he wishes for.

## P O E T I C A L.

Art. 41. *The Complaints of Runny Mead, a Poem in Honour of those gallant Spirits who opposed the Tyranny of King John.* 4to. 1s. York printed. London, Bell.

This remonstrance against the Ministry by the nymph of Runny Mead must share the fate of every thing else of that kind; nor is it in the power of its poetry to save it.

Art. 42. *Bath and its Environs, a descriptive Poem in Three Cantos, &c.* 4to. 2s. 6d. Almon.

What! Old Truepenny again! Aye, and he will rhyme, he declares, as long as he has a leg to stand upon; and he has hung up the Reviewers, that he hath, in effigy, in the very vestibule of his book, and next door to King Bladud. He was afraid, he says, that if he did not write, all the hills about Bath would die.

Shall Cla'rton, Solisbury, Mars, Badonca die?  
And that if Apollo would but lend him a lift in this business, not only one of the hills itself, but all the children about it should praise him:  
Then shall thy Solisbury echo with thy name,  
And every babe shall lip Apollo's fame.

This is really, as Smith says in the Rehearsal, 'enough to make one spew.'

Art. 43. *Ode to the British Empire.* 4to. 1s. Evans. 1775.

Were not the style of this poem in some parts debased and weakened by the language of political argument, it would maintain a more respectable form. It is by no means deficient in spirit and force, and some of the stanzas are sufficiently poetical.

Art. 44. *The Story of Æneas and Dido burlesqued, from the Fourth Book of the Æneid of Virgil.* 8vo. 1s. 6d. Charles Town, South Carolina, printed, and sold by Knox in London.

Juno's address on her visit to Venus will shew the genius of this performance better than any account of ours; these anomalous matters can only be described by specimens:

When she that rules who rules the heav'n's  
 Saw things at sixes and at sevens,  
 She bids her page, an awkward slouch,  
 To harness out her booby-hutch;  
 In this she drove a pair of peacocks  
 To save th' expence of oats and haycocks;  
 Away she frisks it, Jehu-like—  
 And got to Venus' lodgings quick.  
 "You nasty, lousy, blackguard Puss!  
 Ar'n't you ashamed to go on thus?  
 There's you, ye Brimstone, and your stupid,  
 Half-gotten, purblind bastard, Cupid,  
 Have trounc'd between you one poor woman;  
 A mighty knack indeed! but come on,  
 I'll singly do't, by all I hold dear,  
 Before I'm half a minute older—  
 It don't require a witch or wizard  
 To find what sticks in your old gizzard;  
 Your fears about those Phrygian cubs  
 Have given you the mulligrubs.

Art. 45. *The Exhibition of Painting*, a Poem addressed to the Ladies. 4to. 2 s. Kearsley. 1775.

— Flora's earliest gifts bespread  
 With mingled dyes their flowery bed.  
 That is, *flowers* bespread their *flowery* bed.  
 When the *soft* tenants of the spray  
 With *shriller* notes salute the day.

These are something like Bonnel Thornton's Judaic harp, *soft* and *sharp*. Describing a painter drawing a hero, his Author says,

His pencil, to his judgment true,  
 Marks the great minute, when to view  
 His fav'rite rises, doubly great—

Now we should apprehend that not his pencil, but his judgment must mark the minute. By and by he talks of 'genius leading through wild mazes *midst* Venus and the laughing loves'—but what he means by *midst Venus*, we are at a loss to say. The poem, in short, is equally trifling and inaccurate.

Art. 46. *Accommodation*, a poetical Epistle to John Ashby, Esq; By Rowley Thomas. 4to. 1 s. 6 d. Shrewsbury printed. Sold in London by Longman.

This appears to be the production of some attorney's clerk, who is ambitious of a fee-simple in Parnassus; but his title is *bad indeed*!

Art. 47. *Love Tales and Elegies*, interspersed with Pastorals and other curious Poems selected from the best Authors, with several valuable Originals. 12mo. 3 s. Wenman.

These valuable originals, the principal cause of our noticing this compilation, are of no value at all.

Art. 48. *Suicide*, an Elegy. 4to. 1 s. Ridley.

Where moves the sun which sets without a cloud?  
 What happier climate does his light adorn?  
 Where sleeps the head which sorrows never bow'd?  
 Where grew the rose which never bore a thorn?

The dastard fear of greater ills to come

Ill suits the firmness of a manly soul ;

The weak alone anticipate their doom,

And though they feel but part, yet fear the whole.

Such is the language of this poem, in which, though the thoughts are not new, the expression is not unpoetical.

Art. 49. *The Idea*, a Panegyric on her Majesty. By a young Gentleman. 4to 1 s. 6 d. Hay.

An amiable subject, but a miserable Bard !

Art. 50. *An Essay on the Force of Imagination* ; with an Ode to Charity. 4to. 1 s. Causton, in Finch Lane.

The essay is slow and dull, and the ode, if possible, more stupid.

Art. 51. *Love Elegies*, written in the Year 1770. 4to. 1 s. 6 d. Becket. 1775.

The Writer of these elegies may be said to be an imitator of Hammond. For the title page is like his, and so is the stating of the subject at the beginning of each elegy ; but—nothing more !

Art. 52. *Fashion*, a Poem. 4to. 1 s. Newbery.

This man tells us that TASTE led Horace *through* a mountain ;

‘ Horace through flowery Pindus led ;’

that the numbers of Pope were *Hyblaean sweet*, a mode of expression something like hugeous good ;—that Nature

Clasp’d Shakspeare fondly *to* her arms,

that he waved a rod, and the Muse obeyed his *rod* ;—he tells Gainborough, the painter, that his pencil wants no poet’s assistance,

But by itself is self-repaid.

A line that bids defiance to imitation ! And, lastly, he says that angels shall record the glory of George III. during the administration of Lord North—which heaven of its mercy grant !

#### RELIGIOUS and CONTROVERSIAL.

Art. 53. *Remarks on a late Publication*, intitled “ A Scriptural Confutation of the Arguments against the One Godhead of the Father, Son, and Holy Ghost, produced by the Reverend Mr. Lindsey, in his late Apology. By a Layman.” In an Address to the Author By a Member of the Church of Christ. 8vo. 2 s. 6 d. York, Etherington ; London, Bell. 1775.

The approbation which some eminent persons in the literary world are said to have given to the Layman’s Scriptural Confutation of Mr. Lindsey’s Apology, if it be a fact, is a surprising occurrence in the history of modern learning. We acknowledge that we find it difficult to judge, upon what principles such an approbation can have been grounded. That many men of the greatest abilities and literature should be sincere believers in the Trinity, is what might be expected ; and it is natural that they should be pleased to see a doctrine vindicated, which they consider as true and important. But that they can approve of a work so vague, declamatory, and absurd in its reasoning, and so loose, wordy, and disagreeable in its composition, as the “ Scriptural Confutation,” is to us a matter of astonishment. We would be very unwilling to suppose that *political* considerations should enter into this question : for what policy can there be in laying a stress upon so mean a performance, when there are such

such a number of clergymen who are capable of writing, and have actually written, much better upon the subject? If the religious establishment of this country hopes to be benefited by the assistance of the laity, it must look out for abler auxiliaries than Mr. Burgh.

Be these things as they may; since that gentleman's publication has been *supposed* to have been highly approved by certain respectable names, it might be proper to answer a book which otherwise would have been totally unworthy of notice. This will justify and recommend the Author before us, for engaging in the contest; and it is doing him bare justice to say, that he hath effectually performed the task which he has undertaken.

The subject of the Trinity so frequently occurs, that we cannot enlarge upon all the tracts relative to it, in the degree which may be suitable to their merit. With regard, therefore, to the present work, we must content ourselves with observing, that the Writer's remarks are just, pertinent, and spirited; that he has fully exposed the Layman's inconsistencies and absurdities; that he shews himself well acquainted with the scriptures; that he has discussed some particular texts in a very able manner; and that he will be read with pleasure by the friends of rational religion, and genuine christianity.

Art. 54. *An Essay on Sacrifice.* By the Reverend Joseph Wise, Rector of Penhurst in Suffex. 8vo. 1s. J. Donaldson. 1775.

Mr. Wise endeavours to shew that the original of sacrifice was divine; for the proof of which he appeals both to Reason and Scripture. 'Though we grant it possible, yet, says he, it hardly seems credible, that ever any man should imagine, that slain beasts, or any other kind of offerings, in the way of sacrifice, would be pleasing to God, or expiatory for sin: it seems that God must have given some intimation to that purpose before men could have formed any such idea. Likewise the holy scriptures fairly consulted, will make us conclude, rather, that God did, than that he did not, originally institute sacrifice.' He proceeds to the Christian scheme, and observes, 'Had the end of Christ's mission been only to preach repentance and remission of sins, or to give an example of virtue and holiness; or to deliver men from the tyranny of Satan and his angels; or to perfect his own probation: I say, had any or all these been the *sole* end of his mission, there could have been no necessity for his incarnation and suffering.—Christ's probation might have been perfected in some other way, if a sacrifice had not been expedient. This kind of trial could not have been necessary to him, but for the purpose of sacrifice. Had the fall never happened, his trial would have been of another kind and yet perfect: but on the fall, his trial as a sacrifice became fit for him to undergo, both to shew his Father's love of righteousness and his own; and to draw from inferiors that honour to both, which is by Nature and merit to both due.'

This little treatise is not contemptibly written; the practical reflections at the end seem to intimate that it has been given as a sermon.

Art. 55. *Sermons on practical Subjects.* By Robert Walker, one of the Ministers of the High Church of Edinburgh. vol. ii. 8vo. 5s. boards. Cadell, &c. 1775.

What we observed of Mr. Walker's first volume, may be applied to his second, *viz.* that the Author's style and turn of sentiment, are

are such as evidently shew him to be a man of taste and genius: See Review, vol. xxxiv. p. 484.—But the praise of RATIONALITY may, perhaps, in *these times*, be considered as no great recommendation. The prevailing *ton* in religious matters, seems to be *Orthodoxy*. Do you seek preferment in the sacred temple, your business is done, if orthodoxy hand you up the steps. Or, do you aim at eminence in the conventicle, *orthodoxy*, alone, can secure to you a numerous congregation, and a respectable stipend—O! venerable shades of Hoadly, Emlyn, Foster, and Herring, can ye look down on your once loved country, and not smile at the vanity of all human attempts to re-establish REASON on her throne, or to secure to COMMON SENSE the possession of her natural rights!

Art. 56. *A Charge to the Clergy of the Peculiars belonging to the Dean and Chapter of Lichfield*. Given at Bakewell, April 23, 1774, by Thomas Seward, Canon Residentiary of Lichfield. 4to. 1s. Longman. 1775.

We have had such a number of charges from the Archdeacons and other inferior dignitaries of the church, that we almost begin to be weary of them; and the present publication is by no means calculated to remove our dislike to the perusal of so many tracts on the same subject. Mr. Seward, however, seems to be very well satisfied with himself; and particularly with the enlarged turn of his own mind. He hopes, and believes, that he is attached to the church by liberal, unbogotted, rational, and disinterested motives: but the general strain of his performance is far from corresponding with this profession. What are we to think of his knowledge and candour, when he talks of *the concussions of frantic fury that would ravage the land*, if the petitioning clergy had prevailed; and when he asserts that they *certainly meant to abolish all forms of prayer, administration of the sacraments, and every part of our liturgy, or of any other liturgy whatever*, which is of human composition? Nothing can be more contrary to the truth; as is evident from the liturgy made use of by Mr. Lindsey.

Our Author says, likewise, that the Arian heresy *has been propagated to a great degree amongst most of our English Dissenters, and perhaps to a still greater amongst the clergy of the Established Kirk or Church of Scotland*. But whence did he derive this information? Is he acquainted with *most* of our English Dissenters? With respect to the Scotch clergy, his intelligence must have dropped from the clouds: for we do not recollect a single person among them, for almost these fifty years past, who has written against the Trinity.

Mr. Seward is equally unjustifiable in what he saith of the Monthly Reviewers, that They “make no secret of their enmity to the “established Church; and the whole scriptural doctrine of Redemption.” This Writer is too insignificant to excite our anger, or even to merit our notice. Nevertheless, we shall condescend to inform him that he is totally mistaken. So far are we from being enemies to the established Church, that we wish to have it fixed on that broad basis, which shall render it perpetual; and it hath always been our concern to assert, and maintain, the true scriptural doctrine of Redemption.

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The Author values himself highly on a distinction he hath made, which, he thinks, will fully justify *the authority in controversies of faith*, claimed by the Church of England, in her 20th article. "Nothing, he says, but the distinction between the legislative and "executive powers is wanting, to render it as clear as day." But this observation will be of no avail: for our Saviour appears as little to have commissioned any body of uninspired men authoritatively to declare what his laws are, and what their meaning is, as to make them originally. Each single Christian must judge for himself. Besides, if the governors of every established Church have this *declarative* and *executive* authority, to whom shall we give the preference?

The greatest part of the charge relates to the doctrine of the Trinity; but contains nothing in it which, in this respect, is worthy of attention.

**Art. 57.** *The pernicious Effects of religious Contention and Bigotry, exemplified in a series of undoubted Facts, almost unparalleled in the Dissenting Annals, which have lately happened relative to that Church and Congregation at Northampton, who, for many Years, were under the Care of the late learned and worthy Dr. Doddridge. By a Member of the Congregation. With a Preface by the Rev. Mr. Hextal, 4to. 1 s. Buckland.*

This appears to be a fair, open, candid narrative of facts,—important facts, that will be an eternal disgrace to some persons who choose to be considered as standing at the head of the Independent interest. The whole is so connected, and its several parts are so dependent upon each other, that an extract, such as would prove perfectly satisfactory to our Readers, cannot be comprehended within the limits of a catalogue article. We shall therefore confine ourselves to some of the most striking circumstances, and refer our Readers, for farther information, to the pamphlet itself; which will convince them that the Writer's sole view is to vindicate some characters falsely aspersed, to warn religious communities against the first rise of contentions, and to promote christian love and unity. We heartily wish his design may be answered.

Mr. Hextal, the late pastor of the congregation of Protestant Dissenters at Northampton, appears from his preface, and is universally allowed by all his acquaintance, to be an able and faithful minister of Christ, desirous to promote the eternal happiness of mankind: and like his predecessor, the learned and the good Doddridge, to have a zeal for the truths of the gospel, adorned with moderation, benevolence, candour, and charity, for which he will be *hereafter* acknowledged with a "well done, good and faithful servant;" though *now*, for the very same reason, he is persecuted by his brethren.

Being rendered incapable of discharging all the duties of the pulpit, by a very painful disorder, he desired the society to provide him an assistant for three months: on this, a few insignificant persons, calling themselves *the Church*, puffed up with spiritual pride, and in opposition to the rest of the society, invited one Mr. Winter; who instantly accepted the offer, though he knew his services were unacceptable to Mr. Hextal, and to the judicious part  
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of the congregation; not merely on account of sentiment, but for another reason, very obvious to all who are acquainted with that gentleman's compositions.

Mr. Winter, during his residence at Northampton, instead of manifesting the true gospel, discovered such a furious bigotted zeal for what he calls Religion, as soon kindled the flame of discord in the congregation; and banished good Mr. Hextal from his pulpit. It must here be observed, that before things came to an extremity, one of Mr. Hextal's friends wrote to Dr. Gibbons in London, desiring that he and the other independent ministers (who had great influence over the opponents) would use their good offices to accommodate matters. To this he received a very obliging answer, such as might be expected from a minister of the gospel: the Doctor says "the ministers" (meaning the Independents above hinted at) "are one and all against any harsh treatment of your pastor, desirous that lenient measures may be pursued, and that Mr. Hextal should be honourably treated." *Again*, "I most heartily wish that your good pastor may not have his advanced years embittered by any unchristian usage," a plain proof that he thought their present treatment of him deserved this epithet. He proceeds, "present my kind respects to Mr. Hextal, assure him of my brotherly affection, and that I should most heartily rejoice to find that the present cloud was happily overblown. If I can in any respect be of farther service, you may command my best endeavours. Iain would I find, instead of the standard of war displayed, the peaceful olive flourishing among you."—

The same post brought a letter from Dr. Conder, signed by eight or ten ministers, in the same strain. How consistently they acted with these professions, the world will judge. These letters so far influenced one of the opponents, (who had a spark of humanity) that he desired the dismissal of Mr. Hextal might be postponed till he had talked over the affair with the London ministers. To prevent misrepresentations, one of Mr. Hextal's friends sent Dr. Gibbons a particular account of all that had passed. Another of them went to London on purpose to meet the opponents, that the ministers might hear both sides. Both sides were heard, the cause was tried before the Inquisitors general, Conder, Gibbons, Fisher, Brewer, Pitts, Oldham, Webbe, and others, and they decreed in favour of Mr. Hextal; declaring that his opponents would act a very unbecoming part in dismissing him.

Mr. Hextal's friend, pleased with the thoughts that their animosities would now subside, related, at the first meeting held at Northampton after his return, all that had passed in the vestry at Pinner's Hall, and the unanimous opinion of the ministers concerning this affair; but figure to thyself, gentle reader, if possible, his astonishment, when one of Mr. Hextal's opponents, who had been present at the said vestry, declared, that after Mr. Hextal's friend left the vestry, the ministers *changed their opinion*.

We cannot guess at the reason of this change of sentiment, unless something was insinuated to the prejudice of Mr. Hextal, by the person who staid behind. Be this as it may, in consequence of this stroke of generalship, Mr. Hextal was, by a majority of those  
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who call themselves the Church, dismissed from his pastoral care; and 'we verily believe,' says the Writer, 'if these London gentlemen had continued in their former sentiments, Mr. Hextal *would not have been dismissed*.' If so, what a comfortable reflection must it prove to these ambassadors of the PRINCE OF PEACE, that if they did not actually sow the seeds of division, they however *watered* them, and are therefore so far answerable to their master for the drop that has been produced.

Though we sincerely sympathize with poor Mr. Hextal and his faithful adherents, and as friends to real religion, under whatever denomination, are sorry for this unhappy dissension,—yet we rejoice with them, as having now a fair opportunity to found a church upon BETTER PRINCIPLES. We apprehend they may easily recover the meeting-house, by bringing a bill of ejectment against the persons in possession; for the law knows nothing of a Dissenting Church distinct from the subscribers. The design of trustees to a place of worship, is to secure it for the use of that society. If they cannot obtain relief by common law, then it will be proper to apply to the Lord Chancellor, and if this should not succeed, they may, we are persuaded, depend on being assisted by all who are not more the disciples of Calvin than of Christ.

These bigots are a disgrace to their master, Calvin, for they palm upon him doctrines which he did not believe, or draw inferences from them which he never thought of.

We must not forget to observe, that Mr. Hextal's friend, thinking the London ministers incapable of such double dealing, wrote to Dr. Gibbons, to know whether they had changed their sentiments, and why? but the Doctor did not vouchsafe an answer,—a circumstance which requires no comment.

*These* ministers did not surely sign a petition to parliament praying to be delivered from all impositions on conscience, and persecution on account of religion! Yes, they did! and yet such men are for ever imposing their sentiments, and delivering over to poverty and a prison, yea to the devil himself, all who cannot subscribe to their creed!

Art. 58. *Seven Letters* to them that seek Peace with God.

By Thomas Bentley of Sudbury, Suffolk. 8vo. 1s. 6d. Lewis.

A collection of texts of scripture, piously strung together with a coarse thread of commentary.

Art. 59. *Hints and Essays*, Theological and Moral, intended briefly to expose the corrupt Principles of Calvinism, and briefly to offer other Principles better corresponding with Reason and Scripture. Published more especially for the Benefit of the younger Part of Calvinistical Christians. By a Layman. 12mo. 1s. Johnson. 1775.

This Layman, in his first essay, appears as a good advocate for *reason*, in forming a judgment of scripture truth: in the course of his reflexions, he finds some cause to complain of the late Dr. Doddridge, for whom he nevertheless expresses great veneration. To this are added cautionary hints relative to the Rev. Mr. Mason's treatise on Self-knowledge; after attending to which he earnestly recommends the perusal of that excellent book. We are next presented with a long letter to the Rev. Mr. D——, containing the Author's reasons for

for withdrawing from his ministry: he speaks of Mr. D. with respect and esteem; and concludes with saying, 'I have not scrupled to declare my sentiments of your opinions with a great deal of *frankness*: you may possibly think *too much*. But the case required it. And I doubt not you would have been as free with my principles, if you had wrote to me on the subject.' All the foregoing papers are opposed to some Calvinistic tenets, which the Writer conceives are not only false, but detrimental to religion and virtue. However, there are worthy and honourable characters under very different articles of faith and opinion.

This little tract contains also an essay on Pride, and a pious meditation on Divine Love. The Author discovers an heart warmed with genuine piety, with the love of truth, and with benevolence to his fellow-creatures; and is, doubtless, a firm believer in divine revelation.

Art. 60. *Drey Predigten von Georg, Christoph, Dahme*. Three Sermons by Mr. Dahme.—*Eine Predigt gehalten am Tage der Einweihung*, etc. A Sermon at the opening of the re-built German Chapel in Trinity-lane, by the same. London. 8vo. 1775.

We should have been at a loss to know what could have induced Mr. Dahme to publish these sermons, which have in themselves so little merit, if he had not told us, in a dedication to an elderly lady, prefixed to the three sermons: "that he wanted to bear a public testimony of her annually overflowing bounty towards him, and to propagate conscientiously his gratitude to posterity." The sermon at the re-opening of the chapel, he says on the title-page, "was printed by the desire of the vestry."

Since Mr. Dahme, in the last mentioned sermon, has thought proper, after a long recital of his honour, income, and presents, publicly to say: 'Oh! my gracious Father, preserve me this, and all other happiness, which I enjoy in such an abundance as a husband, as a father, as a son, as a friend,' we shall forbear disturbing his abundant happiness by our criticisms. We most heartily wish him a lasting duration of this state of felicity, and are very sorry that we cannot augment it, by giving to the sermons before us, that tribute of praise, which the Author probably expects at our hands.

Art. 61. *The present Truth: a Display of the Secession-testimony*; in the three periods of the Rise, State, and Maintenance of that Testimony. 8vo. 2 vols. 6s. Boards. Edinburgh printed, and sold by Dilly in London. 1774.

Those who have curiosity enough to inquire into the particulars which compose the history of the famous Schism in the church of Scotland, known by the name of *the Secession*, will here find ample gratification; though, perhaps, not a perfectly fair and impartial state of all the facts: for the Author (Mr. Adam Gib) is himself a Seceder,—a leading man of the party. He is also the very person who, principally, (if we mistake not) occasioned the Seceders themselves to break, like the Methodists of England, into adverse divisions.—Such, indeed, hath been the common fate of Dissenters and Sectaries; and such it ever will be, while men continue endowed as they are, with different capacities, and consequently, ever liable to see the same things in different lights: to say nothing of the influence of their passions, or those private and separate views, of which

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the various leaders of a party may be fully conscious, but of which their implicit followers have no suspicion.

Art. 62. *A Character of the late reverend and aged Dr. Nichols*, Vicar of St. Giles's Cripplegate, and Rector of St. Luke's, Old-street: delivered as a funeral Oration, in the Parish-church of St. Luke, Old-street, December 11, 1774. By the Rev. J. Smith, M. A. Chaplain in ordinary to his Majesty. 4to. 1s. Wilkie, &c.

An high, and for ought we know, a just encomium on Dr. Nichols. The declamation is not ill drawn, and has a practical tendency. Some persons will remark that the Preacher expresses his wish to succeed the Doctor: circumstances perhaps might render this not improper, but they are not known to all who may read this oration.

#### SCHOOL BOOK.

Art. 63. *Exercises* for turning English into French, with the grammatical Rules, digested in a plain and easy Method; whereby Scholars of the tenderest capacity are enabled to write the French language with Propriety. By A. Scot, A. M. Member of the University of Paris. 12mo. 1s. 6d. Richardson and Urquhart. 1774.

Mr. Chambaud's Exercises have been useful to the British youth; but, this Author observes, they would have been of more advantage if he had given the grammatical rules at the head of each chapter, because they would have been more generally used by teachers. Every master being prepossessed with his own way of teaching, uses his own favourite grammar, and thereby renders Chambaud's Exercises less adapted to their plan. Mr. Scot has attempted to rectify this, by giving not only the rules at the head of each chapter or paragraph, but has also marked the genders of the nouns. As an additional help to the scholar, at the end of the book is placed the formation of the plural number of nouns, and of the feminine gender of the adjectives.

#### SERMONS.

I. *Religious and civil Liberty*, a Thanksgiving Discourse, &c. By William Gordon, Pastor of the Third Church at Roxbury. 8vo. 6d. Dilly.

This politico-theological discourse contains a spirited enumeration of the supposed grievances of the colonists, with admonitions tending to engage them to an active defence of their invaded rights.

II. Preached at the Orogon Chapel in Bath, on the Day the late Bishop of Worcester was buried. By the Rev. George Butt, A. M. Rector of Stanford, Vicar of Clifton upon Teme, and Chaplain to the Earl of Finlater, &c. 4to. 1s. Rivington.

An handsome panegyric on the deceased prelate is included in this discourse.

#### CORRESPONDENCE.

*Editor's* friendly Letter is entitled to our thanks. He is very right, with respect to the *French Parnassus*: that parenthesis should be struck out.

We have, at length, procured *Skaife's Key to Civil Architecture*, and shall give an account of it in a future number of our Journal.

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T H E

# MONTHLY REVIEW,

For A U G U S T, 1775.



ART. I. *Gray's Poems, with Memoirs of his Life by Mason, concluded.*  
See last Month's Review.

WE left this excellent Writer indulging his fine taste and enthusiasm in contemplating the beauties of Nature; and, indeed, it would have been delightful to have attended so intelligent and so ingenious an observer through the whole of his excursions; but we must now be contented with recording in our work a few sketches of his character and studies, and some general observations on his genius and poetry.

The Reader, says Mr. Mason, will have gathered, from the preceding series of letters, that the greatest part of Mr. Gray's life was spent in that kind of learned leisure, which has only self-improvement and self-gratification for its object: he will probably be surprized that, with so very strait an income, he should never have read with a view of making his researches lucrative to himself, or useful to the public. The truth was, Mr. Gray had ever expung'd the word *lucrative* from his own vocabulary. He may be said to have been one of those very few personages in the annals of literature, especially in the poetical class, who are devoid of self-interest, and at the same time attentive to economy; and also, among mankind in general, one of those very few economists who possess that talent, untinctured with the stain of avarice. Were it my purpose in this place to expatiate on his moral excellencies, I should here add, that when his circumstances were at the lowest, he gave away such sums in private charity as would have done credit to an ampler purse: but it is rather my less-pleasing province at present to acknowledge one of his foibles; and that was a certain degree of pride, which led him, of all other things, to despise the idea of being thought an author professed. I have been told indeed, that early in life he had an intention of publishing

Vol. LIII.

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an edition of Strabo; and I find amongst his papers a great number of geographical disquisitions, particularly with respect to that part of Asia which comprehends Persia and India; concerning the ancient and modern names and divisions of which extensive countries, his notes are very copious. The indefatigable pains which he also took with the writings of Plato, and the quantity of critical, as well as explanatory observations, which he has left upon almost every part of his works, plainly indicate, that no man in Europe was better prepared to republish and illustrate that Philosopher than Mr. Gray. —

‘ I must not omit to mention his great knowledge of Gothic Architecture. He had seen, and accurately studied in his youth, while abroad, the Roman proportions on the spot, both in ancient ruins and in the works of Palladio. In his later years he applied himself to consider those stupendous structures of more modern date, that adorn our own country; which, if they have not the same grace, have undoubtedly equal dignity. He endeavoured to trace this mode of building, from the time it commenced, through its various changes, till it arrived at its perfection in the reign of Henry the Eighth, and ended in that of Elizabeth. For this purpose he did not so much depend upon written accounts, as that internal evidence which the buildings themselves give of their respective antiquity; since they constantly furnish to the well-informed eye, arms, ornaments, and other undubitable marks, by which their several ages may be ascertained. On this account he applied himself to the study of Heraldry as a preparatory science, and has left behind him a number of genealogical papers, more than sufficient to prove him a complete master of it. By these means he arrived at so very extraordinary a pitch of sagacity, as to be enabled to pronounce, at first sight, on the precise time when every particular part of any of our cathedrals was erected. —

‘ But the favourite study of Mr. Gray, for the last ten years of his life, was Natural History, which he then rather resumed than began; as, by the instructions of his uncle Antrobus, he was a considerable botanist at fifteen. He followed it closely, and often said that he thought it a singular felicity to have engaged in it; as, besides the constant amusement it gave him in his chamber, it led him more frequently out into the fields; and, by making his life less sedentary, improved the general course of his health and spirits.

‘ Habituated, as he had long been, to apply only to first-rate authors, as to the fountain-head of that knowledge, which he was at the time solicitous to acquire, it was obvious that, when he resolved to make himself master of Natural History, he would immediately become the disciple of the great Linnæus. His first business was to understand accurately his “*termini artis*,”

atus," which he called justly the learning a new original language. He then went regularly through the vegetable, animal, and fossil kingdoms. The marginal notes which he has left, not only on Linnæus, but the many other authors which he read on these subjects, are very numerous: but the most considerable are on Hudson's *Flora Anglica*, and the tenth edition of the *Systema Naturæ*; which latter he interleaved, and filled almost entirely. While employed on Zoology, he also read Aristotle's treatise on that subject with great care, and explained many difficult passages of that obscure ancient, from the lights he had acquired from modern naturalists.

Having now given a general account of that variety of literary pursuits, which, in their turns, principally engaged his attention, and which were either not mentioned, or only glanced at in the preceding letters, let me be permitted to say a word or two of his amusements. The chief, and almost the only one of these (if we except the frequent experiments he made on Flowers, in order to mark the mode and progress of their vegetation) was Music. His taste in this art was equal to his skill in any more important science. It was founded on the best models, those great masters in Italy, who flourished about the same time with his favourite Pergolesi. Of his and of Leo's, Bononcini's, Vinci's, and Hæss's works, he made a valuable collection when abroad, chiefly of such of their vocal compositions as he had himself heard and admired; observing in his choice of these, the same judicious rule which he followed in making his collection of prints; which was not so much to get together complete sets of the works of any master, as to select those (the best of their kind) which would recal to his memory the capital pictures, statues, and buildings which he had seen and studied. By this means, as he acquired in painting great facility and accuracy in the knowledge of hands, so in music he gained supreme skill in the more refined powers of expression; especially when we consider that art as an adjunct to poetry: for vocal music, and that only (excepting perhaps the lessons of the younger Scarlatti) was what he chiefly regarded. His instrument was the harpsichord; on which, though he had little execution, yet, when he sung to it, he so modulated the small powers of his voice, as to be able to convey to the intelligent hearer no common degree of satisfaction. This, however, he could seldom be prevailed upon to do, even by his most intimate acquaintance.

To conclude this slight sketch of his literary character, I believe I may with great truth assert, that excepting pure Mathematics, and the studies dependent on that science, there was hardly any part of human learning, in which he had not



acquired a competent skill : in most of them a consummate mastery.'

Mr. Mason has declined drawing up any formal character of his friend, but has referred us to one that has appeared somewhere by an anonymous hand. It is as follows :

" Perhaps he was the most learned man in Europe. He was equally acquainted with the elegant and profound parts of science, and that not superficially but thoroughly. He knew every branch of history, both natural \* and civil ; had read all the original historians of England, France, and Italy ; and was a great antiquarian. Criticism, metaphysics, morals, politics, made a principal part of his plan of study ; voyages and travels of all sorts were his favourite amusement : and he had a fine taste in painting, prints, architecture, and gardening †. With such a fund of knowledge, his conversation must have been equally instructing and entertaining ; but he was also a good man, a well-bred man, a man of virtue and humanity. There is no character without some speck, some imperfection ; and I think the greatest defect in his was an affectation in delicacy, or rather effeminacy ‡, and a visible fastidiousness, or contempt

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\* ' I have given, in the beginning of this section, an account of the great pains which Mr. Gray bestowed on Natural History. I have since been favoured with a letter from a gentleman, well skilled in that science, who after carefully perusing his interleaved *Systema Naturæ* of Linnæus, gives me this character of it : " In the class of animals (the Mammalia) he has concentrated (if I may use the expression) what the old writers and the diffuse Buffon have said upon the subject ; he has universally adapted the concise language of Linnæus, and has given it an elegance which the Swede had no idea of ; but there is little of his own in this class, and it served him only as a common place ; but it is such a common-place that few men but Mr. Gray could form. In the birds and fishes he has most accurately described all that he had an opportunity of examining : but the volume of insects is the most perfect ; on the English insects there is certainly nothing so perfect. In regard to the plants, there is little else than the English names and their native soils extracted from the *Species Plantarum* of Linnæus. I suppose no man was so complete a master of his system ; he has selected the distinguishing marks of each animal, &c. with the greatest judgment, and, what no man else probably could have done, he has made the German Latin of Linnæus purely classical."

† ' He has disclaimed any skill in this art in the 36th letter of the fourth section, and usually held it in less estimation than I think it deserves, declaring himself to be only charmed with the bolder features of unadorned nature.'

‡ ' This is rightly put ; it was rather an affectation in delicacy and effeminacy than the things themselves ; and he chose to put on this appearance chiefly before persons whom he did not wish to please. and

and disdain of his inferiors in science. He also had in some degree that weakness which disgusted Voltaire so much in Mr. Congreve § : though he seemed to value others, chiefly according to the progress they had made in knowledge ¶ ; yet he could not bear to be considered himself merely as a man of letters ; and though without birth, or fortune, or station, his desire was to be looked upon as a private independent Gentleman, who read for his amusement. Perhaps it may be said, What signifies so much knowledge, when it produced so little ? Is it worth taking so much pains to leave no memorial, but a few poems ? But let it be considered, that Mr. Gray was to others, at least innocently employed ; to himself, certainly beneficially. His time passed agreeably ; he was every day making some new acquisition in science ; his mind was enlarged, his heart softened, his virtue strengthened ; the world and mankind were shewn to him without a mask ; and he was taught to consider every thing as trifling, and unworthy of the attention of a wise man, except the pursuit of knowledge, and the practice of virtue, in that state wherein God hath placed us."

The Editor's friendship could not fail him here—yet his judgment, surely, has been suspended : for, to leave his friend and poet under the idea of a *fastidious fribble*, was, to say no more, unfavourable to his memory. That such is the idea, no one who reads the character can doubt. It is true, the world knew it. When he entered at Peter-House, his effeminacy and fair complexion drew upon him the name of Miss Gray. Our Readers will recollect that MILTON had the same appellation of *Miss*. Mr. Horace Walpole, if we rightly remember, was, at that time, of King's College, in the same university. They

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§ ' I have often thought that Mr. Congreve might very well be vindicated on this head. It seldom happens that the vanity of authorship continues to the end of a man's days, it usually soon leaves him where it found him ; and if he has not something better to build his self-approbation upon than that of being a popular writer, he generally finds himself ill at ease, if respected only on that account. Mr. Congreve was much advanced in years when the young French Poet paid him this visit ; and, though a man of the world, he might now feel that indifference to literary fame which Mr. Gray, who always led a more retired and philosophic life, certainly felt much earlier. Both of them therefore might reasonably, at times, express some disgust, if their quiet was intruded upon by persons who thought they flattered them by such intrusion.'

¶ ' It was not on account of their knowledge that he valued mankind. He contemned indeed all pretenders to literature, but he did not select his friends from the literary class, merely because they were literate. To be his friend it was always either necessary that a man should have something better than an improved understanding, or at least that Mr. Gray should believe he had.'

frequently met, conversed on subjects of taste, and drank nothing but tea. After his return from his travels, he commonly wore a muff, an object of no small derision with the university lads! If he went to a coffee-house, he would tell the waiter, in a tone the most effeminate, to give him 'that silly paper-book.' The Gentleman's Magazine this was, and, sometimes, very likely, the Review. Timorous, as effeminate, and fearful of accidents, he had a ladder to let down from his window, in case of fire. Some young men of his college idly and wantonly set up a false alarm on the matter, in order to draw him upon his ladder, and this, among other circumstances, was said to be the occasion of his removing to Pembroke.

As a poet, in his Country Churchyard, he certainly shewed great excellence in dwelling on the tenderest interests of human nature. His easy, native pathos brought those interests to the heart. But was he original with respect to the style and manner? certainly, he was, if he had not seen an elegy written by GAY, which bore all that style and manner; a circumstance which we have noticed in a former Review. That he had seen it, is more than probable; nay, that he had loved it, admired, and copied from it. The strong similitude countenances this opinion. • Those two elegies may be considered as models of this species of writing.

His genius was not marked alone by that tender and melancholy sensibility so interesting in the Country Churchyard. That impression was only its *bas relief*. There was a Gothic grandeur in the structure, of the most striking and powerful effect. Yet this could be felt, could be tasted only by the few, while the natural pictures of the former were caught by and melted in every eye.

It is observable that sublimity of genius has been generally attended with a strong affection for the dæmonry of the ancient northern fable. Milton was particularly fond of it. It was the study of his youth, and the dream of his age. Nor had it been in the power of the Italian *Morbidezza* to smoothe away those darings of mind he had caught originally from it. This passion seems natural. There is something sublime in the Celtic mythology, in the idea of ancient hardyhood, and the seats of former times, that is peculiarly adapted to a natural grandeur of imagination. In the mythology of the Greeks, every thing seems little, seems puerile in comparison. Hence Mr. Gray's strong attachment to every thing that breathed of the former. The Hall of Odin was heaven itself to him, and Ossian "the very dæmon of poetry."

It would be superfluous for us to mention the effect this enthusiasm had on Mr. Gray's poetical writings. Our Readers are no strangers to that sublime expression, and to that noble  
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air of mind, which distinguishes his odes of that cast. The following ode is now first published :

' Had I but the torrent's might,  
With headlong rage and wild affright  
Upon Deira's squadrons hurl'd,  
To rush, and sweep them from the world !

' Too, too secure in youthful pride  
By them my friend, my Hoel, died,  
Great Cian's Son : of Madoc old  
He ask'd no heaps of hoarded gold ;  
Alone in Nature's wealth array'd,  
He ask'd, and had the lovely Maid.

' To Cattraeth's vale in glitt'ring row  
Twice two hundred warriors go ;  
Every warrior's manly neck  
Chains of regal honour deck,  
Wreath'd in many a golden link :  
From the golden cup they drink  
Nectar, that the bees produce,  
Or the grape's extatic juice.  
Flush'd with mirth, and hope they burn :  
But none from Cattraeth's vale return,  
Save Aëron brave, and Conan strong,  
(Bursting through the bloody throng)  
And I, the meanest of them all,  
That live to weep, and sing their fall.'

There is something exceedingly tender and mournful in the little sonnet, which now first appears, on the death of his friend Mr. West :

' In vain to me the smiling mornings shine,  
And redd'ning Phœbus lifts his golden fire :  
The birds in vain their amorous descant join ;  
Or chearful fields resume their green attire :  
These ears, alas ! for other notes repine,  
A different object do these eyes require.  
My lonely anguish melts no heart but mine ;  
And in my breast the imperfect joys expire,  
Yet morning smiles the busy race to chear,  
And new-born pleasure brings to happier men :  
The fields to all their wonted tribute bear :  
To warm their little loves the birds complain :  
I fruitless mourn to him, that cannot hear,  
And weep the more, because I weep in vain.'

The above pieces, and the epitaph on Sir William Williams, who was killed at the siege of Belleisle, in 1761, are all that are new in this collection of the Author's poems. The epitaph is as follows :

' Here, foremost in the dangerous paths of fame,  
Young Williams fought for England's fair renown ;  
His mind each muse, each grace adorn'd his frame,  
Nor Envy dar'd to view him with a frown.

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At Aix his voluntary sword he drew,  
 There first in blood his infant honour seal'd;  
 From fortune, pleasure, science, love he flew.  
 And scorn'd repose when Britain took the field.  
 With eyes of flame, and cool undaunted breast  
 Victor he stood on Bellisle's rocky steeps—  
 Ah! gallant youth! this marble tells the rest,  
 Where melancholy Friendship bends, and weeps.'

The poems are followed by a collection of imitations, variations, and additional notes by the Editor.

A. T. II. *The History and Antiquities of the Parish of Halifax, in Yorkshire.*  
 Illustrated with Copper-plates. By the Rev. John Watson, M. A.  
 Rector of Stockport, Cheshire, and F. S. A. 4to. 11. 1 s.  
 Lowndes. 1775.

**M**R. Watson observes, in his dedication of this work to the inhabitants of Halifax, that he was chiefly induced to give the history of a place where he had resided several years, by his fondness for inquiries of this nature; and farther, that having the honour to be a member of the society of antiquaries in London, he thought it, in some measure, his duty to draw up the best account he could, of the place where he resided: more especially as two very imperfect publications on the subject have already made their appearance;—referring, we suppose, to Wright's and Bentley's accounts, frequently mentioned in this work.

Our Author farther observes, that 'it has always been the wish of the above learned body, to have their members so stationed, that the different parts of the kingdom may, by degrees, be described, either on a more extensive plan of a publication of this sort, or by lesser communications, affording materials for their Archæologia. Thus discoveries may be made to flow together as to one common center, and such a fund be at last acquired, as may give to Britain what the immortal Camden in vain attempted, a complete account of its antiquities.

'I believe, continues our Author, I may say with the greatest truth, that there never was so pleasing a prospect of attaining this desirable end, as at present, when so many gentlemen of known abilities are employed in carrying it on. That part of it which is here presented to the public, is an account of a district but little known, till of late it became so much distinguished by its trade; but as it is rising so rapidly from its obscurity, the following description of it can neither be deemed needless, nor unseasonable.

'All which the Author will say of his own performance, is, that he has spared neither labour, nor expence, in searching every

every repository, where any thing relating to his subject was likely to be found, and that

— ficut  
(Parvula nam exemplo est) magni formica laboris  
Ore trahit quodcunque potest, atque addit acervo.

Pleased that his mite may contribute to the making up the great whole; and that he may be admitted to step within the circle of antiquity, though he presumes not to approach near the center.\*

The chief and most general objection to performances of this kind, is *their locality*, which prevents their proving very entertaining to any but those who are interested in them by that *peculiar circumstance*; but Mr. Watson has a remark on this head which deserves consideration, viz. that so far as such works are historical, the above objection is removed. 'Who, says he, is content to read only the history of his own parish or county?' and he adds, 'it is some pleasure to reflect that this kind of writing has, of late, increased in reputation;' and that 'perhaps the public are better satisfied of its utility, since antiquarian books have sometimes been allowed to be read in the highest courts of justice, on this well-known maxim, that the best evidence which can be had, should be admitted.'

Although it was not our Author's design to write the Natural History of the great and extensive parish of Halifax, which has often been compared to Rutlandshire for size,—yet his work opens with a concise philosophical account of the country, under the general heads of fire, air, (or weather) earth, and water: he has also, at the end of the volume, a copious catalogue\* of plants, with their descriptions, according to Linnæus and Hudson.

Among other particulars which will conduce to general entertainment, our Author has 1st, a chapter on *Druidical remains* in the parish of Halifax; 2dly, a chapter on Roman Antiquities; and both these are illustrated by engravings. The chapter on Saxon and Danish affairs will afford something for the gratification of those English readers who are fond of the ancient history of their own country.

The titles of the next seven chapters are,

- I. Historical memoirs of Halifax parish, *temp.* CHARLES I.
- II. Of the TRADE of the Parish, &c.
- III. Of the FORESTS, CHACES, and PARKS.
- IV. Account of the MANORS.

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\* We have heard it asserted, that the parish of Halifax can justly vie with the county of Middlesex, in the number and variety of curious plants.

## V. Of the COPYHOLDS.

## VI. Of the GRAVESHIPS \*.

## VII. Of the KNIGHT'S FEES.

There are also a variety of chapters, or divisions, of this work under the heads of *Ancient Taxes*, *Topographical Surveys*, and the famous *Gibbet-law*; together with family details, pedigrees, accounts of lands belonging to religious houses, of the churches and chapels in the vicarage, and of the vicars. The collection of epitaphs is illustrated by engravings of the most considerable monuments. But the most alluring part of the work, to a literary Reviewer, is the 'BIOGRAPHICAL HISTORY of the parish of Halifax.' Here we are entertained with accounts, in alphabetical order, of 'such authors, and persons of note, as have been born, or have lived,' in this parish; among whom we find the memorable names of Sir Thomas Brown, Bishop Farrer, Daniel De Foe, David Hartley, (author of the *Observations on Man*) Oliver Heywood, Dr. Nettleton, Sir Henry Saville, Mr. Thomas Saville, Mr. Henry Saville, Archbishop Tillotson, and many others; not omitting Mr. Watson, the learned Author of this book.

As Dr. Hartley's celebrated work has been revived by Dr. Priestley's late republication of the learned Author's *Theory*, &c. the particulars here given of that writer, and of his performance, may serve to gratify the curiosity of such of our readers as may happen to have received but little information concerning either.

\* David Hartley, M. A. was born at Ilkworth, in this parish. His father was curate there, and married, May 25, 1707, a daughter of the Rev. Mr. Edward Wilkinson, his predecessor. This curacy Mr. Hartley afterwards resigned for the chapel of Armley, in the parish of Leeds, where he died, and left behind him eight children. His son David was brought up by one Mrs. Brooksbank, near Halifax, and received his academical education at Jesus College, Cambridge, of which he was Fellow. He first began to practise physic at Newark, in Nottinghamshire, from whence he removed to St. Edmund's Bury, in Suffolk. After this, he settled for some time in London, and lastly went to live at Bath, where he died Sept. 30, 1757, aged 53. He left two sons and a daughter. His elder son got a travelling Fellowship, and his younger was entered at Oxford in Michaelmas Term, 1757. He published "A View of the present Evidence for and against Mrs.

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\* One of the officers or servants belonging to the lord of this manor, is called a *Grave*, from the Anglo-Saxon *Græf*, or the German *Grav*, his duty is to collect the lord's rents, and his style, in Latin deeds, is *Præpositus*.

Stephens's Medicines as a Solvent for the Stone, containing 155 Cases, with some Experiments and Observations." London, 1739. This book, which contains 204 pages in 8vo. is dedicated to the President and Fellows of the Royal College of Physicians, London, wherein the Author informs that body, that, about a year before, he published some cases and experiments, which seemed to him sufficient evidences of a dissolving power in the urine of such persons as take Mrs. Stephens's medicines, though he did not then enter into the discussion of that point, but left the facts to speak for themselves; finding, however, that a quite contrary conclusion had been drawn from those instances, and others of a like nature, as if the medicines did not dissolve, but generate stones; he therefore republishes the same cases and experiments, with all cases favourable or unfavourable, perfect or imperfect, which he had been able to procure, hoping that he had obviated all objections, and even proved a dissolving power in the medicated urine. At p. 175 of this book are proposals for making Mrs. Stephens's medicines public, and a list is annexed of the contributions for this purpose, from April 11, 1738, to Feb. 24 following, the amount of which was 1387 l. 13 s. He was the chief instrument in procuring for Mrs. Stephens the 5000 l. granted by parliament. His own case is the 123d in the above book. He is said to have died of the stone, after having taken above two hundred pounds weight of soap. Mrs. Stephens's medicine was made public in the Gazette, from Saturday June 16, to Tuesday June 19th, 1739.

\* James Parsons, M. D. F. R. S. published an 8vo. printed in London 1742, containing (inter alia) Animadversions on Lithontriptic medicines, particularly those of Mrs. Stephens, and an account of the dissections of some bodies of persons who died after the use of them. In this book are several cases laid down in Dr. Hartley's own words, and afterwards critically examined, in order to shew (particularly from those in whose bladders stones were found after death) that that celebrated medicine had no power of dissolving stones in the kidneys or bladder. And it must be owned, though with regret, that this writer has succeeded in his proofs.

\* Dr. Hartley is said to have wrote against Dr. Warren, of St. Edmund's Bury, in defence of Inoculation; and some letters of his are to be met with in the Philosophical Transactions. He was certainly a man of learning, and a reputed good physician, but too fond of nostrums.

\* The Doctor's most considerable literary production is a work intitled, "Observations on man, his frame, his duty, and his expectations, in two parts." London, 1749. 2 vols. 8vo.



8vo. The first part contains Observations on the frame of the human body and mind, and on their mutual connexions and influences. The work, it seems, took its rise from the Rev. Mr. Gay's asserting the possibility of deducing all our intellectual pleasures and pains from association, in a dissertation on the fundamental principle of virtue, prefixed to Law's translation of King's origin of evil. The sentiments in this piece, led our Author to inquire into the power of association, and to examine its consequences in respect of morality and religion, and also its physical cause, when by degrees many disquisitions foreign to the doctrine of association, or at least not immediately connected with it, intermixed themselves; for this reason, he has added thereto vibrations, and endeavoured to establish a connexion between these; and has taken a great deal of pains to shew the general use of these two in explaining the nature of our sensations. The second part contains Observations on the duty and expectations of mankind, before which is an introduction, in which he says, that the contemplation of our frame and constitution appeared to him to have a peculiar tendency to lessen the difficulties attending natural and revealed religion, and to improve their evidences, as well to concur with them in their determination of man's duty and expectations; with which view he drew up the foregoing Observations on the frame and connexion of the body and mind; and in prosecution of the same design, he goes on in this part, from this foundation, and upon the other phenomena of Nature, to deduce the evidences for the being and attributes of God, and the general truths of natural religion. Secondly, Laying down all these as a new foundation whereon to build the evidences for revealed religion. Thirdly, to inquire into the rule of life, and the particular applications of it, which result from the frame of our Natures, the dictates of natural religion, and the precepts of the Scriptures taken together, compared with, and casting light upon each other. Fourthly, to inquire into the genuine doctrines of natural and revealed religion, thus illustrated, concerning the expectations of mankind here and hereafter, in consequence of their observance, or violation of the rule of life.'

Of Dr. Priestley's republication of Dr. Hartley's *Theory of the Human Mind, on the Principles of the Association of Ideas*, we shall give an account in a future Review.

We have noted some curious anecdotes, in this work, relative to Dr. Nettleton above mentioned, Oliver Heywood, and some others; but we must not enlarge.

We shall conclude with recommending Mr. Watson's performance particularly to our Yorkshire readers, who will be pleased

pleased with this work, perhaps, for the very circumstance that some others may object to it, viz. that it is a great book, containing much about Yorkshire, and Yorkshire families; and that *nothing* has escaped the notice of the industrious, elaborate compiler.

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ART. III. *Political Disquisitions; or, an Inquiry into public Errors, Defects, and Abuses.* By J. B. Gent. Author of "The Dignity of Human Nature," and other Tracts. Volume the Third and last. 8vo. 6s. Boards. Dilly. 1775.

**T**HIS diligent and worthy Writer here continues to prosecute his patriotic and important inquiries. We, indeed, expected, that his undertaking would have extended to many more volumes, according to the intimation given in the general preface. He has, we find, sufficient materials for this purpose, but, he observes, 'what these three volumes contain, is the most interesting to the Public;' and we truly condole with him when he adds, that 'his health daily breaking, disqualifies him from proceeding farther at present.'

The volume now before us, treats, Of *Manners*, in nine chapters, under the following division:—Importance of manners in a state; Luxury hurtful to manners, and dangerous to states; Of the public diversions, and of gaming, and their influence on manners; Of duels; Of lewdness; Influence of education on manners; Of punishments; Of the liberty of speech, and writing, on political subjects. He also treats of the duty of statesmen, to apply themselves to *forming* the manners of the people.

'This work, says the Author, professes to be an inquiry into public errors, deficiencies, and abuses. And surely there is no grosser error, no deficiency more fatal, no abuse more shameful, than a nation's losing the proper delicacy of sentiment with regard to right and wrong, and deviating into a general corruption of manners. Has ambition raised a tyrant, a Cæsar, or a Charles, to despotic power? The sword of a Brutus, or the axe in the hand of the man in the mask, in a moment sets the people free. Has an aristocracy of thirty tyrants, as at Athens, seized the liberties of a country? A bold Thrasylulus may be found, who coming on them in their secure hour, shall, by means perhaps seemingly very inadequate, blast all their schemes, and overthrow the edifice of tyranny they had set up, burying them in its ruins. The people thus set free, if the spirit of liberty be not extinct among them, and their manners generally corrupt, will preserve their recovered liberties. If their manners be so universally debauched, as to render them incapable of liberty, they will, as the degenerate Romans,

Romans, on the fall of Julius, set up an Augustus in his place. It is impossible to pronounce with certainty concerning any country, as the angel did of the devoted cities, that the decline of manners in it is universal and irretrievable. But where that is the case, the ruin of that country is unavoidable, the disease is incurable. For vice prevailing would destroy not only a kingdom, or an empire, but the whole moral dominion of the Almighty throughout the infinitude of space.' This is a spirited paragraph; but we hope our own country is not yet in circumstances bad enough to claim the *application*.

Our Author proceeds to illustrate and confirm his assertion by quotations from a great number of writers, ancient and modern: his work consists chiefly of these collections; but he intermixes with them many reflections and observations of his own; from which we may select a few passages relative to the state of manners in this country.

'In our times, it is said, the rapacity for riches is got to an unexampled height. We have not, like the Romans, a temple dedicated to *Juno Moneta*; but every man and every woman seems to have erected a temple to money, in their hearts. Not that hoarding is the vice of the times: but the case is worse. For the voracity of those who disgorge their money as fast as they swallow it, is the most insatiable. Like the gluttons satyri- zed by Juvenal, who forced themselves to bring up one supper, that they might have the filthy pleasure of eating two, the same evening, our nobility and gentry, who repeatedly beggar themselves at Mrs. Cornelly's, &c. are incomparably more insatiable than misers, who have no call upon them, but that of their avarice merely. Catiline's character, in Sallust, suits a great multitude in our times: *Aliam appetens; sui profusus.*'

Among the observations on public diversions we find the following account: 'The French taught us masquerading, which has been an amusement of that fantastical people ever since the days of Charles VI. if not earlier. For in his time there was exhibited a most dreadful scene of that kind, which, one would have expected to cool a little their eagerness for masquerades ever after. The King and five of the court, on occasion of a marriage, disguised themselves like satyrs, by covering their naked bodies with linen habits, close to their limbs, which habits were bedaubed with rosin, on which down was stuck. One of the company, in a frolic, running a light against one of them, as they were dancing in a ring, all the six were instantly enveloped with flames, and the whole company in a consternation, lest the fire should be communicated to all. Nothing was to be seen or heard but flames or screams. Four of the six died in two days after, in cruel agonies; and the King, who was subject

subject to a weakness of brain, was overfet by the sight, so that he was ever after outrageous by fits, and incapable of government.

\* There are few entertainments more unmeaning, to say the least, than masquerades. For the whole innocent pleasure of them must consist in the ready and brilliant wit of the masks, suitable to the characters they assume. But it cannot be supposed, that among a thousand people, there are fifty persons capable of entertaining by the readiness of their wit, and their judgment in sustaining assumed characters. Accordingly we hear of much stupidity *played off* on those occasions; and yet the rage after them continues. Wit must indeed be at a low ebb, when it is thought witty for a nobleman to assume at a masquerade the dress of a turkey-cock. This piece of wit, I am informed, was really exhibited at a late masquerade at Mrs. Cornelly's. As we know of nothing characteristical in a real turkey-cock, but his gabbling, it is not easy to imagine what entertainment a man of quality should propose to give a company by assuming that character. If he had taken the likeness of a rook, he might have been a visible satyr on gamesters, placemen, &c. if that of an owl, he might have said he was a deep statesman; or if he chose a quadruped transformation, as that of an ass, for instance, or of a stag, a bull, or any of the horned fraternity, he might have told those who questioned him, that he was their representative in parliament, &c. Observing the frequency of violated marriage-beds of late years, and the frequent celebrations of masquerades, it requires a considerable stretch of charity to avoid suspecting a connexion between masquerading and intriguing, which may account for the eagerness shewn by the quality for that species of diversion.\*

In that part of this volume intended to show that *able* statesmen attend carefully to the manners of the people, we have the following passage: 'The perverseness of statesmen, in almost all ages and countries, with respect to this part of their duty, is very unfortunate for mankind. Governments have it not in their power to do their subjects the least service as to their religious belief and mode of worship. On the contrary, whenever the civil magistrate interposes his authority in matters of religion, otherwise than in keeping the *peace* among all religious parties, you may trace every step he has taken by the mischievous effects his interposition has produced, at the same time, that he has it in his power to do inexpressible service to the people under his care, by a strict attention to their manners and behaviour. Asking, a statesman, or a magistrate, who does not know this, is very improperly situated in the high station he fills; yet all history exhibits proofs of their misconduct in this respect. They have perpetually harassed themselves and their people

people about matters of belief, and forms of worship, and have neglected the most important duty of their function, the regulating of the moral and political principles and manners of the people. The reason of this wrong-headed conduct is very shameful for our rulers, viz. because by joining forces with those of the priesthood, and labouring for the establishment of what they are pleased to call the true church, the true faith, &c. (which are different in almost every different country) they open to themselves a direct path to enslaving the people; whereas by guiding them into right, moral, and political principles and manners, they might enable them to judge soundly of the conduct of those in power, and inspire them with a noble spirit of resistance to tyranny, the most formidable of all dispositions to the greatest part of statesmen. At the same time that our rulers shew great zeal for the true church, that is, a great desire to keep up the sacerdotal power, that the priesthood may in return keep up theirs, we see them make no hesitation to declare their disbelief of all religion. Christianity, according to them, is a fiction, but yet the church of England is the only true Christian church. The inferior people seeing those of higher stations ranging themselves on the side of infidelity, are very much hurt in their manners. But Christianity, for any thing the greatest part of our nobility and gentry know, may be either true or false. They do not know the strongest objections, having never given themselves time to examine the subject, so that their belief or disbelief are of very little consequence to the people; but the declaration of their disbelief shews very little regard to the good of their country.

This volume consists (beside the index) of 460 pages, nearly 200 of which are employed in the Conclusion, addressed to the independent part of the people of Great Britain, Ireland, and the Colonies. 'I have shewn you, says the Disquisitor, that as things go on, there will soon be very little left of the British constitution, beside the name and the outward form. I have shewn you, that the house of representatives, on which all depends, has lost its efficiency, and instead of being (as it ought) a check on regal and ministerial tyranny, is in the way to be soon a mere outwork of the court, a French parliament to register the royal edicts, a Roman senate in the imperial times, to give the appearance of regular and free government, but in truth, to accomplish the villanous schemes of a profligate junto, the natural consequences and unavoidable effects of inadequate representation, septennial parliaments, and placemen in the house. All which shews the absolute necessity of regulating representation, of restoring our parliaments to their primitive annual period, and of disqualifying dependents on the court from voting in the house of commons.

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‘ Have I, my good countrymen, imposed on you in the least article? Can you seriously bring yourselves even to doubt; whether the grievances I have pointed out, be really such? Do you sincerely believe it possible to go on in the track we are now in? Is there a shadow of consistency between the present state of our public affairs, and liberty, safety, peace, or the British constitution? While the enemies of your liberties are active and vigilant to seize every opportunity for increasing their own emoluments, and their own power, and you are timid and thoughtless of your own safety, will your public grievances redress themselves? Will corruption and venality die away of course, or will they spread wider and wider, and take still deeper root, till at last it will become impossible to eradicate them? Look into the Roman history, and see how corruption in the people, and tyranny in the emperors, went on increasing from Augustus to Didius, who fairly bought the empire, when it was put up to sale. Look back but a little way into your own history. It is but 86 years since the Revolution, a very short period, a lifetime! Yet we have not been able, or have not been willing, to keep up, for this short time, the constitution then settled, because indeed it was so imperfectly established at that time, and because we have been almost ever since *in the hands of a set of foreign kings*, and of flagitious ministers; which last have traitorously abused your easy generosity, and have, by introducing corruption, in great measure, undone what was done by expelling the *Stuarts*. The standing army, the number of placemen in the house, the extension of excise laws, and various other abuses, have crept on still increasing, till at last they are settled into a part of the constitution, and what formerly produced severe remonstrances, and violent debates in parliament, pass now unquestioned, and without debate or division.’

Our Author proceeds, with great warmth and energy, to represent to his countrymen ‘ the fearful and horrid prospect’ before them; and to urge them to exert their endeavours against the hastening calamity. But what measures are to be taken in this deplorable state? Or how can the people prevent the fulfilment of his predictions? In answer to such questions he replies, ‘ Before all other things, there must be established a **GRAND NATIONAL ASSOCIATION FOR RESTORING THE CONSTITUTION**. Into this must be invited all men of property, all friends to liberty, all able commanders, &c. There must be a copy of the ASSOCIATION for every parish, and a parochial committee to procure subscriptions from all persons whose names are in any tax book, and who are willing to join the association. And there must be a grand com-

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mittee for every county in the three kingdoms, and in the colonies of America.——The objects of such a general association as I propose are, 1. The securing of public credit. 2. Obtaining the undoubted sense of the people, on the state of public affairs. 3. Presenting petitions, signed by a clear majority of the people of property, for the necessary acts of parliament. 4. To raise and have in readiness, the strength of the nation, in order to influence government, and prevent mischief.’

He acknowledges that it is ‘undoubtedly dangerous for the people to be employed in redressing grievances. When they go to redressing, they generally do great mischief, before they begin redressing. But this, says he, is the fault of those who resist them. If the people rouse to vengeance, woe to those who stand in their way.—Perhaps when things come to a crisis, which most probably they will soon, our government may recollect themselves so far as to grant voluntarily, and with a good grace, that redress, to which the people have an undoubted right, and which they see the people resolute to have.’

This Writer pursues his proposal with great zeal and spirit, answers some objections which may be made to it, and thus earnestly entreats the attention of his fellow-subjects: ‘Will you, says he, will the brave and generous-spirited English, so soon after the expulsion of popery and slavery, will you submit to be enslaved by a handful of your fellow-subjects? You who have so often made the mighty monarchs of France and Spain tremble on their thrones, and so lately have made Europe stand aghast, are you not ashamed to shew yourselves afraid of a *Harley*, a *Walpole*, a *Pelham*, a *Bute*, a *North*? For either you were afraid of them, or you suffered yourselves to be deceived by them, which is almost as shameful; or you would before now have demanded and obtained, either by petition or by force, the correction of the ruinous abuses I have, in these volumes, pointed out.’

Amidst all this zeal and boldness, some readers perhaps will be rather surprised to find that this Writer is a North-Briton, as we do not generally observe that those of his countrymen, who settle in the southern part of this island, always manifest the same spirit and views. However that may be, he thinks it requisite to employ some pages in defence of our fellow-subjects in Scotland, as attached to the cause of liberty, and in censuring the English as too inveterate against them. Whether or not he discovers in these observations any blameable degree of national partiality, we shall leave the readers of this volume to determine for themselves.

Mr. Burgh concludes this part of his work with saying, ‘You may depend on it, my good countrymen, that neither  
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railing against the Scots, nor even breaking the union, nor massacring the whole inhabitants of North-Britain, nor any popular cry against Lord —, or for Mr. —, nor any other party object, is of consequence enough to be named in a day with the restoration of independency to parliament. They who are for this indispensable measure are undoubted friends to England; they who are against it, no matter what banners they list under, they are more desirous of the emoluments of places and pensions, than studious of the good of their country.

This public spirited Author does not appear to be a party-man, or to have conceived high ideas of all who are considered as modern patriots. 'It could not be pretended, he remarks, that an association for restoring the independency of parliament was a party affair.' And as to *petitioning*, he observes, 'A designing ministry desires no better than that the people's attention to be engaged about trifling grievances, such as have employed us since the late peace. This gives them an opportunity of wreathing the yoke around our necks, because it gives them a pretence for increasing the military force. Instructing, petitioning, remonstrating, and the like, are good diversion for a court; because they know that, in such ways, nothing will be done against their power. A grand, national association for obtaining an independent parliament would make them tremble: for they know that the nation, if in earnest, would have it, and that with the cessation of their influence in parliament, their power must end.'

On the whole, if we do not in every particular perfectly coincide with this Writer, we must honour and esteem him, as a warm friend to the interests of mankind. If he discovers a degree of asperity on any occasion, we must attribute it to that indignation with which an honest mind must sometimes observe the evils here presented to our view. He in one place intimates a hope that some persons concerned in state affairs may look into his book, and take into serious consideration some of the subjects it contains: we heartily wish he may not hope in vain. How happy would it be for this kingdom should men at the helm sedulously concur with both houses of parliament in endeavouring to remove those public evils which are so glaring and so portentous! But this is not to be expected from mere mercenary minds, or from men of arbitrary principles, nor from pretended patriots, whose real views are nearly the same with those of the people against whom they so violently set themselves in opposition.



ART. IV. *Continuation of the Account of Macpherson's Original Papers.*  
See Review for May.

THE Memoirs of James the Second, are, as might be expected, large and particular, during the period of the Revolution. Many things are minutely related by him, and among others the circumstances of his flight; which, from the singularity of that event, cannot avoid being interesting in a considerable degree. Some of these circumstances we have mentioned in the preceding Article.

It will be doing an act of justice to James, to insert his apology for part of his conduct in Ireland; though nothing can excuse his general measures with regard to that country, whether before or after his having been deprived of the crown of England. His administration of Irish affairs, notwithstanding the best colourings he could put upon it, must appear equally impolitic and tyrannical.

The King landed at Kinsale, on the 12th of March. He found a great deal of good will in that kingdom, but little means to execute it; which made the Prince of Orange flight it to the degree he did. The fear of disgusting the Irish Catholics, on whom he wholly depended, and the hopes of recompensing such Protestants as suffered by the act for rescinding the acts of settlement, induced the King, at last, to give his royal assent, though he saw it was highly prejudicial to his interest. Nothing, but the unwillingness to disgust his only friends, could prevail with him to foreclose himself in the act of attainder, from the power of pardoning those comprised in it; and to agree to such diminutions of his authority, as that the acts of the English parliament should not be binding in Ireland, nor that writs of error and appeals should be carried from thence to England. It would, without doubt, have been more generous in the Irish, not to have pressed so hard upon their prince, when he lay so much at their mercy; and more prudent not to have grasped at gaining all, before they were sure of keeping what they already possessed. He gave his royal assent, with good will, only to the act for liberty of conscience.

The composition of the foregoing passage rises above what we usually meet with in King James's Memoirs, as written by himself: for his style is, for the most part, mean and incorrect; and it is sometimes perplexed and ungrammatical.

Instead of James's own account of Irish transactions, the Editor hath given us two journals, composed from the letters which that prince received from his generals; and of which some are inserted, as vouchers and illustrations, in the notes. These journals contain a particular relation of what passed in Ireland,

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from the 12th of March to the 10th of August, 1689. The first of these journals, which is by far the largest and most important, may be reckoned, according to Mr. Macpherson, the work of James, from the corrections, alterations, and additions, in his own hand. In such a work we cannot expect his actions to be placed in any other than the most favourable light. Nevertheless, we find, in one place, a fair acknowledgment of the illegality and injustice of his proceedings. 'His Majesty, says the Writer, gave orders also for seizing the goods of absent Protestants and rebels, making use, for that purpose, of the most effectual means which the laws of the country permitted, *and even going beyond that where the occasion required.*' In this journal we have the following vindication of James, from having had any concern in the barbarity of Rosen's conduct, at the siege of Derry.

'Monsieur de Rosen, at this time, formed a project, which he had in part put in execution before he acquainted his Majesty with it; which was to assemble all the people left in the country from Charlemont and a vast way round, men, women, and children, and drive them to the walls of the town, where they should be left to starve, except the town should either surrender or relieve them. But his Majesty being informed thereof was sensible this action could not but be every way prejudicial to his service, since most of these people living at home peaceably, and having either his particular protections, or relying on that general one of his declarations, promising safety to all that would return to their houses and live quiet: this was inevitably to depopulate and ruin the country, and besides would give his enemies occasion so to represent such a breach of faith in his other kingdoms, as to dishearten even his best friends. His Majesty therefore immediately dispatched away couriers to all the places where Mons. de Rosen had sent orders to assemble these poor people, commanding governours to forbear from doing it at their utmost peril; and at the same time commanded Mons. de Rosen to desist from any such attempt. He had, however, before his master's orders could reach him, assembled above four thousand men, women, and children, which he caused to be driven to the walls; but so little effect had this proceeding towards persuading the town to surrender, that they fired upon them from the walls, which Mons. de Rosen perceiving, drew them off and sent them to their homes again. The enemy endeavoured to send away in this crowd many of their sick and weak men; which would have been of great advantage to them in saving their provisions.'

The preceding representation of the fact is confirmed, in the notes, by the original letters which passed upon the occasion.

We shall next insert James's apology for his retreat to France, and the account of his reception there, after the battle of the Boyne.

Had the King been able to have waved that decisive stroke at the Boyne a few weeks, he might have seen the French fleet masters of St. George's Channel, and in a condition either to have transported him and his army to England, or of hindering any succours from coming to the Prince of Orange, which was what M. Seignelay designed. But the King's life was a chain of misfortunes and disappointments; so that what advantages the French got were no ways beneficial to him. His misfortunes were doubly such, by lessening his credit and interest with his friends as much as it did with his enemies. He wrote to Tyrconnel, that he was going to France. He said he hoped to send more succours, and, in the mean time, left them 50,000 pistoles; which was all the money he had. He arrived at Brest, on the 20th of July, N. S. He wrote to the Queen. He informed her of his misfortunes. He said, he was sensible that he would be blamed for hazarding a battle. But that he had no other post so advantageous to defend, unless he would abandon all without a stroke, and suffer himself to be at last driven into the sea. But as the unfortunate are censured always more ways than one, some blamed him for hazarding too much, and others for his quitting Ireland so soon. That counsel was, no doubt, too precipitate; and it is wonderful, why Tyrconnel pressed it with so much earnestness; unless it was from the solicitations of the Queen, who, in a letter of June 27th to him, entreated him, in the most vehement terms, to save the King's person at any rate. He, however, ought not to have advised such disheartening councils, as to make the King abandon a cause that had still so much hopes of life. It did him great detriment. It was not likely that either his own people or the King of France would eagerly maintain a cause, which he himself had deserted. But it may be said, also, that it was the unanimous advice of the council, the generals, and all persons about him; there was too an universal panic, as appears from the circumstance, that even the French officers, men of service, saw visions of troops, when none certainly could be within twenty miles. This is the only excuse for the wrong resolution of the King. He had also formed a scheme in his own mind, which he found, upon his arrival, had been actually laid by the court of France. The French, the King knew, were masters at sea, ever since the battle of Bantry Bay. They were also, since the victory at Flerus, confessedly masters at land. The King imagined the sooner he got into France, that he would the sooner convince his most Christian Majesty, that

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that the only way to break the league was, to land him, with a suitable body of troops, in England. He hoped also to send a Squadron to St. George's Channel to prevent the Prince of Orange's return, and to land some Irish troops in Scotland. This was the chief cause of his flight. The news of the victory off Beachy-head met him at Brest; and he applauded himself exceedingly in that resolution. The King knew of the design of fighting the combined fleets. He knew, that M. Seignelay designed at the same time to send 25 light frigates to St. George's Channel, and to burn all the ships on both sides, but such as were necessary to bring off the King and some troops; and, by that means, to have kept the Prince of Orange in Ireland. All this well-laid scheme he knew; and it was the main inducement to his retreat. But the business was over before his arrival, as was said; and neither he nor the French themselves reaped any advantage. The sickness of Seignelay hindered him from going on board as he intended; which forced him to give that commission to the Chevalier de Tourville. His negligence in not destroying the combined fleets was vehemently resented by Seignelay. Tourville ascribed his want of success to the English having taken up the buoys. Seignelay said, in a passion, that it proceeded from his cowardice. Tourville took fire. Seignelay explained himself, by saying, that he meant only with regard to his conduct; for there were many (of which number he took him to be) *qui estoient poltrons de teste, quoiqu'ils ne l'estoient point du coeur.*

The day after the King's arrival at St. Germain's, the King of France came to see him, and promised him all imaginable kindness and support. But when he had laid open his project, he received it coldly, and said, he could do nothing in it till he heard from Ireland. The King told him, that there was no occasion to hear from Ireland, to convince him that England was naked. But his most Christian Majesty was dissatisfied with the King's late conduct, either of himself or the insinuations of his minister. He was averse to another expedition, which might, he thought, be as hastily relinquished. He pretended an indispotion, and would not see the King, till in fact it was too late to do any thing. When the King observed this cause of delay, his patience never in his life underwent such another trial. The defection of his subjects, the loss of the battle, the desertion of his favourites, had never thrown him into such despair, as this not suffering him to open his heart to the Prince, who was his only friend and support in the world. But he was destined to be a victim to patience by Providence; which his friends, as well as his enemies, exercised by turns. He even pressed to be permitted to go on board the fleet. This was denied, as nothing, they said, could be done without land-forces.

The threatened junction of the Elector of Brandenburg with the Prince of Waldeck was the excuse. But this was a poor pretence, when the Prince of Orange, with 40,000 men, could be kept from acting, by the other expedient.

We are surprised at the correctness of the composition, in the passages now transcribed. We think that we perceive in them much of the terseness and conciseness of Mr. Macpherson's own style; and yet they are delivered as extracts from James's Memoirs.

In the view which is given, under the year 1692, of the dissatisfaction in England with King William's government, and the correspondence carried on with the late monarch, we are again almost disposed to fancy that we hear Mr. Macpherson himself speaking, so correct is the language, and so much has the concluding reflection the air of coming from a professed historian:

‘Many begin to be dissatisfied with the Prince of Orange's government. The violent current, which had borne down every thing before it, abated. The hearts of many remained true, though their hands were tyed. Every day cleared up more and more the dark and hidden contrivances, which had produced the Revolution. The number of the King's friends increased daily. They proposed schemes for his restoration. The correspondence with Churchill was kept up. Though his pretensions were liable to suspicion, from his former conduct, his professions had the appearance of sincerity. There was some cause to believe him; as both he and his mistress, the Princess of Denmark, were out of favour with the Prince of Orange. Neither of them reaped any advantage from their past infidelity, but the infamy of having committed such great crimes. The most interested may be credited, when they can reasonably hope to mend their fortune, and better their condition, by returning to their duty.’

We shall here add, once for all, that the remarks we have made, concerning the style of the Memoirs, have repeatedly occurred to us in reading the latter part of them; so that we could scarcely help imagining that the Editor must rather have abridged them, or expressed the sense of them in his own words, than have contented himself with bare extracts. If any injustice be done him by hinting a suspicion of this kind, we shall be very ready, upon proper conviction of it, to acknowledge our mistake.

James hath exculpated himself, as follows, from having had any concern in the design of assassinating King William, which was formed in 1696:

‘The King is pressed again to make another attempt. He was prevailed upon, by conceiving the kingdom to be much better

better disposed, and the conjuncture more favourable. Before the King entered upon his expedition, he found great difficulties about wording his declaration, for the Calais expedition, Melfort had been dismissed at the solicitations of his friends in England. Middleton, who succeeded him, was of opinion, that the King ought to adhere to his last declaration. The King left St. Germain, February 28th. The troops intended for the invasion began to draw near Dunkirk and Calais. He was hastened off too soon, by the court of France. The alarm was taken, before things were ripe; and the intended expedition fell to the ground. Besides the misfortunes common to this expedition with the rest of the King's attempts, it brought obloquy upon him, by its being thought that he was privy to, or approved of, the design on the person of the Prince of Orange. Certain gentlemen, thinking to do the King good service by it, combined among themselves. Their first project was to surprise and seize the Prince of Orange, and carry him into France. But finding that impracticable, if they scrupled his life, they were by degrees drawn into a resolution of attacking him as he came from Hampton Court, or from hunting; and if they found no possibility of carrying him off alive, to make no difficulty of killing him. There is no occasion to argue upon this point, the King was neither privy to this design, nor did he commission the persons; though he suffered most undeservedly, both in his reputation and interest: for those unfortunate gentlemen, by mistaking messages on the one hand, and their too forward zeal on the other, the most of them lost their own lives, and furnished an opportunity to the King's enemies of renewing their calumnies against him, and fix the people and parliament, who otherwise began to waver, in the Prince of Orange's interest more than ever. Crosby, it is more than probable, was employed by the Prince of Orange, to persuade the King to the measure. His earnestness in this, both in words and by his letter, requesting permission from England, made the King suspect him; and all the answer he made was, that he thought him mad.

The subsequent passage is, perhaps, the most extraordinary one that we meet with in James the Second's Memoirs. It relates to a private agreement which King William is said to have made during the negotiations for the treaty of Ryſwick.

Though no one could blame the King's conduct, in this total disclaiming all treaties and accommodations, when he found the confederate Princes no ways disposed to do him justice; yet there was one article privately stipulated, which, had not the King too hastily rejected, might have rendered his posterity easy, and his people happy. His most Christian Majesty had underhand prevailed with the Prince of Orange to consent

that the Prince of Wales should succeed to the throne of England after his death. That mercenary Prince, it seems, had no great regard to the pretended ends of his coming, nor to the acts of parliament, which excluded the Prince of Wales, and all of that persuasion, from the succession. He had, under the notion of preserving the church of England, usurped the kingdom; and, now, (that the work was done) those pangs of conscience were vanished, and he was very easy on that head, and ready to leave the church to Providence for the future, not caring under whose government it fell afterwards, so he was secure of the throne for his life. For this reason, he shewed no great averfeness to the Prince of Wales's having the preference to those who were named by the pretended act of settlement. How he would have brought about in parliament this matter does not appear; because it never came to a trial. But when this seeming advantage to the family was proposed to the King, he could not support the thoughts, he said, of making his own child an accomplice to his unjust dethronement; so immediately he told his most Christian Majesty, (who had first made the overture to him) that though he could suffer with Christian patience the Prince of Orange's usurpation upon *him*, he could never consent that his own son should do it too. This was a point too nice to be pressed, in case of the least reluctance; so nothing more was said upon it. But had the King taken leisure to weigh more maturely the matter, he might have found means, perhaps, of reconciling that apparent incongruity, and for the sake of his son and posterity have overlooked the injustice done to himself. But the King was better at suffering injuries, than at conniving at them; and the least shadow of an injustice was enough to damp, in his acceptation, the best laid project in the world.

To this we shall subjoin Mr. Macpherson's relation of the same transaction, as he has given it in the second volume of his History, upon the sole authority of the foregoing paper:

“The Earl of Portland, on the part of the King of England, and de Boufflers, in the name of Lewis, met between the armies and held a conference, on the 10th of July. They met again, on the 15th and 20th of the same month, in the same manner. But, on the 26th of July and the 2d of August, they retired to a house in the suburbs of Hall; and reduced to writing the terms to which they had agreed in the field.

“The world have hitherto been no less ignorant of the object of these interviews, than Europe was then astonished, at such an uncommon mode of negotiation. As William trusted not his three plenipotentiaries at the Hague, with his agreement with France, mankind justly concluded, that a secret of the last importance had been for some time depending between  
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the two Kings. Time has, at length, unravelled the mystery. Lewis, unwilling to desert James, proposed that the Prince of Wales should succeed to the crown of England, after the death of William. The King, with little hesitation, agreed to this request. He even solemnly engaged, to procure the repeal of the act of settlement; and to declare, by another, the Prince of Wales his successor in the throne. This great preliminary being settled, other matters of less importance followed of course. The fifty thousand pounds a year, settled as a jointure upon King James's Queen, was agreed to be paid; though the money was afterwards retained upon various pretences. On the 3d of August, the King left the army, and retired to Dieren. He sent from thence the Earl of Portland, to acquaint the ministers assembled at the congress, that he had settled his own affairs, and those of his kingdoms, with France; and that he earnestly pressed the allies, and particularly the Emperor, to hasten the conclusion of the great work of peace.

Those who ascribe all the actions of William to public spirit, will find some difficulty in reconciling this transaction to their elevated opinion of his character. In one concession to France, he yielded all his possessions to England; and, by an act of indiscretion, or through indifference, deserted the principles to which he owed the throne. The deliverance of the nation was not, however, the sole object of this Prince. Like other men, he was subject to human passions; and, like them, when he could gratify himself, he served the world. Various motives seem to have concurred, to induce him to adopt a measure, unaccountable on other grounds. The projected peace was to secure the crown in his possession for his life. He had no children, and but few relations; and those he never loved. The successors provided by the act of settlement, he either despised or abhorred; and he seems hitherto not to have extended his views beyond the limits of that act. Though James had displeased the nation, he had not injured William. The son had offended neither. He might excite compassion, but he could be no object of aversion. The supposed spuriousness of his birth, had been only held forth to amuse the vulgar; and even these would be convinced, by the public acknowledgment intended to be made by the very person whose interest was most concerned in the support of that idle tale.

But the same imprudence which lost to the late King the crown, excluded, for ever, his posterity from the throne. He told his most Christian Majesty, who had made the first overture to him, on this important subject, that though he could suffer with patience the usurpation of his nephew upon his right, he could never permit his own son to be guilty of the same injustice. He urged, that should the son reign in his father's lifetime,



time, that circumstance would amount to a formal renunciation. That the Prince of Wales, by succeeding to the Prince of Orange, would yield his sole right, which was that of his father; and being obliged to the people for his elevation, the hands which had raised him, might, at any time, justly pull him down from his throne. That should he himself be capable of consenting to such a disgraceful proposal, in favour of his son, he might be justly reproached with departing from his avowed principles, and with ruining monarchy, by rendering elective an hereditary crown. Besides, that though he should consent to sacrifice all that he reckoned dear, to a mortal enemy, the Prince of Orange could only promise a thing, which he was not, perhaps, able to perform. That the same parliament that had conferred the royal authority on himself, had settled the reversion of the crown on the Princess of Denmark; and that, therefore, by reversing the act of settlement, he disjoined the whole claim which bound the people to his government. But that should even the Prince of Orange induce the parliament of England to repeal the act of settlement, it would be always on condition of having the Prince of Wales placed in their hands, without their being able to give any security either for his person or his conscience.

‘The last consideration was not, perhaps, the least motive of this deluded Prince, for rejecting the only certain prospect that had ever offered itself for restoring his family to the throne. The French King, perceiving his obstinacy, urged not further a point, of which James himself could be the only judge.’

We see that Mr. Macpherson gives full credit to the fact related in the Memoirs; and he has grounded upon it, as usual, some reflections, to the disadvantage of King William's character. But there doth not appear to us sufficient reason for yielding our assent to this narration. The account, though printed as part of James's Memoirs, was, in fact, not written by that Prince. This the Editor takes notice of; but observes, that as it was done under James's own inspection, and corrected by himself, it possesses as much authority, as if written by him in his own hand. The proofs, however, of his having inspected the paper ought to have been exhibited to the Public, and the particular corrections made by him should have been specified. The paper itself has the air of having been composed some time after the event. It is very strange that so extraordinary an affair should not have been recorded by James himself. It is remarkable, likewise, that no traces of this singular transaction should be met with in the original papers, corresponding to the year 1697. It cannot but be thought surprising that it should be concealed from James's confidential friends, and that it should have no place in Nairne's Collections. How  
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same it, also, to pass that the numerous enemies to King William, who have had access to the Stuart Papers, should not have discovered and published a fact so injurious to his memory; and how could it escape the researches of the vigilant and industrious Carte?

But, were we to grant all the authenticity and authority to the relation, which Mr. Macpherson himself could desire, it would not support the structure he hath built upon it. All that can be reasonably gathered from it, is, that the scheme was proposed by Lewis to James, who gave such an answer as is represented; and that it was mentioned to William or his ambassadors, who expressed no particular disapprobation of it; a conduct which is natural enough to political men, in the management of political negociations, even when they have no intention of complying with the measure suggested by the opposite party. For though it is asserted, in the paper, that there was an "article privately stipulated;" and that "his most Christian Majesty had underhand prevailed with the Prince of Orange to consent that the Prince of Wales should succeed to the throne of England after his death," yet, in the course of the narration, this account dwindles down to what follows: "He (William) shewed no great averfeness to the Prince of Wales's having the preference to those who were named by the pretended act of settlement." Nevertheless, Mr. Macpherson is pleased to say, that King William, "with little hesitation, agreed to this request;" and that "*He even solemnly engaged, to procure the repeal of the act of settlement; and to declare, by another, the Prince of Wales his successor in the throne.*"

Many reasons might be drawn from the character, views, and situation of William, and from the impracticable nature of the project, to shew that he could not seriously accede to such a proposal. But observations of this kind will easily suggest themselves to our intelligent Readers.

*(To be concluded in another article.)*

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ART. V. *The Probability of reaching the North Pole discussed.* 4to. 2 s. 6 d. Heydinger. 1775.

THE Hon. Mr. Daines Barrington, having first proposed the voyage to the North Pole, which was afterwards undertaken by Capt. Phipps, and the event of which is now well known, has, in these papers, collected a variety of facts and speculations, in order to evince the practicability of such an undertaking. The papers were read in course at two meetings of the Royal Society;—but as the Council, perhaps less credulous than the Author, or apprehending that they would encroach too much on the ordinary limits of their yearly publications, did not think proper to admit them into their *Transactions*, Mr. B. has

has published them separately on his own account. It must be allowed, that the Honourable Author has bestowed much time and labour on the investigation of this subject; and that he has accumulated an amazing quantity of written, traditionary, and conjectural evidence, in proof of the possibility of circumnavigating the Pole. But after all, when his testimonies and arguments are examined, *pondere non numero*, they are far from being so satisfactory as we could wish.

The first authority which Mr. B. produces is that of one Andrew Lukie, who affirmed that, in 1766, he had been as far north as  $84\frac{1}{2}^{\circ}$ : but unfortunately, when Capt. Robinson, with whom this deponent had sailed, was consulted, it was found that they had only reached  $82\frac{1}{2}^{\circ}$ ; and for this reckoning there is no other evidence than that of the time in which they ran back to *Hackluyt's Headland*.

Capt. Cheyne sailed to lat. 82, but it does not appear whether this latitude was determined by *observation* or *reckoning*.

The most circumstantial testimony is that of Mr. Watt, who, 20 years ago, sailed with Capt. Maccallam, without the least obstruction, to  $83\frac{1}{2}^{\circ}$ ; however Mr. Watt was then only 17 years of age, and no journal of this voyage can be procured.

The same objection, beside the greater distance of time, may be urged against the authority of Dr. Daillie, who is said, between 50 and 60 years ago, to have penetrated as far as lat.  $88^{\circ}$ , and to have found 'the weather warm, the sea perfectly free from ice, and rolling like the Bay of Biscay.'

Mr. B. proceeds, in his second paper, to collect and confirm the *written* evidence which he has met with; but this seems to rest on the same precarious ground of credibility with the former: nor do we think that the difficulties and objections, to which it is liable, are obviated by our Author. He is of opinion that the barrier of ice which prevents the progress northwards is only occasional, and that in some years the sea is clear and navigable as far as the Pole. The northern regions round the Pole, he imagines, are covered with water, and the reason he offers is that speculation of some geographers, who have supposed "that there should be nearly the same quantity of land and sea in both hemispheres, in order to preserve the equilibrium of the globe." And if there be a continued sea to the Pole, he apprehends, that it cannot be at all times in a state of congelation. In proof of this point, he examines the variation of heat between the Equator and Tropics, and conjectures that it may differ as little between the Arctic Circle and the Pole. A free sea is likewise absolutely necessary for the respiration and sustenance of the numerous animals which inhabit it. 'If the sea is congealed from N. lat.  $80\frac{1}{2}^{\circ}$  quite to the Pole (Mr. B. inquires) when did it thus begin to freeze, as it is well known that

that a large quantity of sea water is not easily forced to assume the form of ice? Can it be contended, that ten degrees of the globe round each Pole were filled with an incrusted sea at the original creation? And if this is not insisted upon, can it be supposed, that when the surface of the polar ocean first ceased to be liquid, it could have resisted the effects of winds, currents, and tides? I beg leave also to rely much upon the necessity of the ice's yielding to the constant reciprocation of the latter; because no sea was ever known to be frozen but the Black Sea, and some small parts of the Baltic, neither of which have any tides, at the same time that the waters of both are known to contain much less salt than those of other seas, from the great influx of many fresh water rivers. For this last reason it may likewise be presumed that the circumpolar seas are very salt, because there is probably no such influx beyond N. lat. 80, Spitzbergen itself having no rivers.'

Mr. B. then proceeds to enumerate other instances of navigators who have gone farther northwards than  $80\frac{1}{2}^{\circ}$ ; and he adds a number of queries and answers relating to this northern navigation. To the whole is subjoined the communication of an anonymous friend, intitled, "Thoughts on the Probability, Expediency, and Utility of discovering a Passage by the North Pole." We shall close the present Article with an extract from this paper:

"The great injustice of rejecting opinions, on account of their appearing, at first sight, paradoxical, or somewhat inconsistent with notions commonly received, having been clearly shewn, and the mischievous consequences flowing from it by various instances pointed out; the foundation of this conjecture, that there may be a passage near the Pole having been fairly stated, the popular objections to it clearly removed, the general advantage (that might be expected from thence) placed in a proper light, and the consistence of all the circumstances relative thereto with the established course of nature having been also rendered evident; there can be nothing more looked for respecting this matter merely in the light of a philosophical speculation. But if supporting this had been the only motive, these reflections had not employed the time of the Writer, or trespassed so long on the Reader's patience. What then remains? To demonstrate, that as the possibility, practicability, and facility of such an undertaking have been insisted upon, its national utility should be shewn to deserve consideration; and that, as it is an object of the greatest importance to the public welfare, its execution should be no longer delayed. There is unquestionably no country in Europe so well situated for such an enterprise as this. The transit from Shetland to the northern parts of Asia would, by this way, be a voyage only of a few weeks.

weeks. The inhabitants of these islands and of the Orkneys are, and have been for many years, employed in the Greenland fisheries, and the natives of these isles are the persons mostly sent to the establishments in Hudson's Bay. By these means they are inured to cold, to ice, and hard living, and are consequently the fittest for being employed in such expeditions. When this shall be once executed with success, it will necessarily bring us acquainted with new northern countries, where ordinary cloaths and other coarse woollen goods will probably be acceptable, new channels of commerce will thereby be opened, our navigation extended, the number of our seamen augmented without exhausting our strength in settling colonies, exposing the lives of our sailors in tedious and dangerous voyages through unwholesome climates, or having any other trade in prospect than that of exchanging our native commodities and manufactures for those of other countries. This, if it could be brought about, would, in the first instance, convert a number of bleak and barren islands into cultivation, connect them and their inhabitants intimately with Britain, give bread to many thousands, and, by providing suitable rewards for many different species of industry, encourage population, and put an easy and effectual period to the mischiefs and scandal of emigrations. The benefits derived from these discoveries, and the commerce arising from them, will necessarily extend to all parts of our dominions. For however fit the poor people of those islands may be for such enterprises, or however commodious the ports in their countries may be found for equipping and receiving vessels employed in these voyages, yet the commodities, manufactures, &c. must be furnished from all parts of the British empire, and of course be of universal advantage. These, as they are true, will, it is hoped, appear just and cogent reasons for wishing, that a project which has dwelt in the mouths and memories of some, and in the judgment and approbation of a few, from the time of *Henry the Eighth*, should be revived, and at length, for the benefit of his subjects, carried into effect, under the auspices of *George the Third*."

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ART. VI. Whitaker's *History of Manchester*, continued. See Review for June.

WE have already travelled with our copious Author thro' the first six chapters of his book. In the seventh we find an account of the general œconomy of the town of Manchester, under the Saxons, and the customs, manners, and dress of its Saxon inhabitants. As the polity of their town can be interesting only to the Mancunians, we shall leave it to their particular inquiries; but as their civil and criminal processes in the

the Saxon times would most probably resemble those of the nation, we shall take notice of them *en passant*.

In all civil actions, this was the common law of the borough. No man might bring his neighbour to an oath of purgation, unless he had judicially commenced a prosecution against him. If any sued a burgess for debt and the defendant acknowledged it, the borough reeve assigned him the eighth day afterwards, for his appearance before him and the payment of the money. And, if the debtor attended not at the time, he was fined twelve-pence to the lord and eight-pence to the borough reeve, and compelled to pay both the debt and costs. But if any commenced an action, and could not procure sufficient sureties for the prosecution, he might afterwards forego his suit without incurring a forfeiture. If a burgess was impleaded before the day of the laghemote and appeared at it, he was constrained to answer immediately without excuse or delay, or subjected to a fine for default. And, if he was not impleaded before the meeting of the court, he was excused from answering for the first day. If any one had followed a complaint against himself for three court-days, and had attestation from the borough-reeve and his neighbours of the portmote, that the appellant had not appeared to make good his allegation, he was not obliged to put in any reply to him afterwards. And a burgess might arrest any man for his debt, that was found within the precincts of the borough, whether he was a knight or not, and (as it was added after Christianity was introduced) whether he was a priest or clerk. If he lent any thing to a villain in the borough, and the day of payment was elapsed; he took a mortgage of the person in order to secure the money, delivered it up eight days afterward to his sureties, and obliged them to answer the gage or debt. Mortgages of land were well known among the Saxons, and generally assigned, as the common conveyances were executed, in the presence of the hundred or county-court. Thus we find ten bovats in Lincolnshire attested by a jury to have been invadiata or mortgaged for three pounds, during the reign of the Confessor. And a nobleman in Kent about the year 900 borrowed thirty pounds from one Goda, and gave him the township of Cowling as a security for it. If a person lent any thing to another without a witness, the borrower was not obliged to answer him for it. And, even if he had a witness, the party might deny the fact upon oath, and refer it to the compurgatory oaths of two men.

In criminal actions, the common law of the borough was this. If any challenged a burgess for theft, the borough reeve attached him to answer at the next, and stand to its determination. And, if a burgess personally injured another within the borough, it was the duty of that officer to attach him by pledge or surety, if he could be found out of his own house. But if he contended with any one in anger, struck him without drawing blood, and afterwards gained the shelter of his own house before he was attached by the borough-reeve; he was not obnoxious afterwards to any prosecution from the governor. He was at liberty to make a private reconciliation with the injured party: and, if that could not be effected, the quarrel was compromised in the public court, and no forfeiture incurred to

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the reeve. And afterwards, when Christianity introduced a reverence for the Sunday, if a burges wounded any one from the ninth hour, or three a-clock in the afternoon, of Saturday to Monday morning, he forfeited no less than twenty shillings to the lord.

‘ Every one was equally obliged and allowed to answer for his wife and family. And the wife, in return, was permitted to answer for her husband, if he was accidentally absent from the town; to pay his farm or rent to the borough-reeve, to attend for him (as I have already shewed) in the portmote, and even prosecute any action for him. But, if a villain sued a burges for any thing, the latter was not obliged to answer him, unless he brought his cause in the name of a burges or some other lawful man. By the essential principles of the feudal system, the native villain was naturally so little a lawful, law-worthy, or free man, that even after his manumission had been purchased from the lord by another, and even after he had been accidentally honoured with knighthood, if he was produced as a witness or appeared as a prosecutor against any but his former master, the tincture of his original condition was supposed to continue upon him, and the testimony and prosecution were equally rejected.’

Mr. Whitaker has given an etymology of the word *Squire* different from our general idea of it :

‘ The appellation of Esquire, indeed, is universally supposed to be Norman in its origin. But it is not. This the popular use of the term among our peasantry, at present, very strongly suggests to us. And some monuments of the Saxons shew it. There we meet with the word, in its correspondent term of the Latin language. To every one of my esquires, says the good King Alfred in the Latin translation of his will, *cuiuslibet armigerorum meorum*, I give a hundred marks. If there be any surplusage of my effects, he subjoins in another place, I will that my esquires and their attendants, and all that are with them in my retinue, *armigeri mei cum valedictis, et omnes qui cum ipsis in servitio meo existunt*, have the distribution of it. And the term is used equally in the laws of the Confessor, all the seigniors of manours being ordered to have their knights, their esquires, and their menials, *item isti suos armigeros*, under the jurisdiction of their own court. But the origin of it may be carried still higher; and the name and the office are both derived from the Britons. Tacitus, speaking of Cartimandua the Queen of the Brigantes, represents her as repudiating her husband Venutius, and taking Vellacatus, his esquire, to her bed and throne, *armigerum ejus, Vellecatum, in matrimonium regnumque accepit*. And the term is truly British; Ysgûyder and Sciather, which in the British pronunciation would be Eiquier and Squier, signifying a shield-bearer in the Welsh and Irish; and Sguibher being used in the latter for a squire to this day, Ysgwier for an esquire in the former, and Skuer-ryon for squires in the Cornish.’

The following short anecdotes relating to education, in those times, will be curious to those who are not deeply conversant in antiquities :

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' The education of a merely military age principally consisted of those bodily exercises, which taught the pupil an expertness in the management of his arms, and prepared him for the gracefuller discharge of the duties of war. Even the business of it was made up of the same exercises, the kindred diversions of the chase, and the softer engagements of society. And the refined employ of the study, that brightest colour in the secular scenery of life, was utterly unknown almost. These cares formed so considerable a part in the education of the young, that both Alfred and Charlemagne provided matters for their sons, as soon as ever their age would allow it; and had them carefully trained up in the equal discipline of arms and hunting. They likewise claimed so large a share even of the business of the adult, that the latter, among his complicated schemes of conquest, employed himself daily in the exercises of riding and hunting; and even the former, amid the more engrossing attentions to the public preservation, practised all the arts of hunting and hawking with unremitting industry, and even sometimes employed his vigorous understanding in improving them, reforming some of the customary usages, and instructing his falconers, hunters, and dog-boy, in others. And, while these were the principal objects of active life, Charlemagne was never taught to write or Alfred to read; and the latter continued unable to read till he was thirty-eight, and the former to write as long as he lived.

' The education of the women was directed by the same spirit. The daughters of Charles were bred up merely to carding and spinning; and those of the first Edward among the Saxons to spelling and reading during their infancy, and spinning and needle-work in their riper years. And these manual attentions were very prudently taught them, to fill up the many large vacuities of an unlettered life with an innocent and reputable employ.'

The marriage contracts of the Saxons seem to have been almost as mercenary as those of our own times; but conjugal virtue was better guarded.

' When a Saxon gentleman paid his addresses to a lady, and she and her friends approved of the overture, the latter appointed a *forspreca*, a prolocutor or attorney, and commissioned him to settle the preliminaries in her and their name. The *forspreca* entered immediately into conference with the suitor and his friends. And these formally avowed the gentleman's regard for the lady, and engaged in a joint stipulation to maintain her. The lover then signified the allocation or settlement which he intended to make upon her. And the Saxon settlements were of two natures; one exactly similar to the modern, and commencing only after the death of the husband; and the other taking place immediately on the marriage, and considered as a present for the wife's acceptance of him. The proportion of both was left to the determination of the parties. But the lady by law might require for the former one half of the husband's property, and eventually, in case of issue by the marriage, and unless she married again, the whole of it. And the latter was conveyed to her in full and actual right, not merely for the term of her life, but for ever; was disposable by her testament; and descended with-



out it to her heirs. Thus was the wife solemnly purchased by the husband, and actually considered as his bargain by the law. In the most ancient body of the Saxon institutes, is a provision very kindly made for the ratification of these mercantile transactions, and requiring, "if a man cheapened and purchased a maid, and the bargain was fair," that the agreement should be valid; but, if there was any unfairness in the contract, that then "the woman should be carried back and the man should have his shot again." And in a second law, equally venerable for its antiquity and equally curious for its simplicity, it is also provided, if a freeman lie with a freeman's wife, that the injurer shall be fined, "shall purchase the injured another with his own shot, and bring her to him."

These important particulars being adjusted, and the future husband and his friends having covenanted to the performance of the conditions, the relations of the lady came, affianced their kinswoman to him, and accepted his troth. And that implement of betrothment among ourselves, the ring, was used in the Saxon formality of engagements. The investiture of offices was originally administered by the Britons, as it continued for many ages among us, by the formal delivery of one. But the ring was actually used in the ceremony of betrothment by the Germans, was expressly bestowed as the pledge of a future marriage, and gave the engagement an inviolable sanction. And, if the husband intended to carry his wife out of the barony, he and his friends covenanted to the good usage of her; and stipulated to her relations, if she committed any offence against the law, and was unable with her own property to discharge the fine for it, to allow them to come and answer for her.

The marriage was then celebrated in the manner of our present espousals, the woman being presented to the man, and (at least after the introduction of Christianity) a priest invoking the blessings of heaven on their union. The wife retained in her own possession by the law, and even for some ages after the Conquest, the keys of her own *hordenn* or treasury, of her own *cyrre* or chest, and of her own *tege* or closet. And she retained the keys of all so absolutely free from the controul of her husband, that, if stolen goods were found repositied in any of them, then, and then only, the wife was deemed accessory to the theft. But divorces were allowed by the Saxons at the pleasure of the parties, as among the Britons before. And, equally as among the Britons, their marriages were frequently incestuous. It reflects however a peculiar honour on the Saxons, that those ebullitions of animal passion which break out with so much violence, even in the present and civilized disposition of the affections under the influence of Christianity, and often destroy the fairest scenes of personal and family happiness, were kept by them under a strict controul. Adultery was punished equally with murder, and scarcely known among them. And fornication or keeping was punished with considerable severity, even by the tenour of their ancient constitutions.

Mr. Whitaker has given us the following short account of the dress of our ancestors :

\* It is curious to examine, but difficult to ascertain, the peculiar dresses of the Saxons. These were most probably a mixt assemblage of their own original garments and the Roman British habits. They certainly imitated the dress of the Britons in some particulars, as the Franks also adopted a part of the Gallic wardrobe. And both were probably uniform and the same, through the long course of the Saxon period. The Saxons were not liable, like us, to the multiplied innovations of foreign commerce and the fluctuating fopperies of imported luxury.

\* The dress of the Franks in the eighth century is described with some particularity by a cotemporary historian, in noting that of Charlemagne. And the whole is too curious in itself, and too nearly connected with the Saxon history, not to be called out into notice. The monarch, says his secretary and biographer Eginhart, dressed in the usual mode of the French at this period. Close to his person he wore a shirt and drawers of linen. And he had breeches over the one, and a waistcoat, edged with silk, over the other. He had shoes on his feet, and garters round his thighs. And in winter he wore a short fur cloak, made of otter skins, and covering his breast and shoulders. Such was the very simple manner, in which a French monarch then dressed himself! Such were the imperial robes of a Charlemagne! And the author with an unnecessary circumstantiality subjoins, that this was little better than the dress of the common people.

\* The exterior garment of our islanders was the British Sagum or Irish Cocula, denominated the former by the Franks and the latter by the Saxons; which now covered the head, fell down in a cloak-like form over the body, but reached only to the middle of the thigh. It carried a large shag on the outside, was ornamented in the Roman manner with Clavi, frequently decorated with winding stripes, and coloured over with scarlet. And this mantle continued in equal use among the Irish and French, below the middle of the last century. The stockens and breeches were of linen, fastened above the knee by fasciæ or garters, that were drawn twisting and worming about the thigh. And the foot and adjoining part of the leg were sheathed in the British half boot, which was made sometimes of leather and sometimes of hides, and laced to the leg by long straps, that lapped over the stockens, the breeches, and the gartering of both. The Saxons wore also gloves, an article of dress which seems to have been first introduced by the Romans, adopted by the Britons, and transmitted to the Saxons. The shirt was of linen, the hair was kept short, and the beard was shaven. And the hair of their kings was dressed and ornamented with an expensive gaiety of luxury, unknown even to the Queens of these modern ages, but evidently borrowed from the most effeminate of the Roman princes. Thus Athelstan had his yellow locks inwreathed with threads of gold; just as Commodus wore his, all glittering with golden sprigs.

\* But there was one particular in the Saxon appearance, which not only formed a striking contrast to this foppery of their kings, but was very extraordinary in itself. They retained to the last the rude custom which they had received from the Provincials, and stained all the naked parts of their bodies with paint; making various incisions in their flesh, exactly in the British manner, and then

dropping dies into the wounds. And, to compleat the British figure, they wore bracelets on their arms, a chain about their necks, and a ring on their third finger; the two first being generally made of gold among the higher orders, and the last invariably with all.

'The dress of the women, in all probability, was pretty nearly the same. And the Sagum particularly was worn by the French women about St. Maloes, little more than a hundred years ago. Only the Saxon females wore caps of linen. And in the Roman mode, which they had adopted from the British ladies, they decorated themselves with vittæ or bands, frequently framed of gold, and bending in fair half-moons upon their heads.'

The eighth chapter is employed in investigating the true origin of our present language, letters, weights, and coins, and the positive and comparative prices of things before the conquest. This is so curious and interesting a chapter that we need make no apology to our Readers for admitting it.

'In the wildness and extravagance, with which the Saxon-British part of our history has been hitherto treated, the Britons are universally supposed to have been exterminated by the sword of their conquerors, and to have left the Saxon parts of the island inhabited solely by Saxons. And, in the natural progression of error, the language of the Saxons and ourselves has been therefore asserted to be as pure and unmixed as the nation, and as little tinged with the words as this was with the blood of the Britons. We have even seen the process of the reasoning boldly inverted by the great Lexicographer of our language, and the asserted fewness of British words in it made a strong argument in favour of extermination. And all our writers have agreed, that the present dialect of England has streamed from the purest fountains of Germany, and carries scarcely the smallest taint with it from any accidental influxes of British. This account has been repeatedly given and never contradicted, and has therefore been recently urged with the strongest confidence, and is now become a regular part of the philologer's faith. But the opinion is as erroneous as it is general. The absolute extirpation of the Britons, and the complete plantation of England by the Saxon adventurers, is such a strange and monstrous opinion, something so infinitely beyond all the usual consequences of conquests, and indeed all the possibilities of population, as should shock even the credulity of romantic belief. And I have already shewn it to be absolutely false in fact. The reduced Britons remained under the dominion of their conquerors, mingled with them in the towns, and incorporated with them in the country. And the nature and state of our present language strikingly coincides with the account. The old British has been hitherto an unknown and unpractised wilderness, to almost all our writers on the origin of the English. Scarcely one of them had obtained the smallest acquaintance with the ground; and even such had only skirted the borders, and hovered about the confines of it. And yet, with a rashness that is very uncommon in some and highly condemnable in all, they have presumed to speak of what they knew themselves not to understand, and to pronounce decisively on a subject, of which they were conscious that they had obtained

obtained no information. Hence the extermination of the Britons was asserted as a positive fact or inferred as a strongly presumptive one, in opposition equally to good sense and decisive testimony. And the English was affirmed to be genuine and unmixed Teutonic, though the traces and lineaments of the Celtic are plainly impressed upon the front of it.

As the Saxons were originally derived from the broad stem of the Celtæ, their language was originally Celtic. This they necessarily carried with them on their migration across the Rhine. And they as naturally retained it in their new possessions on the Elbe. But the Germans, a nation distinguished from the Celtæ by the difference of their religion and the dissimilarity of their language, previously to the days of Cæsar had invaded that ample continent, and subdued most of the Celtic colonies upon it; having in his time extended their dominions to the Rhine, and even carried their arms into Gaul. This expedition appears from the history of the German idolatry, which I shall give hereafter, to have been made not more than eighty or a hundred years before the time of Cæsar. And the German tribe, that particularly subdued the Saxons and Angles, seems pretty plainly to have been the Jutes. These, under the conduct most probably of their king Woden, passed over from the shore of Scandinavia into Germany soon after the beginning of the fourth century, and reduced the neighbouring Angles and Saxons. Hence, on the invasion of Britain by a body of Jutes, and on application to Jutland for an additional supply of troops, levies of Angles and recruits of Saxons were immediately detached to them. And the commandants of these succours, equally with the first commandants of the Jutes, were all descended from Woden; the conquered countries having been assigned in large appanages to the sons of the King. The conquerors naturally communicated their language to the conquered. All three communicated it afterwards to the reduced Britons. And the dialect of Germany was now first heard, and for ever planted, in the precincts of Manchester.

The British appellation of Mancenion, and the Roman one of Mancunium, had been previously changed into the present denomination of MANCHESTER. The addition of Caster to the initial syllable of the name, as the Roman nature of it shews, was made at the only period in which the language of Italy was familiar to the British ears and British tongues, the long one of the Roman residence among us. And this appellation, by which the Mancunium of the Romans is so greatly celebrated in most of the commercial parts of the world at present, seems to have been assumed as early as the first or second century; since Tamea beyond the Friths, a country finally relinquished by the Romans in 170, was previously denominated a Chester by the conquered Caledonians, and is now called Brumchester therefore by the inhabitants of Athol. Current among the Britons, the name of MANCHESTER was equally received and retained by the Saxons. And it has actually continued for sixteen or seventeen centuries, and is likely to continue to the close of time; an appellation exactly of the same significance with Mancenion, and only importing, like it, the place of tents. But most of the more remarkable objects about the town, at this period, exchanged their British

denominations for Saxon. And even one of the rivers, even the monarch of the Mancunian currents, now resigned up its original name of Belisama, and received another; from the marshes and marshy meadows, that skirt its channel on both sides in one continued line to the sea, obtaining the descriptive denomination of Merf-ey, Merf-ey, or marshy water.

At the time of both these conquests, however, the Jutish or German language would naturally receive a large colony of Celtic words into it. And, in consequence of both, the English retains to this day such a collection of Celtic terms, as nothing but an actual collation of the languages could induce us to believe. Many words indeed have undoubtedly been lost in one dialect, and so left the kindred terms of the other without any trace of the original correspondence at present. Many English terms of a Celtic original, also, have had their descent effectually disguised by the primitive inflexions or later substitutions of their constituent letters. And yet, besides these, besides the many Celtic words that might assuredly be discovered in the English, on a stricter examination of both languages; and besides such as an author is afraid to produce, lest he should seem to his own judgment to be fancifully over-straining the point, and catching at ideal similarities; there remains a large catalogue of three thousand British terms, discoverable even now in the English. Of these I shall lay before the reader a few only, some of the most remarkable and striking instances that occur under the three first letters of the alphabet, and such as may relieve the tediousness of a vocabulary by their novelty and use. To bring more of them into the work, would obstruct the progress of the history too much, and give one topic, however curious and new, too disproportionable a share of the whole. And to have closed the proof merely with a few examples; not to have gone over two or three letters of our language with a steady, though painful, regularity, and not to have given a complete view of its British genius and complexion under them; would have been a kind of unfaithfulness to the subject, an unfair desertion of the argument, and an equal injustice to it and my readers.'

After this follows a specimen of an English-British Dictionary, a work of so rare and extraordinary erudition, that the world of letters cannot be too cordially congratulated on the prospect of its completion. We shall give only the letter A.

' ADDER-COP *n. s.* a spider, Manchester, ~~Atter~~-coppa, Saxon.

' ATTER-COP *n. s.* a spider's web, Cumberland—

' COB-WEB *n. s.* the same [*top-web*, Dutch \*]—

' COP-WEB *n. s.* the same, Manchester.

' The exact coincidence of the Mancunian dialect with the Welsh, in this strange appellation for the spider, ADDER-COP, and in its derivative COB-WEB, is as remarkable in itself as it is curious in its consequence. The Welsh language alone can illustrate the meaning

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\* ' All that is inserted betwixt crotchets is the property of Dr. Johnson or his author. And the edition of the English Dictionary, which is here quoted, is the third or that of 1765.'

of the words above. And this it does very happily. The spider is called in Welsh Coppyn, Pryf Coppyn, and Adyr-Cop. These names literally signify the top-insect, the top-bird, and the top. And they were originally applied to the spider probably, from its constant appearance at the top of the British houses within, which rose, as I have shewed before, all open from the ground floor to the ceiling, and would therefore afford a hospitable shelter to the spiders in their lofty tops.

‘ADDLE *adj.* rotten [from avel,] a disease, according to Skinner and Junius, perhaps from ybel, idle, barren, unfruitful)—Hadl (Welsh) in a decay, ruinous, or rotten; Hadlu (W) to putrify, to wax rotten, or to be corrupted; and Hadledd (W) corruption or rottenness.

‘AGOG *adj.* in a state of longing desire [a word of uncertain etymology; the French have the term *a gogo* in low language, as *ils vivent a gogo*, they live to their wish: from this phrase our word may be perhaps derived]—This word, thus obscured by the attempt to illustrate it, may be set in its proper light by the following arrangement. And the genius of our language, in the progressive formation and the mutual relation of its terms, will be laid open at the same time.

‘JOG *n. s.* a slight push or shake [from the verb]—

‘JOG *v. a.* to push or shake slightly [*shocken*, Dutch]—

‘JOG *v. n.* to be slightly shaken—

‘JOG *v. n.* to trot slowly, which slightly shakes the body—

‘JOGGER *n. s.* one who trots slowly [from *jog*]—

‘SHOG *v. n.* to jog, to go on uneasily, Manchester—

‘SHOG *v. a.* to shake any thing: see next word for Dr. Johnson’s etymon—

‘SHOG *n. s.* a violent shake [from *shock*]—

‘SHOCK *n. s.* a shake [*shoc* French, *shocken*, Dutch]—

‘SHOCK *v. a.* to shake violently [*shocken*, Dutch]—

‘SHAKE *v. a.* to put into a vibrating motion [*scacan*, Saxon; *shocken*, Dutch]—

‘SHAKE *v. n.* to have such a motion—

‘SHAKE *n. s.* the motion itself [from the verb]—

‘QUAKE *v. n.* to shake [*cpacan*, Saxon]—

‘QUAKE *n. s.* a shake [from the verb]—

‘QUAG-MIRE *n. s.* a shaking marsh [that is, *quake-mire*]—

‘QUAG *n. s.* the same: unnoticed by Dr. Johnson—

‘WAG *v. a.* to move or shake any thing slightly [*pagian*, Saxon; *wagen*, Dutch]—

‘WAG *v. n.* to be in quick or ludicrous motion—

‘WAG *n. s.* properly a man of ludicrous gestures, or an acting droll; now a jester in general [*pagian*, Saxon, to cheat]—

‘WAGGLE *v. n.* to move from side to side [*waggbelen*, German]—

‘WACKER *v. n.* to move quickly or shake tremulously, as the teeth do on a very cold day, Manchester—

‘JOGGLE *v. n.* to shake: no etymon in Dr. Johnson—

‘GOGGLE *v. n.* to move about: no etymon—

‘COCKLE

\* **COCKLE** *v. n.* to move hastily about in little broken waves, a sailor's term, applied to the sea—

\* **COCKLE** *n. f.* a tremulous weed [*coccol*, Saxon]—

\* **GOGGLE-EYED** *adj.* one whose eyes are continually moving about, and looking out at every corner of their sockets; and so squint-eyed [*reagl egeu*, Saxon]—

\* **GIG** *n. f.* any thing that is whirled round in play, as a top, a small notched board with a string, &c. [etymology uncertain]—

\* **JIG** *n. f.* a light desultory dance or tune [*giga*, Ital. *geige*, Teutonic, a fiddle]—

\* **JIGGUM-BOB** *n. f.* any pretty piece of moving mechanism [a cant word]—

\* **GIG** *n. f.* a moving machine used in dressing cloth, Lancashire—

\* **TO SET UPON THE GIG**, a proverb, Lancashire, to put a man upon an enterprize, to set him in motion to any thing—

\* **AGOG** *adj.* in its first sense a person set upon a gig, and, secondarily, one whose will is all in motion to an object—

\* These words, we see, are so many streams from the same fountain. And that is a British one. Cogail (Welsh and Armoric) Gogail (Howel Dha A. D. 942) Gigal, Queiguel, Kigel (Cornish) Queiquel (Armoric) and Cuigeal (Irish) signify a distaff or spindle; so called from the swiftness of its revolutions in spinning, and therefore a fit emblem of any thing lightly moving about. Gwgun (W) also is a whirl, a gig, or a little top, and Ciogal (I) is a little top likewise. Gogum (I) is to make gesticulation, Gogach (I) is either wavering or reeling, and Cogal (I) the weed cockle or the beards of a barley-ear, so called from the tremulous motion of both in the smallest wind. Guag (I) is a light, giddy, fantastical fellow, a whimsical, unsettled, and capricious person; and Guag Eilyn, Guag Yspid (W) a phantom or ghost. And Y-Sgogi (W) signifies to wag or to move from a place, and Siglo (W) to shake or be shaken, Sigl (W) a shaking, and Siglen (W) a quagmire.

\* **AMBER** *n. f.* a remarkable sort of fossil [from *ambar*, Arabic, whence the lower writers formed *ambarum*]—

\* **AMBER-GRIS** *n. f.* a fragrant drug found on the western coasts of Ireland, &c. [from *amber* and *gris*, or *grey*, that is, *grey amber*]—

\* In B. i. ch. ix. s. 2. I have shewn, that the Britons dealt much in this curious fossil. Amber, and that it was found in their country. We have no need, therefore, to travel into Arabia for its appellation. It certainly had one in the British. And both it and Ambergris have one still, Omra (I) and Ambr (W) signifying the former, and Ambyr (W) the latter.

\* **APE** *n. f.* a kind of monkey remarkable for imitating what it sees [*ape*, Islandic]—Ab, Eppa (W) and Apa (I and Earle).

\* Dr. Johnston derives the word from the Islandic language, though the Islanders have no monkeys among them any more than we. And it here appears to be originally British. But a great difficulty still remains behind, to point out how the Britons could have the name who had not the object. And it may be thus done, I think. Some native animal of our woods was certainly called an Ape formerly by the

the Britons. It could not be any of our quadrupeds. And, among our birds, we have only one that is of the imitative kind. It is now called a Dotterell, and might with great propriety be denominated an Ape. It mimics every motion of the fowler, thrusting out its foot when he puts out his, and stretching its wing as he does his arm. And it is so pleased with this apishness, and so intent upon it, that the humour is made the principal means of taking it; the bird, in the eagerness of imitation, attending to nothing but the fowler's gestures, till the net sweeps over its head or the shot strikes it to the ground.

' APRON *n. f.* a cloth hung before, to keep the other dress clean [a word of uncertain etymology, but supposed by some to be contracted from *afore one*]—

' NAPPERN *n. f.* the same, Manchester—

' Napran (I) Apparn (C) and Aprun (I). So plainly is the word discovered in the British. And it was only Nappern originally, I believe, and is of the same Celtic root with NAPKIN, signifying merely cloth.

' AYE *an adverb of affirmation* [perhaps from *ais*, Latin]—A (Welsh) A, Ha (Cornish) and Ha (Armoric) yes.'

The Author has here judiciously pursued the idea of Scapula's and other Lexicons, in giving the derivative words, however disguised by a provincial pronunciation and orthography, under the primitive root.

We proposed to have closed our attentions here, but much matter, altogether worthy of them, remains for a further Review.

ART. VII. *Flights of Fancy*. By the Rev. Thomas Penrose, Curate of Newbury, Berks. 4to. 1 s. Walter. 1775.

THE flowers that are, from time to time, presented to us as the produce of Parnassian gardens, are commonly so spurious and contemptible, that we are wonderfully pleased when any thing genuine offers from that quarter; of course, however unacceptable our labours may be to bad writers, those of a different character will seldom find them unserviceable.

We have hitherto known nothing of Mr. Penrose as a poet\*; but that he has abilities, that he has genius, is evident from this publication, which consists only of three short poems. The first is entitled, *The Helmers*, wherein those formidable pieces of ancient armour are supposed to rise, and (we hope without much foundation) to prognosticate civil dissensions in this kingdom in consequence of the disturbances in America. The poem is written in blank verse, and the Author aiming at force has often succeeded, but not sufficiently attending to perspicuity, and using obsolete terms too freely, he has left his verses

\* We have commended him as a preacher: see Review, Feb. 1774, p. 160.



obscure to the generality of Readers. He should at least have explained those terms in the margin.

The second poem is, *The Carousal of Odin*, and is executed with great force and spirit; with one exceptionable line\*, however, which comes not under any measure that we know of, or, indeed, that can be called poetry.

The last, entitled, *Madness*, is excellent, and we shall give it unmutilated :

Swell the clarion, sweep the string,  
 Blow into rage the Muse's fires!  
*All* thy answers, Eccho, bring,  
 Let wood and dale, let rock and valley ring,  
 'Tis Madness self inspires.  
 Hail, awful Madness, hail!  
 Thy realm extends, thy powers prevail,  
 Far as the voyager spreads his 'ventrous sail.  
 Nor best nor wisest are exempt from thee;  
 Folly—Folly's only free.  
 Hark!—To the astonish'd ear  
 The gale conveys a strange tumultuous sound.  
 They now approach, they now appear,—  
*Pbrenxy* leads her *Chorus* near,  
 And *Dæmons* dance around.—  
 Pride—Ambition idly vain,  
 Revenge, and Malice swell her train,—  
 Devotion warped—Affection crost—  
 Hope in Disappointment lost—  
 And injured Merit with a downcast eye,  
 (Hurt by neglect) slow stalking heedless by.  
 Loud the shouts of Madness rise,  
 Various voices, various cries,—  
 Mirth unmeaning—causeless moans,  
 Bursts of laughter.—heart-felt groans—  
*All* seem to pierce the skies.—  
 Rough as the wintry wave, that roars  
 On *Tbule's* desert shores,  
 Wild raving to the unfeeling air,  
 The fetter'd Maniac foams along,  
 (Rage the burthen of his jarring song)  
 In rage he grinds his teeth, and rends his streaming hair.  
 No pleasing memory left—forgotten quite  
 All former scenes of dear delight,  
 Connubial love—parental joy—  
 No sympathies like these his soul employ,  
 —But all is dark within, all furious black Despair,  
 Not so the love-lorn maid,  
 By too much tenderness betrayed;  
 Her gentle breast no angry passion fires,  
 But slighted vows possess, and fainting, soft desires.

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\* To th' inactive rev'ling champion's name.

She

She yet retains her wonted flame,  
All—but in reason, still the same.—  
Streaming eyes,  
Incessant sighs,

Dim haggard looks, and clouded o'er with care,  
Point out to Pity's tears, the poor distracted fair.  
Dead to the world—her fondest wishes crost,  
She mourns herself thus early lost.—

Now, sadly gay, of sorrows past she sings,  
Now, pensive, ruminates unutterable things.  
She starts—she flies—who dares so rude  
On her sequester'd steps intrude?—

'Tis he—the Momus of the flighty train—  
Merry mischief fills his brain.  
Blanket-robed, and antic crown'd,  
The mimic monarch skips around;  
Big with conceit of dignity he smiles,  
And plots his frolics quaint, and unsuspected wiles.—

Laughter was there—but mark that groan,  
Drawn from the inmost soul!

“Give the knife, Demons, or the poisoned bowl,  
“To finish miseries equal to your own.”—

Who's this wretch, with horror wild?—  
—'Tis Devotion's ruin'd child.—  
Sunk in the emphasis of grief,  
Nor can he feel, nor dares he ask relief.—

Thou, fair Religion, wast design'd,  
Duteous daughter of the skies,  
To warm and cheer the human mind,  
To make men happy, good, and wise.  
To point, where fits in love arrayed,  
Attentive to each suppliant call,  
The God of universal aid,  
The God, the Father of us all.

First shewn by thee, thus glow'd the gracious scene,  
'Till Superstition, fiend of woe,  
Bad Doubts to rise, and Tears to flow,  
And spread deep shades our view and heaven between.

Drawn by her pencil the Creator stands,  
(His beams of mercy thrown aside)  
With thunder arming his uplifted hands,  
And hurling vengeance wide.

Hope, at the frown aghast, yet ling'ring, flies,  
And dash'd on Terror's rocks, Faith's best dependence lies.

But ah!—too thick they croud,—too close they throng,  
Objects of pity and affright!—

Spare farther the descriptive song—  
Nature shudders at the sight.—

Protract not, curious ears, the mournful tale,  
But o'er the hapless groupe low drop Compassion's veil.

There

yards, led us into chambers of a very singular form, the sides of which were covered with a shining varnish, and glittered with a thousand colours; crossing these chambers we came to a magnificent kind of chapel, formed by the hand of nature, crowned with a cupola of bold construction, and ornamented with a variety of figures: we find here stalactites of different sorts, jets of a very hard substance, but brittle as glass, and tubes, some of which are opaque, and others transparent: the walls in turn are likewise decorated with a variety of ornaments, yet so admirably, though accidentally, suited, as not to interrupt a unity of style which is preserved throughout the whole †.

‘ In one part again, we have columns on their pedestals, others overturn’d, or seemingly suspended, whilst others represent in a very picturesque manner, the ruins of a magnificent palace. Turning to another part, you might fancy yourself in an arsenal, with a profusion of arms ranged in different forms, discoverable by their splendor; and on every side almost, were brilliants, which sparkling at the different movement of our lights, brought every thing forward, and aided the astonishing variety.

‘ After having attentively considered, and always with fresh astonishment, the beauties which this place presented, we proceeded forward; and now counting up our steps, and finding that we had advanced about four hundred paces, our conductors recommended to us to be more cautious how we went on, as we were approaching to a very deep hole in the middle of the cavern, of which indeed the hollow sound of our voices gave us notice. Arrived at its brink, we ventured to throw down a lighted grenade; surprised at not immediately hearing the effect, we were preparing to repeat the same experiment, when after a minute and a half’s expectation, we were astonished with the loudest report imaginable: happily for us, there were some flambeaux at such a distance, as not to be affected by the explosion, which extinguished all those that were near; even the thick volumes of smoke which came up from the bottom, might alone have been sufficient to extinguish them; but taking the precaution to carry some lights farther off, the experiment may be made without danger.

‘ From this abyss we advanced four hundred paces farther into the mountain, till stopped by the waters, we were obliged to return back the same way we came. There are in many places heaps of crystalized matter, of a pyramidal figure, which sometimes interrupt the passage, and these heaps of masses, which are formed by water dropping from the top and sides of the cavern, may in time wholly stop up the road. Such was the effect of our long stay here, that at first coming out of the mountain, the air appeared to us of an extraordinary splendor, and to vibrate as from a conflagration in the night.

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† The peculiar suitableness, as well as a considerable portion of the beauty of these ornaments, is rather to be sought for perhaps, in the *elegance and harmony* of the Author’s own mind, than in the objects themselves. In all his descriptions, he discovers that *luxuriance and enthusiasm of fancy*, which, without instructions, have constituted him the *Painter* and the *Musician* of Nature.

‘ After

‘ After warming ourselves in the sun, we descended the rock by the same means we had employed to ascend it, our conductors getting down to receive us below. We then crossed the rest of the mountain through woods, with much labour, and were often under a necessity of sliding down the declivity of hills, not without several falls, in which some loose fragments of rocks joined the party: to save himself trouble, one of the company rode down upon a large stone, which carried him safe to the bottom. The time we spent in examining this cavern was at least four hours. After taking a little repose at Balme, we continued our journey in the road to Sallenche, which offered us different objects, and procured us new pleasures.

‘ From the foot of a beautiful cascade, we had the view of a large and lofty mountain, seated upon a base finely cultivated; lower down were meadows, corn fields, woods, houses, which seemed to contest the pleasure of delighting us; whilst several little islands formed by the Arve, clothed with a verdure which sets off the whiteness of its sands, and the valley of a considerable extent, offer to the man of taste and sentiment, a composition of objects that touches him, and gives his mind a satisfaction and pleasure which may be felt much better than it can possibly be described.

‘ At some distance from this place, we passed the village of Magland, the most agreeable we had yet seen. The women of this place are likewise handsome, which added to the agreeableness of it, and their gracefulness, and apparent simplicity, heightened the beauty of their persons. The inhabitants are tradesmen, who enjoy every convenience.

‘ A league farther, we contemplated with pleasure the beautiful cascade of Nant d’Arpenaz. It is a torrent which falls from the summit of a mountain with a prodigious noise, amongst rocks remarkable for their colour of musk and ocre, and for their concentric form, that serves as a direction to the sheet of water, which nevertheless is detached almost to the bottom: this water, disengaged from the mountain by jutting rocks, falls perpendicularly upon a flat ledge that divides it into a number of branches, and forms in short the most beautiful cascade †. If there happen to be but a slender stream, and  
the

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† ‘ Its fall from the top of the rock to the bottom, is said to exceed eleven hundred English yards.

‘ Upon reading a description of this cascade with a gentleman who is perfectly skilled in the Welsh language, he was little less surprised at the name of it, than at its extraordinary height; *Nant* in that language signifying a *brook* or *rill*, any stream of water that is not large enough to come under the denomination of a river. As this observation favours the opinion of the Welch language being derived from the ancient Gaulish or Celtic, we have taken the liberty to add an extract of a letter upon this subject, which was written in the year 1771, to a person whom it is our highest pleasure as well as duty to honour.

“ The long contest among the learned, when and by whom Switzerland was first peopled, seems at length to be determined in favour of the Galli, or Celts, especially with regard to the *Pays de Vaux*. Most of the names of towns and villages in the canton of Berne, have been lately analysed by a learned author, who has found that their etymology, traced in the Celtic, gives in general a description of the situation of each particular place, by its vicinity or relation to some *mountain*, *spring*, or *river*, with respect to the general fertility of the soil, or the usual products of its lands.

Ber., Aug. 1775.

L

“ He

the wind is high, one sees it separated from the mountain, and waving like a ribband lightly agitated; and it was in this agreeable form we had the pleasure of surveying it. Arrived at the village of St. Martin, not far from Sallenche, we crossed the Arve again by a stone bridge of a moderate size. An inscription imports, that having been thrown down in the year 1733, it was rebuilt in 1736.

Mr. Bourrit, among his different excursions in the valley of Chamouny, has given us the most entertaining and animated description of Mount Breven.

‘ This mountain, of which the foot is covered with a few fir trees, and some brushy underwood, is entirely bare at the top. We were five hours and a half in climbing it, by a difficult passage amongst the ruins, which fall from time to time down its sides; some of these fragments are huge mis-shapen blocks of stone, and others flat, with sharp edges; no path is traced to its heights: to arrive at one of its summits, there are three embrasures cut into the rock, which are so nearly perpendicular, we could hardly believe this *was* the passage, but our guide assuring us that it was the place at which Mr. De Saufure had climbed the mountain before us, we then took courage: as the surface was covered with small pebbles, which slipped from under us, it was necessary to understand how to take advantage of the clefts and fissures of the rock, in securing our hold, and placing our feet; it was infinite labour; the sweat ran down our faces; the instant sometimes we thought ourselves perfectly safe, in having grasped the solid rock, the edge would deceive us, and break off in our hands; or the stone upon which we set our foot would escape us,

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“ He has endeavoured to carry his researches farther: to determine from what places, and into what parts the first Helvetians emigrated, after they came into this neighbourhood; and the names of towns still serving as a clue, he has found that villages which, with regard to their situation, had any thing analogous to those in the south of Switzerland, were in Berry, Poitou, and Tourain, called by names almost perfectly similar. — Whatever degree of credit may be due to this kind of etymological proof, one cannot help being prepared by it to believe any instance of the *faç*, which is said to subsist at this day in the north of Italy. The mountainous face of *this* country, renders it as proper to preserve an ancient dialect, as that of the Alps, in the neighbourhood of Verona, and the same cause has produced the same effect. — Among the Patois of the canton of Berne, are remaining to this day, not only some words purely Latin or Greek, but many absolutely Celtic. There is a difficulty to account for the Greek words in particular getting thither, but after all, it is possible that these might be *originally* Celtic. A Welch gentleman, who passed through the mountains of the canton of Berne, in order to see the Glaciers, assures me, that the mountaineers still use many words that are purely Welch. These examples serve to confirm me in the opinion, that the Celtic, of which the Welch is a dialect, said to differ little from the mother tongue, was the language at least of all the south-west countries of Europe.”

‘ It may be observed from what is said by the ingenious writer of this letter, how uncertain the position is, that the Welch in Bretagne are descended from British emigrants about the fourth century: There were probably some descendants of the first Celtic colonists, who settled in Tourain and Poitou then remaining, who might long before that time have crossed the Loire in the neighbourhood of Nants, and settled in a collected body in Bretagne, where they were joined by their brethren from this kingdom, whose ancestors might have embarked from the coasts of the same province into Cornwall, Wales, Ireland, and the Isle of Man, and from thence probably into Scotland, in all which places, sister dialects of the Celtic, continue to many living languages to this day.

and

and we were carried down with the rubbish; but these accidents, which might have been attended with bad consequences, (as we came off unhurt) rather animated than discouraged us, and became at last a matter of amusement; more especially when we thought our conductor was upon the watch two hundred feet below, and ready to receive us should we slide down so far: this indeed never happened, and we got safe to the crest of the rock\*.

These difficulties over, we were recompensed for all our trouble; with what beauties were we surrounded! The air upon this mountain was serene and bright, whilst the valley below had a very different appearance; it was covered with thick clouds, gilded by the sun, and moving with rapidity on each side of it; and as his power became stronger, we could see them separate, and forming themselves into different fleeces, make their escape by the several openings between the mountains.

If the plain afforded so agreeable and singular a sight, the height in its turn gave us some perceptions altogether new. We had the magnificent prospect of a chain of mountains, equally inaccessible, and covered with ice; and above the rest that of Mount Blanc, whose top seemed to reach, and even pierce through the highest region of the clouds. The chain, upon which this mountain looks down like a giant, is composed of masses of rocks, which terminate in pikes, or spires, called the Needles, and which are ranged like tents in a camp; their sides appear lighter, and more airy, from the ornament of several hollow breaks and furrows in the rock itself, as well as from the different streaks and panes of ice and snow, which without changing the general character of their form, or the majesty of their appearance, give them a picturesque agreeable variety. Lower down, the eye surveys with rapture, the gills of ice, and the several Glaciers† extending almost into the plain, whilst this appears like an artificial garden, embellished with the mixture of a variety of colours. In short, we have a picture‡ opposite to this chain, which is formed by innumerable mountains at the distance of near fifty leagues, between whose tops we have a glimpse of those several plains which they environ.

It was upon this mountain we enjoyed that fine sight, which two months before afforded Mr. De Saussure an experimental proof, in one of the most remarkable phenomena of nature. As the skies began to blacken and threaten a tempest, whilst he was upon its top, he was curious to see the effect of it, and for this he did not wait long; he soon found himself naturally electrified; but apprehensive of danger, at seeing the lightning form itself too near him, he was obliged to hasten quickly under shelter.

With respect to ourselves, without any fear at present of the consequences of this terrible phenomenon, we heard a long conti-

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\* The inhabitants have since discovered a way less dangerous.

† We counted five. The first situated at the foot of Mount Blanc, which they call the Glacier des Boissons, or Boffons; the second the Glacier des Pelerins, or du plain de l'Eguille; the third the Glacier des Bois; or de Montanvert; the fourth that of Argentières; and the fifth the Glacier du Tour, or in the country language du Tord; the last of which is distant from the first about five leagues and a half.

‡ What would it be then, could we ascend the summit of Mount Blanc?

nued rumbling noise, like that of thunder, which the silence of the place where we stood rendered still more awful. The avalanches of snow, which separated from the tops of the mountains, and rolled down, bounding, to the bottom; considerable fragments of the rocks which followed them, overturning others in their fall; massy blocks of ice, consolidated by returning winters, which precipitated from the highest summits; torrents, streams of driven snow reduced to dust, pushed on by the force of the winds, and hurl'd aloft into the air; these together were the principal causes of the noises which we heard; though we beheld at the same time the effects of a thunder stroke upon our own summit, which penetrated its surface, and shivered even the pebbles of it.

According to the most general estimation, we were in this situation raised near twelve hundred toises, above the level of the lake of Geneva, which is more than twice the height of Saleve\*. This excessive height, and doubtless the neighbourhood of the ice which surrounded us, except on one side†, made us feel the most piercing cold. It was now two of the clock in the afternoon, and our thermometer was only a quarter of a degree above 0; we were nevertheless entirely at our ease, and took our repast, which the fatigue we had gone through, and the purity of the air we breathed, rendered delicious.

It was not without regret we saw the moment arrive, when we must quit this scene: we gave one parting glance at those magnificent objects; which we never could be tired with surveying. We looked at one another, without uttering a word; our eyes alone could speak what we had seen, and told what passed in our hearts; they were affected and softened.

We had now infinitely more anxiety in descending than we had in getting up; perplexed, shaking and trembling at every step, our danger painted itself in all its terrors. We nevertheless came off with some slips; but it was four hours before we arrived at the bottom, though we ran part of the way. It was night when we reached Prieure, where we found the good people of the place had been some time uneasy‡, looking out with an anxious expectation, and were then just quitting their houses to come to our assistance, apprehensive that we might have met with some unfortunate accident.

\* The highest point of Saleve, a mountain distant about a league from Geneva, is five hundred and twelve toises above the level of the lake.

† I say, except on one side, because we had summits of ice like that of Buet, behind us, of which an account will be given hereafter.

‡ They were the more uneasy, as some days before one of their townsmen had been taken up dead: This poor man having learned that Mr. Professor De Saussure was expelled at Chamouni, formed a design of climbing the mountain, with a view of chasing a chamois, to present him at his arrival; but he had the ill fate to fall from the top of a rock. Mr. De Saussure, touched with his misfortune, and the distressed situation of his family, consoled them by his generosity, making very considerable presents to the widow and children. I had this account from the inhabitants themselves, who take every opportunity of exalting his generosity, and affability of behaviour to them upon all occasions; and such is the respect they bear him, that they never speak of him without taking off their hats.

The icy valley of Montanvert is thus described :

‘ A sea vehemently agitated by a storm, and arrested by a severe sudden frost, represents very well the appearance of this Glacier; the waves, hardened by succeeding winters, are some of a dirty, and others of a clear white, divided by oblique fissures, which appear of a transparent blue. The waters murmur as they run along these clefts, some of which are very deep, and new ones are frequently opening; the prelude to these new ones, is a loud bursting noise; and probably the melting away of some parts at the bottom of the Glacier, occasions the cracking upon its surface. This valley is formed by high mountains, which terminate in spires or needles, and these have all different names; one is called *l’Aiguille du Dru*, another *l’Aiguille de Gouté*, a third is called *le Moins*, and a fourth *le Géant*: some of them have the form of obelisks; but the *Dru*, which surpasses them all in height, is a most magnificent pyramid.

‘ At the extremity of this valley, is an amphitheatre, composed of very lofty mountains, which close it; at the tops of which there is an appearance of a gallery, adorned with several statues, ranged in a sort of symmetry; and it is here that the crystal is generally found, surrounded with a greenish earth or moss; it has not the form of a die as in America, but of a column of six or seven faces, and is always terminated in points.

‘ There are rocks, which sometimes breaking off from these Needles, tumble after several bounds upon the ice. We saw an avalanche of snow, which was instantly reduced into a cloud by a gust of wind; and there fall likewise from these mountains, several torrents of water, which form little cascades, the sight of which is exceedingly agreeable. We descended afterwards upon the ice.

‘ The earth at the edge of this valley, is white and friable like chalk; they call it serpentine\*. It is astonishing at this place, only to look at the height of the ice; its waves resemble little mountains, heaped upon one another, some of which are from forty to fifty feet high: it is difficult to make our way over them at first, but in proportion as we advance farther up into the valley, these waves of ice insensibly decrease in height, and become more even. We found here the bones of a poor chamois, which was brought hither no doubt by an avalanche. The ice seems to increase every year, and the old people of Chamouni assured us, that formerly it was possible to penetrate from the extremity of this valley, even to Val d’Aoste, which the vast accumulation of ice has rendered at present impracticable.’

The next object recommended to our traveller by M. De Saussure, was the Glacier des Pelerins.

‘ To execute our design, we made choice of four guides, one to conduct us to the Glacier des Pelerins, and the other three to go the same day to Montanvert, to prepare for our reception, and to accompany us afterwards into the valley; such was the plan we followed. We set out very early in the morning, took the way to Mount Blanc, and ascended through a forest of fir-trees. In this walk we passed over considerable tracts, where whole woods ravaged and destroyed,

\* ‘ Probably from the form of its strata, or from some resemblance it bears to a species of marble so called.



painted to us the horrid effects of those *avalanches*, which frequently roll from the mountains, and particularly in the spring. These *avalanches* are formed of snow, driven by the winds against the rocks, where the quantity is accumulated, and supported by their ledges and projections, till successively increased, both in extent and depth, to a prodigious size, at last they overcharge the base which kept them up, break off by their own weight\*, and falling with a dreadful crash, thunder down into the valley, carrying every thing with them in their way. There is something very grand, and at the same time frightful, only in the sight of those prodigious falling masses, which the wind, occasioned by the velocity of their motion, renders still more horrid: It is a torrent that nothing can resist, raising clouds as it were of smoke, and whirling it in vortexes to the skies, which it darkens and even hides; hopeless the poor inhabitants, whose dwellings are too near: they are certain either to be carried down, or crushed with the mass, or perhaps buried alive with their families and cattle. Several of these avalanches still preserve some memorial of the catastrophe they occasioned, as they retain the names of the places they have ruined or overwhelmed; one for instance is called the avalanche *de la Coudre*, or *des Noisetiers*, and another the avalanche *des Ingolérans*; the former of which is near a quarter of a league in diameter. It was not till after a walk of four hours, that we at last arrived at the *Glacier de Pelerins*, which is called likewise *Glacier du plein de l'Eguille*.

\* The Glaciers, as hath been before observed, are beds of ice, more or less thick, which are lodged upon declivities between the mountains. These beds, increased from time to time, become of a considerable extent and thickness; that upon which we now were, is nearly six hundred yards in length from top to bottom, and about fifteen hundred yards in breadth. We crossed over it: it is separated in many places by rifts and clefts, of which there is no discerning the bottom; but upon carefully examining them, the new ice may be easily distinguished from the old: the new is white, and at most not above six feet thick, whereas the old below it, is of a bluish colour. It is necessary to be cautious in walking upon this ice; to strike with your staff before you place your foot, and to set it when it can be done upon the swelling parts, which their convexity in general renders more firm: this attention is necessary likewise, because the clefts are sometimes concealed by fresh snows: but what baffles all precaution, there seems besides to be a danger from the bursting open of new clefts, which are sometimes made without the least notice to expect them. We were now advancing farther up upon the Glacier, when all at once a rolling noise like thunder under our feet, occa-

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\* There are other causes, both of the accumulation and fall of these vast masses of snow, than what are here given. *Vide Recherches sur les Modifications de l'Atmosphère*, tom. ii. p. 295.

† In crossing over the Alps, more especially during the spring, the jingling of the bells upon the mules, is frequently sufficient to bring down the avalanches, which in narrow defiles obliges the muleteer to take them off, and march with the utmost silence and caution, under these threatening precipices; or where they are likely to roll beyond the road, and reach the declivity of the mountain, to shake them down by the discharge of a pistol, before he ventures to proceed on his way.

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sioned us to retire with precipitation the same way we came: but if we had reason to be afraid of what might happen under us, what we saw above our heads did not set our minds altogether at rest: these were the Needles, behind which we heard a sullen rumbling sound, with now and then a sharp redoubled crack; and several rocks thrown down at no great distance from us, were a demonstration of the danger we were in. In our hasty retreat we found a butterfly dead upon the ice, and saw some marmotts †, which we were upon the point of taking: two chamois afterwards made their appearance, but at our approach retired, as if with reluctant slowness, to the heights of their mountains. We took the same road they did, ascending pretty high, and made no doubt of our arriving in a short time at the foot of the Needles, as Mount Blanc did not appear very distant: what a mistake! we reached them indeed, but not till after a long hour's tiresome and fatiguing walk.'

We shall now ascend with M. Bourrit to the region of the chamois, and pursue his laborious walk along the Needles, feeling so effectually the force of his descriptions as to render our garret a scene of happiness and safety.

'The view of the Needles from their foot, was a most ravishing sight; but when we reflected that from their summits, the plains of the south, the north, and the east were to be discerned; how mortifying to think them inaccessible! what a restless inclination did it excite, to attempt at least to set a foot upon their heads. My mind was strongly agitated; and looking at them with a longing attention, I thought I saw a possibility of doing it: urged forward by this flattering instant hope, I surmounted with determined resolution every obstacle the rocks opposed in my way, and mounting over the heaps of ruined fragments, I at last attained a ridge of that pike which adjoins to Mount Blanc.

'The elevation I had now gained, was most exceedingly delightful; but the prospect differed little from our view upon Mount Breven: I was far from being satisfied: I wanted to get rid of that immense rampart, which hid from me the plains toward the south: redoubling then my ardour, I climbed afresh with inexpressible fatigue from rock to rock, and with the caution of a reptile making its way upon some bristly plant, I insinuated along the traces of those ornamental winding crypts, which gave these masses all that lightness we admired from Breven; till astonished with the prodigious height at which I saw myself, and still more with what remained for me to do, I at last discerned the full extent of my ability.

'But I was sufficiently rewarded for my trouble, by the beautiful picture which was before me; higher than the Breven, my view extended over that mountain to the west and north; near me, and at my feet, were the vallies of Chamouni, of St. Michael, of Serve, and of Sallenche; farther off I discerned the valley which separates the

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† The marmott is an animal of the rat kind, about the size of a hare; it remains in a torpid state near the tops of the rocks during winter, when it grows exceedingly weak, and is so benumbed and inactive upon first coming out of its holes, as to be easily caught.

two Saleves †, and saw with an affectionate regard, which it is impossible for me to express, those parental plains upon which Geneva is seated, its beautiful lake, and in short the whole extent of Mount Jura, to the fort of Ecluse. On my right were the vallies of the *Pays de Vallais*, half of which only were discoverable, and that immense chain of the Alps, which describing a curve, is terminated at Fourke and Mount St. Gothard.

‘The purity and clearness of the air, free from the exhalations of the plain, enabled me to see all those objects with such distinction and precision, that I conceived it would have been *easy* for me to trace them in a drawing: But I soon lost myself by this very circumstance; such a number of objects were too much brought together and crowded under my eyes, so that nothing kept its due distance.

‘I had left my companions at the foot of the Needles, and could see the little lake upon whose border we had appointed to rest ourselves; it was impossible to distinguish *them*; but I could hear the report of their gun, which was the signal agreed on.

‘I went down again with much trouble and anxiety: the stones, the rocks rolled under my feet, and I dared not even trust myself to some enormous masses, which seemed to hang upon nothing. I got safe however at last to the bottom, and soon rejoined my companions in the journey. Seated upon a delightful bank of moss, we took our repast at the border of the lake, whose water is of an intense coldness, and which is almost covered by those threatening Needles: one of these in particular drew our attention; it was distinguished, and brought forward, by a glazing of the most transparent ice, which added greatly to the effect of an object in itself exceedingly magnificent †.

‘From hence we were to go to Montanvert, where, according to our plan, we were expected: it was two o’clock before we set off; we had to pass the whole chain of the Needles over fallen rocks; the road was bad, and never were we so much deceived in the estimation of distances; what appeared to us to be no more than half a league, was always twice as far, and the jutting parts of this chain, whose points shut over one another, threw us into continual errors. It seemed that having reached the point which offered itself immediately before us, we should soon be at the end of our journey; and when encouraged by this hope we had attained it, some new projection, not less distant than that we had so resolutely gained, opposed itself to lengthen our fatigue. The views however, at all times most engaging, were both beautiful and sublime: *Above* us, we had the pleasure of seeing a torrent of snow precipitate from a rock; six hundred yards *below* us, was the region of lofty *firs*; four hundred yards *below these*, was that of *larches*, whilst ourselves were in the region of the marmotts and chamois.’

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† Two mountains near Geneva.

† Let any person form to himself, if it be possible, a view of this mountain, of which the front that it presented is as large as that of Mole, which looks toward Geneva; and whose covering of ice was so perfectly clear, that the foliage of its plants, the veins of the rocks, and their various colours, came out with so much splendor and brilliancy, that it might be taken for a work of art, if its immensity did not instantly forbid the supposition.

M. Bourrit, in his second descent to the valley of Montanvert, furnishes us with the following admirable description :

‘ We beheld a spacious icy plain entirely level; upon this there rose a mountain all of ice, with steps ascending to the top, which seemed the throne of some divinity. It took the form moreover of a grand cascade, whose figure was beyond conception beautiful, and the sun which shone upon it, gave a sparkling brilliance to the whole: it was as a glass, which sent his rays to a prodigious distance: a polished mirror, upon which the objects were designed with such a perfect mixture of light and shade, as ravished our sight; and to complete the beauty of the prospect, this even glassy lake was crowned with mountains differently coloured, and enlivened by a varnish of the clearest ice: these altogether, formed a composition of the most delightful splendid objects, heightened by the deeper colour of a single neighbouring mountain, which gradated from top to bottom: whilst this again was interlaced with streams of snow, whose winding currents cast a lustre from the sun. In short, the whole of this enchanting view was terminated with the rocks of crystal, and by others, all whose several tints were richly and profusely varied.

‘ New beauties still continued to delight us, astonished as we were at present, by a number of objects so magnificent and vast.

‘ The valley on our right was ornamented with prodigious Glaciers, that shooting up to an immeasurable height between the mountains, blend their colours with the skies, which they appear to reach. The gradual rise of *one* of them, induced us to conceive it practicable to ascend it; and such is the engrossing nature of these objects, that they seem to efface every other idea. We are no longer our own masters; and it is next to an impossibility to stop the impulse of our inclinations.—It would open still new scenes, of more extensive grandeur—That, as we *certainly* should gain a view behind the Needles, such a point of elevation (beyond which, no mortal whatever had yet gone) would not only present Mount Blanc to us under a new form, and with new beauties, but that in short, looking towards the south, we should have a picture of all Italy before us as in a camera obscura. It was thus the wildness of imagination prompted us to think the project possible, and we were in the full enjoyment of our reverie, when a horrid noise from the very same Glaciers put an end to this delightful dream, and shattered all the scenery at once. Reason dictated immediately, that supposing such a fancied picture as we had represented to ourselves, to be real, and that it *were* possible to ascend the height of the Glacier to enjoy a sight of it; the execution of the plan would require our stay all night upon this frozen valley, which was absolutely impossible, from the want of fuel only.

The source of the Arveron, with the mass of ice called des Bois, form, certainly, one of the most striking objects in nature.

‘ To come at this collected mass of ice, we crossed the Arve, and travelling in a tolerable road, passed some villages or hamlets, whose inha-

inhabitants appeared extremely civil; they invited us to go in and rest ourselves, offered us a taste of their honey, and apologized for not having any thing better to present us.

After amusing ourselves some time among them, we resumed our road, and entered a beautiful wood of lofty firs, inhabited by squirrels; the bottom is a fine sand, left there by the inundations of the Arveron: It is a very agreeable walk, and exhibits some extraordinary appearances.

In proportion as we advanced into this wood, we observed the objects gradually to vanish from our sight; surprised at this circumstance, we were earnest to discover the cause; and our eyes sought in vain for satisfaction, till going out of the wood the charm ceased. Judge of our astonishment, when we saw before us an enormous mass of ice, twenty times as large as the front of our cathedral of St. Peter, and so constructed, that we have only to change our situation, to make it resemble whatever we please. It is a magnificent palace, covered over with the purest crystal; a majestic temple, ornamented with a portico, and columns of several shapes and colours: It has the appearance of a fortress, flanked with towers and bastions to the right and left; and at bottom is a grotto, terminating in a dome of bold construction. This fairy dwelling, or this cave of Fancy, is the source of the Arveron, and of the gold which is found in the Arve: and if we add to all this rich variety, the ringing tinkling sound of water dropping from its sides, with the glittering of the solar rays, whilst tints of the most lively green, or blue, or yellow, or violet, have the effect of different compartments, in the several divisions of the grotto; the whole is so amazingly delightful, so completely picturesque, so beyond imagination great and beautiful, that I can easily believe the art of man has never yet produced, nor ever will produce, a building so grand in its construction, or so varied in its ornaments.

Desirous of surveying every side of this mass, we crossed the river about four hundred yards from its source; and mounting upon the rocks and ice, approached the vault; but whilst we were attentively employed in viewing all its parts, astonished at the sportiveness of Fancy, we cast our eyes at one considerable member of the pile above us, which was unaccountably supported; it seemed to hold by almost nothing; our imprudence was too evident, and we hastened to retreat: yet scarcely had we stepped back thirty paces, before it broke off all at once, with a prodigious noise, and tumbled, rolling to the very spot where we were standing just before. It was a most fortunate escape; since had we staid an instant longer, it would certainly have crushed us by its fall.

We now take a reluctant leave of our ingenious and entertaining traveller, who has by this time sufficiently recommended himself to our readers. The translation appears to be the work of two young gentlemen in Norfolk, whose industry is commendable, and whose style is not deficient in spirit, but will grow more chaste when they have been accustomed to composition.

ART.

ART. IX. *Six Olympic Odes of Pindar, being those omitted by Mr. West.*  
Translated into English Verse, with Notes. 12mo. 2 s. sewed.  
White. 1775.

AS this work appears to have a similar merit, and may possibly be some time or other incorporated with Mr. West's translation, we shall, on that account, pay it all due attention. And, first, we shall give our Readers a general idea of its style and manner, by a view of the eighth Olympic Ode entire :

## S T R O P H E I.

Olympia ! Mother of heroic games !  
Queen of true prophecy ! beneath whose grove  
While the red victims pile the aspiring flames,  
The augurs search the high behests of Jove :  
Thence try to know on whom he'll deign to smile  
Of those, who, by the means of glorious toil,  
Seek on the dusky cirque with generous pain,  
Virtue's immortal meed, and honour'd rest to gain.

## A N T I S T R O P H E I.

For to the supplications of the good  
He ever deigns a favouring ear to give,  
O Pisa's woody shades, o'er Alpheus flood  
That wave, my wreath-bestowing song receive ;  
Eternal fame, and endless honours shine,  
On him whose brows thy sacred leaves entwine.—  
For different pleasures, different bosoms glow ;  
And various ways to bliss the indulgent gods bestow.

## E P O D E I.

Timosthenus, what fair renown  
Was on your almost infant actions shed,  
When genial Jove resolved with fame to crown  
Thine and thy brother's youthful head !  
What time Nemea shouts thy conquering name,  
And Pisa's groves Alcimedon proclaim :  
Lovely shone his form, and face ;  
Nor did his deeds that form disgrace,  
When, victor in the glorious strife,  
He bade the listening woods around  
Ægina's sea-girt shores resound ;  
Whose regions gave him life.

## S T R O P H E II.

There sacred Themis sits, beloved of Jove,  
Her favourite people's ever-watchful guard.  
The crowded coasts where various nations move  
To judge with skill, and sway in peace, is hard ;  
By heaven's decree, amidst the briny flood  
This isle, to every stranger sacred, stood  
A column firm.—O ne'er may rolling Time,  
Or black Misfortune, change the hospitable clime !

A N T I-

## ANTISTROPHE II.

Here Doria's warlike race their reign begun ;  
 Here, after Æacus, their empire rose,  
 Whom potent Neptune, and Latona's son,  
 The friend, and partner of their labour, chose,  
 What Time with social Care, those heavenly powers  
 Crown'd Ilion's sacred seat, with strengthen'd towers :  
 For even then the hostile fates decreed  
 Her ample fanes should fall, her hardy warriors bleed.

## E P O D E II.

When the massy work was raised,  
 Three azure dragons on the new-made wall  
 With fury sprung—the people saw amazed  
 Two on the ground expiring fall ;  
 The third with horrid roars the summit gain'd :  
 When Phœbus thus the fatal sign explain'd :  
 " O Æacus, the insulting foe  
 " Shall lay the haughty turrets low,  
 " Which thou hast rear'd with mortal hands :  
 " Ilion, I see thy fate decreed ;  
 " And in this omen plainly read  
 " Immortal Jove's commands.

## S T R O P H E III.

" Nor shall without thy race these bulwarks fall,  
 " Thy sons at first shall shake the new-formed state ;  
 " The hostile gods thy grandson's offspring call,  
 " To seal its doom, and close the work of fate."  
 Thus spoke the god, and straight o'er Xanthus' tide  
 His skilful hands the heavenly coursers guide,  
 Till midst the warrior race his chariot flood  
 Of Amazonian dames, by Ithier's frozen flood.

## ANTISTROPHE III.

Immortal Neptune's golden horses now  
 To sea-beat Isthmus bear his rapid car :  
 There Æacus on Corinth's lofty brow  
 They leave, spectator of the sportive war.—  
 No bliss alike charms all.—The votive lays  
 Shall envy blast, that chant Meleſas' praise ?  
 Whose infant sinews, courting fair renown,  
 Obtain'd Nemea's wreath, and famed Olympia's crown.

## E P O D E III.

After, with manly sinews strong,  
 He in the great Pancratium won the prize :—  
 To teach, must surely to the skill'd belong,  
 Experience fools alone despise :  
 Full well the hero knows above the rest  
 To form with precepts sage the manly breast ;  
 To point the surest path that leads  
 To glorious acts, and daring deeds,  
 And future wreaths of fame prepare ;  
 And well his pupil's fair renown,

Who

Who now has won the thirtieth crown,  
Rewards his teacher's care.

## S T R O P H E IV.

By fortune favour'd, nor by manhood less,  
Four striplings in the strife he overcame,  
Bade infamy their vanquish'd limbs oppress,  
And sent them home with foreheads veil'd in shame;  
While to his grandfire's hoary head he brings  
Triumphant joy, whence health, whence vigour springs;  
For he whom Fortune fans with prosperous breath,  
Forgets the pains of age, and near approach of death.

## A N T I S T R O P H E IV.

Mnemosyne, awake the silver lyre,  
Tune to Blesiadæ the sounding song:  
Well their brave brows the flowery bands require,  
To whom now six Olympic crowns belong.  
Nor will the Muse forget the honour'd head  
Though sunk to earth, and number'd with the dead.  
The virtuous actions of the good and brave,  
Shall rouse the sleeping dust, and pierce the silent grave.

## E P O D E IV.

Iphion midst the infernal seats  
The pleasing news from Hermes' daughter hears;  
He to Callimachus the tale repeats,  
Who drinks it with exulting ears;  
That Jove's supreme Behest had deign'd to grace  
With Pisa's sacred meed their happy race.  
Still may he good on good bestow,  
No pallid sickness let them know,  
Nor Nemesis their social band  
By cursed Discord e'er disjoin;  
But happy may they ever shine,  
To bless their native land!

Each of these odes is followed by notes critical and explanatory, which shew the Author to be a man of learning and good taste. With such qualities he cannot be offended if we offer him an observation or two that occurred to us as we passed through his book. In his notes to the sixth Olympic he has the following passage: "The meaning of *Καλπίδα τ' ἀργυρεάν* I confess I do not understand, and, therefore, have not attempted to explain it." Indeed the scholiasts and commentators on these words had left the Translator perfectly in the dark; for their attempts at an explanation were most ridiculous. The simple meaning of them seems to be this. The women of ancient Greece wore an urn as a badge of virginity, which, however, they retained till puerperage took place. This was sometimes of silver, sometimes of gold. It is mentioned in the following line of the Odyssæy:

Παρθενικὰ ἔικνιαι νενηιδὲ καλπιδι ἔχουσαι.

And



And in the *Ranæ* of Aristophanes :

Καλπισί' ἐκ ποταμῶν ὄρεσον ἀράϊε.

And in the following passage of Athenæus :

Ἐκ χρυσῶν καλπίδων μῆραις ἑρραίνον.

The scholiast on Aristophanes calls this *urna indiciaria*, in the light we have explained it.

In the fourth Olympic the Translator has, in our opinion, done well to give *Ελαττη* the sense of *Agitator* or *Equitator* ; it is, indeed, its original sense, and infinitely heightens the idea, and appropriates it in the introduction to an ode on such a subject. But in the conclusion of this ode, we think, he has totally mistaken his Author :

Φουῖλαι δὲ καὶ νεύς

Ἐν ἀνδράσιν πόλαιαι

Θάμα, καὶ παρὰ τῷ ἀλικίας

Εοικόλα χρόνον.

This he gives to the son of Clymenus, and thus translates it :

These silver tresses, lo! are spread

Untimely on a youthful head ;

For oft capricious Nature's rage

Gives to the vigorous brow the hoary tint of age.

No such thing ! The passage is proverbial, and comes from Pindar, not from Erginus. He says simply, *there are often grey hairs found on young heads*. That is, there are many young men as capable of acts of valour and activity as those of maturer age. And if we render *Διαπειρά*, which occurs before, by *trial*, merely, instead of *experience*, which it will very well bear, the whole obscurity of the ode vanishes at once. Upon this construction we are to suppose, not with the Commentator, that Psaumis had grey hairs, which they alone have given him, but that he was so young a man that the poet was even obliged to assert his own veracity, at the same time that he expatiated on his exploits. ' I say nothing more than truth, says he, trial is the proof of men ; ' and he produces an instance in one whom he emphatically represents as young *Κλυμενοιο παῖδα*, who leaving the inglorious pursuit of women betook himself to the field, and who, when he had conquered, and was crowned by Hypsipile, told her, that his strength and courage were equal to his swiftness ; on which the poet observes, ' that early youth has many times the merit and qualities of maturer years. ' " O but, say the Commentators, Pindar himself speaks of the age of this same Psaumis towards the conclusion of the fifth Olympic." He does so, for he wishes that he may live to a happy old age, with his sons about him ; but to shew us at the same time, that he was not *then* so circumstanced, he adds, morally enough, that, however, if a man properly improved and enjoyed his fortune

fortune, he had no great occasion to be any farther ambitious. We leave this construction to the future consideration of the Translator, and we have been the more particular upon it, as this Olympic seems, hitherto, to have been little understood.

ART. X. *Remarks on the principal Acts of the Thirteenth Parliament of Great Britain, &c. concluded.*

ACCORDING to the promise made in our last, we now proceed to give some account of this Author's remarks on the Quebec Act, and of his plan of reconciliation. After reviewing in succession the several parts of the Act, he presents us with his own remarks upon each of them separately.—Concerning the extension of the boundaries of the province, he asserts, generally, that the objections against it have been fully and ably answered by the author of “An Appeal to the Public, &c.” We are not however satisfied with this summary decision on a topic of so much importance. Were there no objections to the form of government, instituted by the Act in question, it might still be doubted whether many of the countries now comprehended within the province of Quebec, are not too remote from the capital to be advantageously governed as parts of the same province.—But condemning, as we must, the nature of the government thus instituted, we should have been glad to see its operation contracted within the narrowest limits; and indeed nothing but the strongest necessity could justify the establishment of popery and despotism in all the immense uncultivated regions of British America: this however is not all the mischief; for the operation of this government, so repugnant to the religion and constitution of our country, is not confined to the inhabitants even of the extended province of Quebec, since by a late instruction to the Governor, the inhabitants of the other Colonies, in all their commerce with the Indians, are required to submit to the ordinances of the unconstitutional legislature of Quebec; a circumstance from which many disorders are likely to arise.

Concerning the establishment of Popery in Canada, our Author observes that the defenders of the Act have been ‘afraid to speak out’—have been ‘willing to allow any thing, to have recourse to any subterfuge, rather than confess that the Romish religion was established by this Act.—It is tolerated said they, but not established.—Nay one writer (says he) found out that the Church of England was established by it.’—This extravagant position our Author sufficiently refutes, and then proceeds: ‘Let us speak out, let us boldly acknowledge the truth:—the Act has established the religion of Rome at Quebec. Why torture ourselves to explain away a truth that is so clear? Or why hesitate to acknowledge a fact that needs no apology?’

apology? If there be any force in treaties; if any faith is due to them; if they can convey a right; the Canadians had a right to this establishment.\*—To prove this our Author cites the 27th article of the capitulation, and the 2d article of the definitive treaty of Paris, and endeavours to maintain from thence that the Canadians were entitled to a full establishment of their religion.—All his arguments however upon this topic are fallacious; there being nothing in either the capitulation or treaty, as Mr. Maseres has clearly demonstrated\*, that could create an obligation on government to grant the Canadians any thing more than a toleration, or permission to attend and profess the worship of their religion *without molestation*. And therefore, as more than this has been granted; as Popery, even in our Author's opinion, has been fully established, the framers of the Quebec Act are certainly exposed to the charge of having wantonly favoured a religion which, on account of its mischievous tendency, ought to be discouraged by all who regard the welfare of mankind. Our sentiments on this subject result neither from bigotry nor enthusiasm. On the contrary, we are ready, if it be desired, to admit, that religion is a private concern between every man and his Creator, and no otherwise deserving the cognizance of civil government than as it affects the morals, the safety, and prosperity of societies;—in granting this, however, we have granted all that can be required; and even this will not justify the encouragement which has been given to Popery in Canada; for besides the pernicious effects which naturally result to mankind in general, from the principles and practices of this religion, the *very belief of it* is known to be accompanied with tenets, and connected with prejudices, particularly repugnant to the civil constitution as well as to the peace of our country. This has been proved by too much experience; and therefore it was thought expedient, and even necessary, by other parliaments, to impose restraints upon the exercise and profession of the Romish religion within Great Britain and Ireland. We are therefore the more surprised at the sudden prevailing disposition in government to favour that religion in a country where its continuance must strongly incline the inhabitants to connections repugnant to their allegiance to the British crown.

With respect to that clause of the act which declares, "that in all matters of controversy relative to property and civil rights, resort shall be had to the laws of Canada," our Author says, 'No man can judge of the propriety or impropriety of this clause, who is not thoroughly master of the state of the country, and the temper and disposition of the inhabitants. It is always difficult, and of-

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\* See the last Number of our Review.

ten dangerous, to transplant in an instant a system of laws established in one country by the progressive experience of ages, and to impose it on another country, where neither the customs nor prejudices, nor habits of thinking have paved the way for its reception.

‘ Whether, during the many years we had been in possession of Canada, the minds of the people had been prepared for the reception of the English law, is a point on which parliament could reason but imperfectly for want of sufficient data to go upon. Reports from the board of trade on the state of the province, representations from men in the highest offices in it, with plans for the form of government which was best adapted to it, opinions on these plans from the law officers at home, and many other important papers had been laid before the council board; they were called for by one at least of the two houses, but not produced, because it should seem there was not time to *copy* them; a reason which must appear singular at the end of so many years. Nor is this all, many competent witnesses were withheld from examination for no apparent reason at all; and one witness, high in office, was suffered to insult the House by answers, that would not, under the same circumstance, have been endured at the bar of an inferior court.

‘ Thus much however may be gathered even from the imperfect account we have of the debates, that the defenders of this clause seem to have confounded two things perfectly distinct and independent; the laws relating to succession, and the transfer of the laws relating to judicial proceedings. It might have been very cruel, and very impolitic to have changed the one, and yet, at the same time, very benevolent, and very politic to have changed the other. The establishment of a trial by jury in civil causes would surely have made no change in the laws of succession; a jury may try a right to lands in common soccage, or to lands in gavel kind; a jury is as competent to the trial in one case as in the other; a jury does not create, it only finds a title.’

The Author farther remarks, ‘ that of the arguments urged against the trial by jury in civil cases, some went directly in favour of that mode; others proved *not* that the Canadians disliked a jury, but that they wished to make a real improvement in it;’ and in support of this he offers several instances:

‘ Another very strong objection was urged against this general extension of the laws and customs of Canada in all matters relative to property and civil *rights*\*. By the laws and customs of Canada, the Governor was intrusted with blank *lettres de cachet*, which he might fill up at his discretion, and commit the party, whose name he inserted, to prison during pleasure. By this clause of the act then a King of England may give blank *lettres de cachet* to his Governor, and his Governor may make the same use of them; for if his Majesty’s Canadian subjects are to be governed by the ancient laws and

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\* ‘ See the examination of Mr. Maseres in the Parliamentary Debates, vol. ix. p. 317, &c.—Though this book is of no authority, and in many places faulty, yet the accounts of this, and some other examinations, seemed to be pretty accurately taken.’

customs of Canada: if this mode of issuing lettres de cachet be among those ancient laws and customs, how can it be proved illegal in the King to issue them, or in the Governor to apply them? Or what punishment can you inflict on the minister who should advise the King to exercise, or on the Governor who should actually exercise, a power which parliament thus declares to be legal? Or what remedy could a subject, injured by a wanton exercise of that power, obtain in the courts of Canada? Personal liberty is a *civil* right.—The laws of Canada are to provide the remedy against a civil wrong. If they give no remedy, no remedy is to be had. And it is, I suppose, out of doubt, that the laws of Canada provided no remedy against this abuse of power in a Governor.

‘ It was therefore insinuated by the very respectable witness, who during the course of his examination urged these arguments, that a clause should be inserted granting the benefit of the Habeas Corpus Act to his Majesty’s subjects in Canada. The clause however was *not* inserted, because it was said, that it was not probable that lettres de cachet should ever be made use of. A reason, which if it has any weight, would operate to the tearing up all the fences set about our liberty.’

The Author applauds the introduction, or rather confirmation, of the criminal law of England in Quebec, but justly complains that the Act has not sufficiently decided what are the particular misdemeanors, which are punishable by this law; since, in many cases, it is at the option of the plaintiff to seek reparation for the same offence, as being either a public or a private wrong; a crime or a civil injury; and therefore to chuse the species of law, and the particular court by which his complaint shall be determined.

‘ But, says he, the most exceptionable part of the Act, that which I conceive it impossible to defend, that which destroys, or at least may be used to destroy, all the beneficial provisions which precede it, is the constitution of the legislative council.

‘ The majority of seventeen men, in whom no earthly qualification is required, but that they be resident in the province of Quebec; who, for ought appears by this Act, may be men of no property, no principles, no knowledge; to be named by the crown, removeable by the crown, are intrusted with the important business “ of making ordinances for the peace, welfare, and good government of the province.”—

‘ The restrictions, under which they are to exercise this extensive authority, and which the Act calls “ proper restrictions,” are only these: they cannot impose taxes, except for local æconomical purposes: they must transmit their ordinances for the approbation of the King in council: they cannot indeed during the interval between the time of transmitting them, and that of their receiving the royal assent, enforce any ordinance which inflicts a higher penalty than a *fine*, or imprisonment for three months: but the fine is unlimited; so that they may pass ordinances which may effectually ruin every man who is obnoxious to them.

‘ And

‘ And to every other purpose this very respectable council has an absolute power. It has the power of altering, under pretence of amending, the civil law : it has the power of altering, under the pretence of amending, the criminal law. The amendment of the civil law was an undertaking beyond the reach of the wisdom of a British parliament ; but is only a competent object of these heaven-born legislators. The communication of the criminal law of England was from experience, found to be very beneficial and advantageous : why then should the power of *amending* it be intrusted to such a body as this ? A reason has been suggested, which I would not suppose to be the true one, though I may venture to repeat it : should a man (it is said) be obnoxious to his excellency the Governor, he has only to summon his devoted council of nine (for a majority of this majority is a competent number) ; a new mode of procedure, a new form of trial will be appointed, by way of “ alteration and amendment ;” and the culprit will hear no more of the certainty, and lenity, of the criminal law of England.

‘ Such then is the tenure by which the Canadians hold the blessing conveyed to them by this Act. If the whole province does but furnish nine men of bad principles—and where is the province that will not ?—the Governor has only to recommend them to the crown as fit persons to be of the legislative council, and the Canadians may be legally stript of every right, every blessing they enjoy. Ten men would have saved the city with the odious name : nine only are enough to damn Quebec.’

We entirely concur with our Author upon this topic, and from many of the circumstances attending the Quebec Act, we cannot but entertain fears that a strong desire somewhere subsists to exterminate all free government in our American Colonies. By the royal proclamation of 1763, the civil constitution of Canada had been legally and formally established, and this establishment had been made by the King in what our Author terms his *Procuratorial* capacity, in that very capacity in which he had established the government and constitution of Ireland, and of the remoter dominions of the British crown, and therefore it could not, according to our Author’s doctrine, be annulled or altered by the whole power of parliament. By this proclamation British settlers were invited to establish themselves in the province of Quebec ; and, as an encouragement to their doing it, they were solemnly promised the benefits of a popular legislative assembly, and the protection of the laws of England—instead of which they are now subjected to the laws of France, and to the despotism of an unconstitutional council, in violation of the honour and faith of the crown, which had been thus solemnly plighted ; and surely it is no small dislike to the existence of colonial assemblies ; which, to avoid the establishment of one in Quebec, could make such important sacrifices.—Had it been really true that the present circumstances of Canada rendered the immediate calling of an assembly inconvenient, yet a tem-

porary legislative council might have been created of a less despotic nature. One precedent of this had occurred in the reign of Charles II. who was not remarkable for any regard to the freedom of his subjects; but yet when Jamaica was conquered, and a legislative council was, from the unsettled state of the island, thought more expedient than a regular assembly, he, by his commissions and instructions to Governor Doyley, dated the 8th of Feb. 1660, directed that all the members of this council, excepting only the Secretary, should be elected by the inhabitants,—a circumstance which placed their freedom on a very different basis from that of the people of Canada; if indeed they can be said to have any freedom at all.

To understand the nature of our Author's plan of reconciliation, it is necessary to observe that an important objection made by the Colonists to parliamentary taxation consisted in the want of that relation between them and the members of parliament which subsists between the latter and the people of England. "The Commons, say the Colonists, in imposing taxes within the realm, pay themselves a part of their own impositions; but in taxing us they not only pay no part of the tax itself, but, on the contrary, are thereby enabled to save their own money and that of their constituents; a circumstance which places us in a worse situation even than the unrepresented inhabitants of Great Britain."

To obviate this objection, our Author proposes that a certain proportion should be fixed by parliament, 'so that when Great Britain raises any given sum by a land tax, the Colonies should raise each a proportionate sum; the mode of levying this tax to be left entirely to the provincial legislatures; the appropriation of it to be left to parliament. By this mode, says he, the same relation would have been created between the House of Commons and the Colonies as between the House of Commons and the inhabitants of Great Britain. The House of Commons could not tax them any more than they can tax us without at the same time taxing themselves.'

This idea however is neither new nor likely to effect the proposed reconciliation; for though this plan might, in one respect, give the Colonists that kind of negative security which the unrepresented part of the people of England enjoy, it is probable that something more would be required; that the American freeholder would demand the privileges of a British freeholder, and would state it as an act of injustice, that while he possesses that kind of property which, in Great Britain, confers the privilege of a representation, he is allowed no such privilege; but, on the contrary, placed in the condition of those who have no property at all.—Nay, he would allege his condition to be even worse than theirs; and would say, "you deprive us of those commercial benefits which are enjoyed by

by all the rest of his Majesty's subjects; we are compelled to purchase the goods which have been taxed within the realm, and still you require us to contribute a full proportion of the public expences. Our commerce is regulated for your own partial interest, and still you are not satisfied. You demand money from us, but withhold from us the common means of acquiring it; you compel us to submit to equal burthens, but deny us equal rights and privileges. Even the money which you demand we are not allowed to grant—you take it from us, and confer only that *passive security* which even aliens residing in Great Britain enjoy."

## FOREIGN LITERATURE

(By our CORRESPONDENTS)

*Continued, from our last APPENDIX, published in July, 1775.*

ART. I.

FRANCE.

THERE is no answering wit and humour when they have truth on their side; and, indeed, it is not always easy to parry their thrusts, even when truth disavows them. The new production of the eloquent, petulant, and ingenious LINGUET, though replete with spirit, acrimony, humour, and calumny, comes too late. The laugh against him has been raised and is gone round, in consequence of the *Theory of Paradox* mentioned in our last *Appendix*, and the defence against ridicule and truth limps but lamely after it, in the piece before us, which is entitled, *Theorie du Libelle, ou l'Art de Calomnier avec fruit, Dialogue Philosophique pour servir de Supplement à la Theorie de Paradoxe*. 8vo. 1775. i. e. *The Theory of Libelling, or the Art of throwing Calumny with Success, &c.* This piece is really but an *imbelle telum*, an harmless weapon. It will not defend the Author, nor will it offend any but the spectators of the combat. To speak without a figure, there is a mixture of disgusting vanity and bitter malignity in this composition, that only serve to reflect disgrace on the Writer's talents; and it is with pain that we behold all the fury of that bigotry, which formerly reigned in the schools of polemic divinity, infesting the sphere of philosophy and literature. It is, however, observable, that Mr. LINGUET makes a tolerable defence with respect to a few separate articles; but the charge of inconsistency, exaggeration, paradox, and self-sufficiency remains against him, in its full force. Mr. LINGUET's imagination, disdainful of the common road of truth and good sense, and preferring the shining sphere of wit and novelty, has been prejudicial to the influence of talents, that, under better regulations, might have been useful to literature and society.

II. The ministry of the Chancellor *Maupeou* forms a remarkable period in the modern history of France. A work, there-



fore, in which the conduct, plans, and operations of that minister are developed and arranged with order and accuracy, must be every way worthy of the attention of the Public: such is the following production: *Journal Historique de la Revolution operée dans la Constitution de la Monarchie Francoise par M. de Maupeou, Chancelier de France, avec cette Epigraphe "Quis talia fando temperet à lachrymis?"* i. e. *An Historical Journal of the Revolution brought about in the Constitution of the French Monarchy by Mr. MAUPEOU, Chancellor, &c.* 8vo. The first three volumes of this work were printed, some time ago, with the greatest secrecy, at Amsterdam, without any bookfeller's name; and they were communicated to the Public with the utmost circumspection. They are worthy the perusal of the statesman, the citizen, and even of the philosopher, as both their *moral* and *political* contents furnish matter for a great variety of reflexions. The secret operations in the Chancellor's cabinet, with those of the other departments of state, that have been connected with them, or are analogous to them,—the *arrêts* and remonstrances of the parliament,—the letters of the King and his ministers,—the discourses delivered by the chief magistrates (even those which have not hitherto been made public) render this collection singularly interesting: and lest the gravity of these disquisitions should prove tedious (to the Parisian reader, who loves variety) they are interspersed with epigrams, anecdotes, songs, satires, odes, and episodes, which diffuse a certain gaiety through these dark and serious scenes of ambition, tyranny, and injustice. This work begins with the year 1770, and with the famous edict of the 27th of October, which was designed to hurl the thunder of Mr. Maupeou's vengeance at the devoted heads of the Old Parliament, and to crush both them and the fundamental laws of the monarchy to atoms. The first three volumes end with the return of the exiled princes to the court of Lewis XV. that is, with the conclusion of the year 1772.—We are curious to see the remaining volumes of this interesting work, which is composed and compiled by a set of men, who are warm friends to the parliament that made a stand against the encroachments of *Maupeou* and despotism. We know not, indeed, how they will describe the restoration of the parliament, which is recalled and reinstated upon the very system of this corrupt, disgraced, and graceless minister, and upon the principles contained in the offensive edict already mentioned. The recal of the Old Parliament seems rather to be a change of *men*, than of *measures*. *Maupeou's* new edifice of political jurisprudence has, indeed, been thrown down, and the builder exiled; and yet, this edifice has been rebuilt rapidly in the same form, and upon the same foundations, but with *old stones*,  
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and by other architects. The Old Parliament succeeds the New in their honours and in their settlers.

III. The booksellers Rual, Jombert, and l'Esprit have published at Paris (under the name of London) a very useful and well composed treatise, with the following title: *Principes Fondamentaux de la Construction des Places; avec des Reflexions propres à demontrer les Perfections et les Imperfections de celles qui sont Construites, &c.* i. e. *The fundamental Principles to be observed in fortifying Towns, together with Reflexions adapted to point out the Perfections and Defects that are to be found in strong Cities; the Whole making a new System of Fortification, accompanied with a new Theory of Mining;* in 8vo. with seven Plans. 1775. This treatise, which is worthy the attention of engineers, is divided into three parts. In the first, which contains preliminary notions, the Author points out the conditions necessary to the erection of a fortress, and the manner of fulfilling them. He considers more particularly here, the situation and inaccessibility of a fortress, the nature of its circumference, the ditch, the covered way, the esplanade, the glacis, the out-works, the ravelin, the counter-guards, the parapets, the embrasures, &c. In the second part the Author lays before his reader the different systems of fortification; of which some are relative to the body of the place, and others to the out-works; and this part of his work is treated with great precision and knowledge of the subject. In the third part we find an excellent series of rules laid down for counter-mines of the first and second order, under the glacis, the covered-way, the ditches, in the out-works, &c.

The ingenious Author proposes to publish, as a Supplement to this work, a treatise concerning *Irregular Fortification*, and *Campaign Fortification*. Carrying his views still farther, he has undertaken an history of the progress of this science, with an account of the principal systems of fortification, in the order in which they have successively appeared, with short digressions designed to point out their respective inconveniences and advantages. The delineation of these systems, which are above 200 in number, will be printed, to render it more generally useful, in French, Italian, English, and German.

IV. *Voyages d'Italie & de la Hollande, &c.* i. e. *Travels through Italy and Holland, by the Abbé COYER, Member of the Academies of Nancy, Rome, &c.* Paris, printed by Duchesne. 1775. This general and rapid view of Italy can exhibit nothing very new after the numerous or rather innumerable accounts of that country under which the press has groaned for some years past; and, with respect to Holland, the Author saw it too little and too superficially to give a full description of its government, curiosities, and manners. But what, nevertheless, recommends these Travels in a particular manner, is, the ac-

curacy, which is visible in what the Abbé COYER relates, and above all, that amiable spirit of philanthropy, that spirit of true practical philosophy, that vein of patriotism, those reflexions that tend to the improvement and felicity of human life, and that pleasing strain of elegant simplicity and ease with which he writes to his female correspondent; for these Travels are given in a series of letters to an ASPASIA of the Author's invention. In short, after reading the lively travels of *Grosley*, the learned ones of *Keiser*, *Richard*, and *Volkman*, the tasteless and patch-work voyage of *De la Lande* (who speaks of beauties which he never felt, and describes landscapes with the spirit of an observer that thought of nothing but their angles and dimensions) the man of taste and feeling will read the excellent Abbé COYER with high pleasure. He has neither compiled from books, nor put the company he met with under contribution for anecdotes and materials. He has told what he saw, observed, and felt; and he has told it so well, that we should be glad to hear of his setting out again upon a new tour. We love the ease, the wit, the frankness, and humanity, that always flow from the pen and the heart of the Abbé COYER.

V. And now that we talk of humanity, let us not pass, unregarded, the tribute paid to the memory of a man, who was one of its noblest patterns, in the following excellent production of eloquence and truth: *Eloge Historique de M. Quesnay, &c.* i. e. *Historical Eulogy of Mr. Quesnay*, by the Count d'ALBON, Prince d'Yvetot, Member of the Royal Academy of Sciences, Belles Lettres and Arts at Lyons, of the Oeconomical Society at Bern, and of the Society of Oeconomists at Paris. 8vo. 1775. Both the subject and the Author of this Eulogy deserve admiration from the lovers of learning, of useful arts, and mankind. *M. Quesnay* was born in the year 1694, and was removed from this life in the 80th year of his age. He was Counsellor and First Physician, in Ordinary, to the King of France. He received from Nature, or the early impressions of parental example, a predominant inclination towards agriculture and rural occupations, and he made a surprizing progress in learning and philosophy, though at the age of eleven he had not learned to read. About the year 1727, he acquired such a brilliant reputation in the medical world, by his controversy with the learned and eminent *Silva*, upon the subject of *phlebotomy*, that he was chosen Perpetual Secretary to the Royal Academy of Surgery; and, from one promotion to another, arose to such a degree of credit that he was intrusted with the health of the royal family, and was honoured with *Letters of Nobility* by his Sovereign. He extended his views from animal to political œconomy, and in his patriotic writings and plans (so warmly commended and seconded by the late Marquis de Mirabeau) he pointed out, with the most  
luminous

luminous perspicuity, the most profound knowledge, and the most penetrating judgment, the principles and means of national and domestic felicity. His vast genius extended its grasp to all the arts and sciences; his heart was the seat of the noblest virtues; and the sweetness of his temper, the simplicity of his manners, the modesty of his demeanour, and amenity of his conversation and character, rendered him the delight of all who knew him.

A young nobleman, whose age is 22, and whose knowledge and virtue would do honour to grey hairs, is the panegyrist, who here sets before us the character, the manners, the conduct, and writings of this venerable old man. They were both members of the *Society of the Oeconomists*, and, so far, were (in spite of calumny) the friends of humanity. The Count d'ALBON, it is to be hoped, will be long an ornament to that respectable Society, to which his character and writings, even in the early bloom of youth, already do real honour. In his account of the writings of Mr. QUESNAY, he has drawn up, (in the space of between twenty and thirty pages) a clear, complete and methodical system of political œconomy, whose different parts had been long hid under a cloud of barbarous jargon, and scientific terms, in a prodigious multitude of volumes.

We find at the end of this admirable *Eulogy*, a *Letter concerning Commerce, Manufactures, and the Consumptions of Luxury*, which does infinite honour to the Count d'ALBON, and deserves to be translated into all languages. It is the voice of reason, calculation, and humanity, proclaiming the ruinous effects of luxury, and unmasking the flimsy sophistry of those who represent it as useful to a nation.

VI. There never has been a period in which religion has been attacked with more animosity, and defended with more zeal among French writers than at this present time. There was an æra when the contest was warm in Great Britain: when the *Tindals*, *Tolands*, *Colinses*, and *Chubbs*, made laborious but ineffectual attempts to overturn the credit of revelation, and when defenders of equal industry and superior merit repelled their attacks. But at present the combat seems pretty well over: the warriors rest upon their arms;—and whether it be mutual forbearance, or mutual *indifference*, the voice of deistical controversy is less heard than formerly. In France the case is quite otherwise: Deism *there* is grown noisy and industrious; but it is a Deism of an odious and ignoble kind. The prevailing strain of incredulity in France is a mixture of Atheism and Scepticism with licentiousness and immorality, designed equally to corrupt the understanding, and to inflame the passions; and nothing is more common than to observe, in the same work, *metaphysical sophisms* employed to cast a veil over TRUTH, and

and impure and lascivious scenes described to assist effectually false reasoning in its efforts to destroy all PRINCIPLE. Among the writers who have distinguished themselves by their laudable attempts to render ineffectual the frenzy or the malignity of these enemies to the tranquillity and happiness of mankind, Father CHARLES LEWIS RICHARD, Professor of Divinity, deserves an eminent rank. After having refuted the book entitled, *De la Nature* (which bears the name of ROBINET as its real or nominal Author) and attacked some other productions in which (a thing unknown among English Deists of any reputation) immorality is blended with impiety, he has now published a new polemical work, entitled, *La Defense de la Religion, de la Morale, de la Vertu, de la Politique & de la Societ , dans la Refutation de deux Ouvrages, qui ont pour titre, l'un, Systeme Social, &c. l'autre, La Politique Naturelle, ou Discours sur les vrais Principes du Gouvernement.* Paris. 8vo. This Defence of Religion, Morality, Virtue, Government, and Society, is composed with learning and judgment, and refutes completely the *Social System* (whose atrocious tenets we exposed when they appeared about two years ago \*) and the other worthless production mentioned in the title. It is not likely that the revolution in religion that has been attempted, on the Continent, for some years past, and for the effecting of which a sort of confederacy seems to have been formed, will ever take place. Even Voltaire begins to be ashamed of his associates in the cause of infidelity, as may appear from his poetical epistle to Count Tressan, where the pretended philosophers are covered with ridicule and reproach. They were for carrying him into the dismal labyrinth of Atheism; but this shocks him, as he only wants to get rid of Christianity.

VII. The hours of amusement of great men are interesting, and even the less serious and less substantial productions of those hours of relaxation, have something in them much more pleasing than the most brilliant compositions of people who are always spouting froth or blowing bubbles in literature. We enjoy this species of pleasure in seeing a *Collection of Tales* composed by the late Count CAYLUS, and designed as a Supplement to the Fairy Tales of *Madame d'Aulnoy*. The French title of his little work is, *Tout vient   point   qui peut attendre ou CADICHON suivi de JEANETTE ou l'Indiscretion, Contes par feu Mr. le Comte de Caylus.* This venerable antiquary gets here into his easy chair, and leaving, for some moments, his old stiff and cloudy companions the Egyptians, Etrurians, and Gauls, and even his more elegant acquaintance in Greece and Rome, tells his Tales with a facetiousness and simplicity, which we should

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\* See vol. xlvii. of this Review, p. 555.

scarcely

scarcely expect from one who has always been labouring in the mines of antiquity.

VIII. A very learned Benedictine of the abbey of St. Hubert, Dom ROBERT HICKMAN, has composed a work which will occupy several volumes, and whose title is, *Dissertations sur le Mechanisme Electrique Universel de la Nature, relativement à la Physique, à la Metaphysique, à la Politique, & à la Morale. i. e. Dissertations upon the Universal, Electrical Mechanism of Nature, in its Connexions with Natural Philosophy, Metaphysics, POLITICS, and MORALITY.*—That the Public might not be *obstupescied*, (excuse the term, Father SAMUEL! it is *so* like your own) by these volumes coming upon it, at once, with such a title, and without any previous warning, the learned Monk has prepared it for the electrico-literary shock by a *Prospectus*, in which he lays down the principle and design of his work. Like many other philosophers he is fond of a *simple principle* of cosmology. Persuaded that the cause of all the effects we see is *one* in its nature—that after having *multiplied itself infinitely*, it returns to its *primitive unity*, and that thus all is connected in an harmonious concatenation, he has been long investigating this universal principle, and after an innumerable multitude of experiments, he has found it in *electricity*. He began by *imagining*, that electricity might, possibly, be no more than an *analogous effect* derived from the universal mechanism of Nature:—he was confirmed in this notion by the treatise of M. de la Peyreire concerning the *solar* electrical mechanism, by which that Author explains the causes of magnetism and of the tides, and by the application, which Mr. De St. Ignon makes of the same principle to account for gravitation and other properties of matter. But when our ingenious Benedictine had observed, that the *manner* of agency in Beings entirely *spiritual*, bears an harmonious analogy to that which is observable in *material* beings, animated by an active principle, he then fell into a kind of rapture, thought he saw all the beings of the universe in perfect *unison*, and cried out *εὐρηκα*.—The electrical principle is thus raised to the very summit of dignity and influence, and, indeed, it has risen but by degrees. It was successively employed to amuse the children, and *grown gentlemen*, to improve *kite-flying*, to *roast pullets*, to cure *rheumatisms and palsies*, to avert *thunder*, to explain (see *Brydone*) the *theory of comets*, and now in the hands, or rather in the head of Dom ROBERT HICKMAN, it is become the *plastic nature* revived, and the great law of universal motion and agency, *inanimate, animal, intellectual, MORAL and POLITICAL*.

The learned Benedictine lays down, in this *Prospectus*, the great lines of his new system, which brevity of space hath rendered obscure, though they fill eighteen large pages. We shall therefore

therefore defer a more particular account of them until the work itself is published. The work, which is to be comprised in six volumes, 8vo. of 5 or 600 pages each, is to be published by subscription, and only to be paid for on the delivery of each volume annually. The 1st volume, for which subscriptions are taken in by *Delorme* in London, is already printed, and contains six *Dissertations*: the 1st, *On the Existence of a spiritual active Principle, distinct from Matter*. (We translate our Author exactly.)—The 2d, *Concerning primordial Matter in general*.—The 3d, *Concerning organized, elastic, and non-elastic Matter*.—The 4th, *Concerning elementary, organized, homogeneous Bodies*.—The 5th, *Concerning organized, heterogeneous Bodies*:—And the 6th and last, *Concerning the primitive Properties of organized elementary Matter*.—Though we find in the *Prospectus*, or preliminary discourse, of DOM HICKMAN, a vein of fancy that leads to obscurity, and which puts us in mind of JOHN HUTCHINSON's book upon *Glory and Gravity*, yet far be it from us to compare the two writers together, for the latter was a *wrong-head*, and our Author, with all his refinements, is an able and learned philosopher; but, alas! it is often the fate of even eminent men to be carried, like others, after a *Will with a Wish*, and we are afraid that this is sometimes the case with DOM HICKMAN. However, his merit as a Natural Philosopher was acknowledged, honourably for him, by the Academy of Munich, which crowned his two prize dissertations, some time ago, *On the Mechanism of Thunder and Lightning*, and the Methods of avoiding their pernicious effects. It must also be observed, as a commendation of this work, that the three first volumes of it were carefully perused by the learned and celebrated Mr. *Sigau de la Fond*, Professor of Experimental Philosophy at Paris, who bestowed high encomiums upon the labours of our Author, and advised him to publish it in French, into which language, accordingly, he translated it from the Latin in which it was originally composed.

IX. The 14th and 15th volumes of the *Histoire Generale de l'Asie, de l'Afrique, & de l'Amerique, &c.* of the ingenious and eloquent Abbé ROUBAUD are, in many respects, superior to the preceding ones, of which we formerly gave an account\*. They abound with discussions interesting to humanity, and contain excellent lessons of political œconomy, which diversify the uniform tone of historical relation, in a manner that will convey both entertainment and instruction to a judicious reader. In the 14th volume we see the Spanish empire raised upon the ruins of the new-discovered world,—the furious Buccaneers giving the Indians revenge for the barbarity of their conquerors,—the

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\* See Review for June, p. 529.

western parts of the American continent covered with European adventurers, French, English, Dutch, and Swedes,—settlements begun and deserted,—ambition and avarice poisoning the sources of opulence, and destroying all the rational purposes and the happy fruits of splendid acquisitions, and luxury and sloth engendering famine and misery in the midst of abundance. The settlements of the English are related and appreciated in this volume, and the settlement of the Jesuits at Paraguay is described and criticised in a masterly manner. But what is singularly striking in this volume, is, the severe censure of the ministry of *Colbert*, which has been always celebrated with such peals of applause by the French panegyrists. The preference which this minister gave to the advancement of commerce before that of agriculture has drawn upon him the vengeance of our Author, who is one of the most zealous members of the famous Society of *Rural Oeconomists*, who make at present such a noise in France. However, it must be confessed that the admirers of *Colbert* will not find it an easy matter to *quench the darts* of this flaming adversary.

The 15th volume exhibits new discoveries by sea and land,—new sources of diffidence and dissension between the powers of Europe,—the primitive settlements groaning under monopolies,—systems of legislation oppressive to the colonies,—the despotism of exclusive trading companies,—the slave-trade,—the Indian insurrections,—repeated efforts to encroach upon the liberty of the colonies, and finally the Americans gathering strength, and presuming to defend their rights, and to maintain their privileges. The settlement of the famous *William Penn* makes a shining figure in this volume, and is celebrated by our Author as a *memorable and unparalleled monument, erected by equity, fraternal benevolence, and all the social virtues, to the glory of the human race*. Nothing, in fine, can surpass the beautiful, affecting, and animated picture, which he draws of the principles, morals, and virtuous industry of this respectable colony, and its venerable founder; it is every way adapted to excite in the heart the most delicious feelings of benevolence and humanity. At the same time, this candid Writer is far from disguising the glaring faults that have been committed by the French ministry in the management of their American settlements. On the contrary, he shews the unhappy consequences of these faults, by comparing the dismal situation of the French settlements with the prosperous state (Oh may it not be turned into desolation!) of the English colonies. He indeed observes, that while the English colonies have been rising in grandeur, the mother country has been sinking under the weight of her extensive dominions. He enters here into a terrible detail, accompanied



accompanied with fatal predictions. We have not the heart to follow him farther.

# GERMANY and the NORTH:

## FRANCFORT.

X. It is not easy to decide under what class we ought to range the very odd production of a *Gentleman of the Chamber* to their Imperial and Apostolic Majesties, which is intitled thus: *Memorial d'un Mondain, par M. le Comte MAX. LAMBERG, C: de LL. MM. JJ. R. R. A. A. i. e.* (if the Gentleman takes the word *Mondain* in its proper sense) *The Journal of a Worldling, or a Man of Pleasure*: but if we judge of the title by the book, we shall be naturally led to translate, or rather paraphrase; it thus: *The Journal of a Man, who has been running about in Italy and Corsica, and throwing upon paper, his thoughts, his conversations, in short, whatever came into his head.* Be that as it may, style; paper, printing, and punctuation are here the very worst conceivable, in their several kinds. The Author is one of those numerous men of quality, who have not yet learned either to think or write; and yet, here and there, he gives us accounts of Corsica (the chief scene of his travels) and of his conversations with M. de Marbeuf, that are not uninteresting, and that have an air of truth, though they are not, at all, favourable to Paoli, or to his enthusiastic Historian. Upon the whole, amidst much nonsense, and many vulgar scraps of Italian politics and literature, we meet now and then with some things, *quæ tollere velles*, some anecdotes relating to persons and things, that are entertaining. Mr. LAMBERG does not repeat what any other traveller has said concerning Corsica, Venice, Leghorn, and the other parts of Italy through which he passed. He only tells us whom he saw, with whom he conversed, what they said, and what he thinks of them.—He met with a rare personage at Venice, the Marquis d'Aymar, or Belmar, known at the courts of London, Versailles, Vienna, the Hague, &c. under the title of the Count de St. Germain. This odd man was looked upon, almost generally, as a notorious, fanatical quack and alchymist, a profound chymist, a mysterious politician, and was moreover supposed to be a spy. We shall extract from this account some particulars in the same order (or rather disorder) in which they lie in the Journal before us:—'St. Germain, or Belmar, is employed with near an hundred women (mostly nuns furnished by the abbesses of several convents) in making experiments upon flax, which he has found out a method of bleaching; that renders it equal in merit to the raw silk of Italy.'—He wrote a most singular letter from Mantua to our Author in the year 1773, in which, after giving an account of his being arrested at the Hague, and his having offered a diamond of the finest

finest water to the officer who arrested him, he adds: "I broke this diamond, upon the officer's refusal of it, with the help of a large hammer, and the footman gathered up the pieces. I was, however, sorry that I had done this, as *I had been at infinite pains in composing* this stone, which was acknowledged as genuine in Brazil, and in the empire of Mogul. (It must have been a travelling diamond indeed!) Count *Zober*, Gentleman of the Chamber to the late Emperor, was concerned with me in composing diamonds. The Prince of T—— bought one of my making about six years ago, for 5500 *Louis d'or*, and sold it afterwards to a rich fool for a thousand ducats above this sum.—A *Pot*, a *Margraff*, and a *Rouelle*, decide presumptuously that it is not possible to compose a diamond, because they are ignorant of the true principles of this art. But if these gentlemen would study *men* more than *books*, they would discover secrets that are not to be found in the *Golden Chain* of Homer, the *Great and Little Albert*, and the mysterious volume of *Picatrix*. Important discoveries are reserved for travellers alone. I myself owe the secret of melting and composing diamonds to the second voyage I made to the East-Indies with Colonel *Clive* on board the fleet commanded by Admiral *Watson*.—All my attempts at Paris, London, and Vienna, were but imperfect, the grand secret was reserved for this voyage." In the remaining part of this letter, *Belmar* (or St. Germain) gives an account of his conversations with the *Nabob* of *Baha*, which, though they have a most lying aspect, may (if not true) be only the illusions of an irregular imagination. This man must certainly be supposed an enthusiast as well as an impostor (if such a mixture be in nature.) For a mere deceiver, who had common sense, would not, in this age of light, and *little faith*, tell our Author gravely that he (St. Germain) was three hundred and fifty years old—that he possessed an ointment which restores youth, and by which an old woman, who had made an excessive use of it, was reduced to the state of an *embryo*—that the King of France (Lewis XV.) was maintained in youthful vigour by his *mysterious balsamic bottle* alone, and that when the bottle was finished, its inventor would remount the theatre with a new lustre, and make himself known to all Europe by a *coup d'eclat*.—After all, this *Centaur* of fanaticism and imposture was the man to whom Lewis XV. gave the apartments that became vacant at Chambord by the death of Marshal Saxe, and who was received with distinction by all the courts and states of Europe. Our Author, Count *Lamberg*, promises in this work a farther and more circumstantial account of this absurd straggler, and he seems to have a genius and turn worthy of this heterogeneous subject.

GOT-

## GOTTINGEN.

XI. The learned M. MEINERS, Professor of Philosophy, has published in this city, *Versuch Uber, &c.* i. e. *An historical Essay, concerning the Religion of the Ancient Nations, and more especially of the Egyptians.* .1775. This is a learned and ingenious production, worthy of the erudition and judgment of its Author. Among its most interesting contents we may reckon the Author's examination of the accounts we have of the religion and philosophy of the Egyptians in the writings of Herodotus, Manethon, Diodorus Siculus, Plutarch, Jamblicus, &c. as also of his remarks on the *hieroglyphics*, and the true method of explaining them. The *apparent* contradictions between the sacred writers, and their disagreement with the relations of profane historians, are also ably discussed in this work.

## WITTEMBERG.

XII. However the Author came by the contents of the following work (for it looks very like a compilation or commonplace-book) it is far from being destitute of merit. It has in the first place (and that in a high degree) the merit of variety, and the greatest part of the subjects treated in it are of the most interesting kind. The title of the work is, *Vermischte Aufsätze uber einige Gegenstände der Philosophie, &c.*—i. e. *Essays upon several Subjects of Philosophy and History*, printed by Zimmermann. 1775.—These Essays are 12 in number, and their subjects are as follows: 1. A Defence of History, more especially against the Objections of *J. J. Rousseau*.—2. *Sociability* shewn to be an *essential* Property of Human Nature.—3. Considerations on *Conscience*.—4. An Examination of that Question, *Whether or no the Body bears an ESSENTIAL Part in Love?*—5. An Extract of Huet's Book concerning the Weakness of the Human Understanding.—Reflexions on some French Historians, and on the Qualities required in order to succeed in *Historical Composition*.—7. Concerning the Exercise of *Politeness* among the Romans.—8. Remarks upon the Religion, Manners, and Customs of the Chinese.—9. Thoughts concerning the Sentiments of the Pagan Philosophers with respect to the *true Felicity* of Man.—10. Characteristical Lines of the Mogols.—11. An Attempt to prove that the Sciences were cultivated among the *Gauls*, in the most remote and early Periods of their History.—12. Concerning the Causes of the Progress and Decline of the Sciences.—Here you see there is a large entertainment;—the dishes are all good, nay some of them are of the first rank in the sphere of *good eating*; so that nothing is wanting but the *dressing*. As to this, it might be better, but we have seen worse.

## BERLIN.

XIII. One of the most valuable Productions in the Anatomical Class, that has lately appeared in Germany, is that which

which bears the following title: *WALTERI Observationes Anatomicae, &c. i. e. Anatomical Observations by Dr. Walter, First Professor of Natural Philosophy and Anatomy, and Ordinary Member of the Royal Academy of Sciences and Belles Lettres at Berlin.* This work, whether we consider the accuracy of the observations it contains, or the importance of the subjects that are here treated, or the masterly manner in which the plates are executed, deserves a place among those of a *Cruver*, a *Mort-gagni*, a *Monro*, an *Albinus*, and a *Hunter*.

One of the pieces in this collection contains an account of the correspondence between the smallest branches of the lacteal tubes and of the manner in which the milk of a nurse is *resorbed* or removed from the breast. This piece is relative to a controversy that has been carried on with a good deal of warmth. The celebrated Dr. *Meckel* asserted, that he had discovered communications (*Anastomoses*) between the lacteal tubes of the breasts: his disciple and successor in the Royal College of Physic, Mr. *WALTER*, denies positively the existence of such communications, either between the principal trunks, or between the smaller ramifications of these tubes. Experiments are appealed to on both sides. Those, however, of Mr. *WALTER*, seem justly to claim the preference, as having been made with an excellent machine invented for that purpose by Professor *Monro* of Edinburgh, who made the experiments himself in the year 1756, at Berlin, where he resided for some time with our Author, in the house of Professor *Meckel*. As this machine has been improved by Mr. *WALTER*, there is no reason to doubt of the accuracy of his experiments. Now the result of these experiments is, that the lymphatic vessels *resorb*, or draw back the milk from the lacteal tubes, and by their lateral branches have communications (*Anastomoses*) with the blood-vessels also. And both the phenomena and experiments seem to support this hypothesis, preferably to that of Professor *Meckel*, who maintained, that the lymphatic vessels of the breasts *resorb* only a thin aqueous fluid, and not the pure milk, whose denser part is immediately carried off by the blood vessels.—We must refer the curious, and especially the Anatomical Reader, to the work itself for a more circumstantial account of this controversy.

Another subject that presents itself in this excellent collection, is the *Terrene Concretions*, or calculous, stony substances that are found in different parts of the human body, and arise from the stagnation of the fluids and other causes. There is a very great variety in the nature of these *concretions*, which Mr. *WALTER* describes with the utmost precision; and relates also all the particular cases of this kind, which he has met with in the course of his practice. Among the more uncommon examples of these *concretions* we shall only mention 130 small stones which Mr.

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Walter drew, some years ago, from the gall-bladder of a man of the age of 50. These stones, which are almost all round, and of the size of a large pea, resemble perfectly artificial pearls, by the silver colour and transparence of their covering, under which there is a brown kernel, and an intermediate substance of a yellowish colour.

This collection is terminated by an *Examination of the veins of the head and the neck*, which cost our Author the pains of injecting above two hundred bodies of persons of all ages. The description of the veins is one of those interesting parts of anatomy, that has been left the most imperfect, and from which the difficulties that attend it, seem to have deterred the ablest professors of that science. Little was done in this way from the times of Vesalius and Eustachius, until Winslow appeared and displayed great knowledge and industry in his endeavours to throw light on this part of anatomical science, and to exhibit the veins of the human body in a tolerable order. Haller went beyond all his predecessors; but the subject is still susceptible of farther improvement. More especially it was reserved for our Author to trace the origin, to point out the progress, to mark the position and ramifications of the veins of the head, in a manner much more exact, circumstantial and satisfactory, than is done by the imperfect figures of Vesalius and Eustachius. The difficulties of injecting the head are great, and the success precarious. Mr. WALTER, however, after many fruitless attempts, injected three heads with such remarkable success, that the balsamick oils, (which he usually mixes with his best injections) not only were conveyed into the internal skin of the mouth, of the pharynx, and of the nose, into the inward parts of the eye, into the brain, the periosteum, and the substance which contains the *medulla*; but even flowed back into the finest arteries. The course which the injected fluid took, furnished Mr. WALTER with several observations upon the causes of apoplexies, upon the properties of the veins, and upon the astonishing varieties (or as it were *lusus Naturæ*) that are displayed in their beginnings, their number, their direction, their division, and their terminations. As the notion of the ancients, that the veins in their direction followed the course of the arteries or nerves, has been proved erroneous, some eminent modern anatomists have been from thence led to think, that their variations go on *ad infinitum*, and by this prejudice, have been deterred from entering into the curious investigations, which have been pursued with such success by our learned Author. Hence the penury of figures, and the vague and obscure accounts of the veins, that form a considerable defect in almost all systems of anatomy. Mr. WALTER has gone very far towards the removal of this defect, and he promises to carry

his investigations still farther. Those he has already made, shew the fixed laws, which Nature follows in the origin and direction of the veins of the head, and will be certainly received with gratitude and applause by all the votaries of anatomical science.

H A L L E.

XIV. The lovers of Civil Law, and even of Natural and Political Jurisprudence will find entertainment in the following collection, entitled *Dissertationum atque Programmatum Crellianorum Fasciculus Primus*. Printed by Hendel, 1775. These Dissertations, which were published separately on occasion of academical promotions, and many of which are truly valuable, would have fallen into oblivion, if this method of joining them together had not been employed by a learned man (Mr. Beseck) to whom the Public is indebted, and will have still farther obligations on this account.

C O P E N H A G E N.

XV. The counsellor of state, LANGEBECK, published, some time ago (and we pardonably forgot to mention it hitherto) his third volume of his Collection of the Writers of Danish History, who relate the events and transactions of the Middle Age, (a curious period for those that are fond of robbery and assassination under the vilest forms, the only events of that time in Denmark) *Scriptores Rerum Danicarum medii Aevi, partim hactenus inediti, quos collegit, adornavit, et publici juris fecit Jacobus Langebeck, S. R. Majest. a conciliis status & Tabularii sanctioris Praefectus*.

B R E S L A U.

XVI. *Leibens Beschreibungon, &c. i. e. The Lives of several eminent Persons of the 17th and 18th Centuries*, tom. I. This volume contains the lives of Cardinal Passionei, F. Mallebranche, Bern. Albinus. Cam. Falconet, Count Marfigli, P. Clement, Abbé Goujet, Ph. Bridast de la Garde, Pascal, De Bechai, Perrault, Count Bonneval, Wockesodt, Otter, and others. As there are several of these great men, who are not long enough dead to have obtained a place in any of the innumerable biographical dictionaries, this collection will, on that account, be so much the more acceptable.

MONTHLY CATALOGUE,  
For A U G U S T, 1775.

A M E R I C A N C O N T R O V E R S Y.

Art. II. *A Declaration of the People's natural Right to a Share in the Legislature*. By Granville Sharp. 8vo. White.

**T**HIS performance is divided into two parts—in the first of which the judicious Author reviews the nature and fundamental principles of our civil constitution, in order to prove, from facts and arguments, that no colony or community of British subjects,

can justly be taxed or governed by acts of parliament without being allowed to participate, either personally or by representation, in the democratic branch of the legislature; and that where such colonies or communities are so far removed from the realm, as to render it impracticable for them to enjoy a share in the authority of parliament, it becomes just and necessary to allow them separate and independent legislatures, by which they may be held in subjection and union to the crown, but not to parliament: and he cites the union between Great Britain and Ireland as an example of 'the true constitutional mode of connecting British dominions that are otherwise separated by nature.'—Having done this however, and having printed and distributed some copies of this first part, he afterwards became acquainted with the opinions delivered by Lord Coke, Judge Jenkins, Lord Chief Justice Vaughan, Judge Blackstone, the Honourable Mr. Barrington, &c. in opposition to the supremacy which had been ascribed to the Irish parliament, and therefore to vindicate the propriety of the example before cited, he was induced to enter into an examination of the reasons, which had been given in support of these opinions by their respective authors, and finding them insufficient to the purpose for which they had been alleged, he has now added his second part, and, as we think, has therein fully supported and defended the independency of the parliament of Ireland, which had before been particularly maintained by Mr. Molineux.—We are, however, sorry to find that but a small impression of this sober, dispassionate, and rational performance, has been made, for the purpose only of being *given* among the Author's friends; more especially as it appears to have been written (in direct opposition to all regard for private interest) from a full conviction of the rectitude of the doctrine therein delivered, and a strong sense of duty to the public.

Art. 12. *A Letter to Edmund Burke, Esq; &c. in Answer to his printed Speech of March 22, 1775, &c.* By Josiah Tucker, D. D. Dean of Gloucester. 8vo. 1s. Cadell.

Dr. Tucker, here, controverts many of Mr. Burke's arguments, and almost all his conclusions; and labours to support the expediency of his favourite plan of a separation between Great Britain and the colonies in America; and the better to dispose the public to relinquish the colonies, he undervalues the benefits resulting from their commerce, and represents the colonists themselves as the most unprincipled, worthless, and detestable part of mankind: all the crimes and misdemeanours which particular individuals among them may at any time have committed, are here industriously displayed, not as forming the character of particular offenders, but as constituting that of the British Americans in general: it would however be but a poor compliment to his understanding to suppose him insensible of the iniquity of such indiscriminate slander. He, surely, must know, that if all the offences which individuals, even of his own sacred order of *priests*, have committed, were collected, and ascribed to that order in general, a character not less detestable than that which he has given of the Americans might easily be composed for himself, in common with the rest of his own fraternity.—We mean this only to illustrate more strongly the injustice of involving whole bodies of men in censures which but few among them can have deserved. We doubt not but that

that particular traders in America, like some in other countries, are too strongly influenced by a love of gain; that it may have led them to contract debts too liberally, and to protract the payment of them too long, and that by it some have been induced to pursue unjustifiable kinds of commerce, and to commit other dishonest acts: but if this had been generally true of the commercial inhabitants of the colonies, it may be asked how it happened that the merchants of Great Britain were so solicitous for continuing an intercourse which, in that case, must have proved pernicious to them, or that they should have acquainted the house of commons (as they did last winter) that they "were under no apprehensions respecting their debts in America, excepting what arose from the measures that may be adopted in Great Britain."

We lately exposed one *mistake* of the Author's, in his last preceding tract, with respect to Dr. Franklin\*; and if he had but recurred to the private letters which some months ago passed between himself and that gentleman, probably his own conscience would have convicted him of having, in another of his former tracts, advanced a much more injurious and unjust aspersion.—But, as if these were not sufficient, the present pamphlet contains other efforts to defame the character of the same absent respectful philosopher. How Dr. Tucker will reconcile this perseverance in slander to a proper regard for truth, we are unable to conceive.

Art. 13. *A Defence of the Resolutions and Address of the American Congress*; in reply to "Taxation no Tyranny." By the Author of *Regulus*. 8vo. 2s. Williams.

This pamphlet contains many very harsh and some very just strictures on the doctrines and tenets advanced in the pamphlet ascribed to Dr. J——, and which has already been honoured with unmerited notice.

#### H U S B A N D R Y.

Art. 14. *The modern Improvements in Agriculture*. Containing the Principles of Tillage and Vegetation, and present Practice of the most skilful Husbandmen in the Culture of Corn and Pulse, and of the Grasses, Plants, and Roots for feeding Cattle: and a comparative View of their Uses and Advantages, from authentic Experiments made by many ingenious Persons, particularly in Britain and Ireland. Likewise the most approved Methods of watering Land, Draining, and other valuable Improvements. Illustrated with Copper plates, and Descriptions of several new Instruments; one a Horse-hoe invented by the Author, of very general Use, for hoeing all Crops planted in Rows, with wide or narrow Spaces.—Part I.—By a Practiser of both the old and new Husbandry. 8vo. 2s. 6d. Wilkie. 1774.

Agriculture being of universal use, much has been already written upon the subject. But the many improvements made in this primitive art, of late years, and the instruments invented to facilitate the practice of it, are not, the present Author thinks, so generally known as they deserve to be. To extend the knowledge of them is the *professed* intention of this publication; by selecting the most valuable mate-

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\* See *REV.* Feb. p. 175.



rials from the best authors, and connecting them in a clear and concise method.

In the first chapter, the Author treats of the different soils, commonly met with, which he distinguishes into *strong* land, *light* land, and *loam*; and points out the different methods of cultivation proper for each.—The two next chapters treat of *tillage* and *fallowing*. We then meet with some useful remarks upon *wheat*, *beans*, and other crops, best suited to the various soils. Chapters 9 and 10, contain some necessary rules to be observed in *breaking up meadows*, and *laying down lands to grass*.—The advantages to be made of *watering meadows* is the last point here discussed.

This tract, though chiefly a compilation from Young's Northern Tour, Dr. Hunter's Georgical Essays, Messrs. Tull, Lisle, and others, contains many useful observations, and may be perused to advantage by the practical farmer.

### HERALDRY.

Art. 15. *A short and easy Introduction to Heraldry*; wherein its most useful Terms are displayed, with twelve elegant\* Copper plates, containing 400 examples, collected from the most eminent ancient and modern Authors, and disposed in a clear and alphabetical Manner. By Hugh Clark and Thomas Wormull, Engravers. 12mo. 2s. *Shropshire*, and others, 1775.

This small Manual of Heraldry will furnish a good deal of necessary instruction to those who wish to gain, at least, a general knowledge of that science, to which no gentleman should be an entire stranger.

### LAW.

Art. 16. *The Laws of Shipping and Insurance*, with a Digest of adjudged Cases; containing the Acts of Parliament relative to Shipping, Insurance, and Navigation; together with the Laws for the Government of the Navy, and an Account of the Jurisdiction of the Admiralty Courts. With the Determinations of the Courts of Justice on Trials concerning Shipping, Insurance, Losses, Averages, Bottomry, Barratry, &c. &c. From Trinity Term 1693, to Michaelmas Term 1774. With the Reporters Names, and References. To which are added, a Table and Index of the Titles of the Acts, the Names of the Cases, and the Matter contained therein. By Thomas Parker, of Lincoln's Inn. 4to. 1l. 1s. Boards. Cadell, &c. 1775.

Considering the enormous multiplicity of our statutes, digests of particular subjects must be highly agreeable, and serviceable, to all who have any connexion with them, as well as to the general practitioner in the law. A digest of the laws relating to maritime transactions, is certainly one of the most useful that can be made; but had the compiler of this volume thought the subject worthy a closer attention than he appears to have bestowed on it; he would have carefully abridged the statutes he produces, so as to have given their meaning correctly and clearly, in few words, instead of swelling his

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\* The plates are *very well*: but such a word as *elegant* foisted into a *title page* gives it rather too great a similitude to a *quack-bill*.

work

work by giving the clauses at large, in the formal expressions: especially of those late *temporary* acts he has thought proper to include, that refer to the *present* distracted state of the colonies. It may also be added that the table, which is of principal use in consulting law books, is not in general digested under such heads as the reader would naturally seek for; nor are the articles correctly arranged in due alphabetical order.

#### AFFAIRS of the EAST-INDIA COMPANY.

Art. 17. *Appendix to Sir Richard Hotham's candid State of Affairs relative to East-India Shipping for the Year 1773* \*. 4to. 6d. Walter.

The same subject which this public-spirited writer treated of before, is pursued in this Appendix, viz the reduction of the Company's shipping; and we heartily wish him the success he merits, against those artful and powerful individuals who unite to support a plan of private policy, destructive of the true interests of the proprietors at large.

Art. 18. *Brief and candid Remarks on the late Arrangements made in the Shipping of the East-India Company.* By an old and experienced Proprietor. 8vo. 1s. Bocket. 1775.

A loose attempt to justify the old method of chartering East-India ships, to which indeed three tables of tonnage are added: but a person not intimate with such business cannot judge from, though they may be puzzled by, abstracts of this kind. For our parts, the arguments produced on the other side of the question, inadequate as we may be to a thorough investigation of it, are cogent enough, however lightly he treats them, to make us hesitate at the conclusions drawn by this old proprietor.

#### NOVELS and MEMOIRS.

Art. 19. *The History of Fanny Meadows.* In a Series of Letters. By the Author of *The Exemplary Mother.* 12mo. 2 Vols. 6s. Bocket. 1775.

Having been of late so frequently under the necessity of censuring modern novels, as tending to mislead the fancy and deprave the taste of young readers; it is a particular pleasure to us to have an opportunity of directing their attention to a work of this kind, which may be read, not only without hazard, but with advantage. *The History of Fanny Meadows* (the production of a lady, whose name, as appears from the dedication, is Maria Susanna Cooper) raises no romantic ideas of life; ministers no fuel to illicit passion; furnishes no hints for the successful management of intrigues; gives no encouragement to clandestine and imprudent amours: It is written with the laudable design of warning the unexperienced fair, of the danger of forming hasty connections with such as are greatly their superiors in rank and fortune, and pointing out to them the behaviour, which, in such a situation, discretion, delicacy, and a refined sense of propriety would suggest. This good lesson is conveyed in a manner well adapted to touch the heart. The story, though simple, is sufficiently interesting; the style is agreeably diversified, always correct, and

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\* See Rev. vol. I. p. 276.

sometimes elegant: the characters are distinctly marked, and the catastrophe is highly pleasing.

Art. 20. *Julia Benson*; or the Sufferings of Innocence; in a Series of Letters, founded on well known Facts, tending to guard the Mind from Indulgence of illicit Pleasures, and the fatal Effects of Female Repentment. 12mo. 2 Vols. 6s. Goldsmith.

The variety of interesting incidents which are crowded into these two volumes, sufficiently prove that the Author possesses the powers of invention in no inconsiderable degree; and some of his characters, particularly that of the heroine of the piece, are conceived with boldness, and supported with propriety. The eye of criticism will, however, discover several improbabilities in the course of the story; and the tender and generous heart will be wounded by the catastrophe, in which the principal persons, through the whole distinguished by their virtues, after having surmounted a series of difficulties, and reached the summit of enjoyment, are on a sudden plunged into the deepest distress, and fall a sacrifice to malice and revenge.

Art. 21. *The delicate Objection*, or sentimental Scruple. 12mo. 2 Vols. 5s. Law.

The Editor of this novel, after declaring the letters genuine, and the incidents real, gives this concise and *modest* character of the work. "My friend, whose real name I veil under the fictitious one of Sir James Belmont, lent me the manuscript for my private perusal. I thought the incidents surprising; many passages admirable; the diction nervous; nature in many of her intricacies truly delineated, and the whole series of letters pleasing."

We have only to remark, that those who give so much credit to this account of the work, as to be at the trouble of perusing it, will probably form a very different opinion of its merit. We confess ourselves disappointed in every particular; having met with no incidents to surprise us, except for their absurdity; nor any thing in the sentiment or language, to excite our admiration or give us pleasure. To us it appears, like many other very delicate sentimental productions of our modern novelists, insupportably insipid.

The writer's fancy having been exhausted before he had half completed the second volume, he has *eked* out the work with a few dull narratives, and sundry miscellaneous pieces in prose and verse, which he has put together under the general title of "An extra Packet of Bath Intrigues, with a Description of Bath Amusements."

Art. 22. *The Palace of Silence*. A philosophical Tale: translated from the French. By a Lady. 12mo. 2 Vols. 5s. Bew.

The French work, of which this is a translation, is announced to the world as a translation from an ancient Greek work of Cadmus the Milesian, written eighty years before the history of Herodotus. We are told, that the manuscript was purchased some years since, by the commander of a Leghorn privateer, from a Greek of Naverino, a town in the Morea, and passed from him into the hands of a friend of the translator. As we have not had an opportunity of seeing the original, we pronounce nothing decisively concerning the truth of this account, or the fidelity of the translation. It is sufficient for our purpose, to inform our readers, that, in the romantic and extravagant cast of the story, it bears a  
much

much greater resemblance to an Arabian or Fairy Tale, than to a modern novel; and that in the sentiments, and style of the dialogues, it approaches nearer to the flimsy texture of French romance, than to the substantial fabric produced by the genius of ancient Greece.

Art. 23. *The embarrassed Lovers*; or the History of Henry Carey, Esq; and Miss Cecilia Neville: in a Series of Letters. 12mo. 2 Vols. 6s. Lane.

The divinity which has of late years condescended to take such a numerous train of scribblers under her protection, is particularly gracious to the present race of novelists; and so liberally pours forth upon them the dew of her inspiration, that it is impossible for their readers not to partake in some degree of the somniferous effect. Though the Reviewer sat down to this novel with his eyes open, and all his faculties awake; before he had dragged through fifty pages, his attention began to droop; the lead descended upon his eye-lids; and a drowsy listlessness crept through his whole frame. In this comfortable state of half slumber, which left him just strength enough to turn over the leaves, while the soft ideas of *tender attachment, delicacy, embarrassment*, and the like, played in confusion about his fancy, he continued, till he had almost reached the end of the first volume; when, at length, the book dropped to the ground and he fell into a profound sleep. Thus totally vanquished, it would be presumption in him to attempt to rally; nor will he venture to draw a single arrow out of his quiver, against a writer thus defended by the impenetrable shield of the "Mighty Mother." He will only take the liberty of advising the readers of the Monthly Review, when all other opiates fail, and even their seat at church refuses them their accustomed nap, to send for a dose of *soporiferous reading*, from the circulating library, under the name of *The embarrassed Lovers*.

Art. 24. *The General Election*. A Series of Letters, chiefly between two Female Friends. 12mo. 2 Vols. 6s. Walter.

A composition of small politics and love, which if it is not an improvement, is at least a variation, in the ingredients of a modern novel.

Art. 25. *The Waiting-Maid*: or the Gallantries of the Times. 12mo. 2 Vols. 6s. Robins.

Obscenity.

#### D R A M A T I C.

Art. 26. *Arfaces*: a Tragedy. 8vo. 1s. 6d. Becket, 1775.

"The tragedy here offered to the public, says the preface, is founded upon the Ezio of Metastasio." The conduct of the fable, the ordination of the scenes, and the display of the characters, are, indeed, purely *operatical*, notwithstanding the pains which the Author has taken to give the colour of deep tragedy to the piece, by the most horrible catastrophe. The tragic muse never made a more desperate use of her dagger: the stage is plentifully strewed with dead bodies at the conclusion of the fifth act.

Whether these were among the reasons that induced Mr. Colman, the only manager to whom, it seems, this tragedy was offered, to reject it, we cannot determine, as the Author candidly confesses, that "it has since received considerable alterations." It might perhaps claim

claim as much right to representation on the stage, as some other tragedies that have appeared there; but we, who are only readers, cannot discover its charms in the closet. We must not, however, close this article without remarking, that there are many excellent observations on English blank verse in the preface: yet we do not admire the versification of the tragedy itself: so much easier is it to lay down rules of excellence than to follow them.

Art. 27. *Bell's Edition of Shakspeare's Plays*, as they are performed at the Theatres Royal in London; regulated from the Prompters Books of each House, by Permission. With Notes, critical and illustrative, by the Authors of the *Dramatic Censor*. Vols. VI. VII. and VIII. To which are added, as a ninth Volume, to complete the Author's Works, *Shakspeare's Poems*, 8vo. 12s. sewed. Bell.

For some account of this edition, see our Review of the five volumes formerly published, in our number for February 1774. The remaining volumes, now before us, are printed in the same neat form, and they are, in the same manner, decorated with elegant engravings.

#### P O E T I C A L.

Art. 28. *An Elegy written at a Carthusian Monastery in the Austrian Netherlands*. 4to. 1s. Bellingby.

We all know how much may be said against the monastic life, and the Author of this poem has fallen on the general objections. What he has advanced in its favour has something more of novelty, and is conceived in no very vulgar strain of poetry:

Here the heart dead to folly's tinsel joys,  
Cleaves to the hallow'd cross, and spiny crown;  
Those hours which vice in orgies still employs,  
Are wing'd with praises to their Maker's throne.  
Their gates, unfolding at the traveller's voice,  
Declare some hospitable genius here,  
That bids the weary'd pilgrim's heart rejoice,  
Pours Pity's balm, and shares in Misery's tear.  
So may the tidings of eternal peace  
In brighter worlds these pious cares repay!  
There human woes with human frailties cease,  
And Truth no longer mourns her clouded ray.

Art. 29. *The Cypress Tree, or moral Reflections in a Country Churchyard*. 4to. 1s. 6d. Kearsly,

Well meaning and devotional, but bad and puerile poetry.

Art. 30. *Duelling, a Poem*. 4to. 1s. Davies.

This Writer, happy in his discoveries, says that 'Customs vicious soonest taint the mind.' This poem is measured prose.

Art. 31. *Simon Magus, a Poem*. By Benjamin Hughes, Curate of Wilsbich St. Peter's in the Isle of Ely. 4to. 2s. Richardson and Urquhart.

A poor profane history of the Author, and a sleepy satire on Dr. Dodd.

Art.

Art. 32. *An Heroic Epistle to a great Orator.* 4to. 1s. Hookham.

Reviewed by the Author, viz.

A Muse whose highest prospects scarce could rise  
To wrap up butter, or protect mince-pies.

Art. 33. *Dorinda, a Town Eclogue.* 4to. 1s. Ridley.

The Complaint of a fine lady, on the dire necessity of retiring for the summer months. This little poem is very well written.

Art. 34. *Food for Poets, a Poem.* 4to. 1s. Newbery.

' Sometimes I drink strong beer, and wine,  
Thanks to the Public, and the Nine !'

If the Author can make this appear, upon the oath of two credible witnesses, we will give up the small beer trade of criticism, and turn poets ourselves. But if good writing depends upon good living (to prove which is the burden of the song before us) we are afraid that, notwithstanding this Writer's pretences, times are but *so so* with him.

Art. 35. *The School Boy, a Poem, in Imitation of Mr. Philips's Splendid Shilling.* 4to. 1s. Kearsly.

The mock heroic is very well sustained in this performance, which will afford entertainment to those who are fond of that way of writing. Could it soften the bloody sovereigns of the birch, the principal objects of its ridicule, the interest of humanity would be the better for it.

Art. 36. *An Heroic Epistle from Omiah to the Queen of Otaheite, being his Remarks on the English Nation.* With Notes by the Editor. 4to. 2s. Evans.

There is so much just and well timed satire in this poem, that one cannot but regret the slovenly manner in which it is executed. Speaking of the American contest, the Author says that the good people of England

Cross over seas, to ravage distant realms,  
And ruin thousands worthier than themselves.

He tells the Queen of Otaheite, too, that a lawyer, in a certain case, advised his client to proceed on the *Black Act*; not doubting, it is to be supposed, that her Majesty was perfectly acquainted with the statutes at large.

Art. 37. *The Head of the Rock, a Welsh Landskip, being a Prospect near Abergwilly Palace, the Residence of the Bishop of St. David's, in the Neighbourhood of Carmarthen.* By William Williams of Pembrokehire, late of St. John's College, Cambridge. 8vo. 1s. Conant.

Cot's Pottikins! what a poet have we here! an old fiery Welsh Pard, risen from the ted, and mat, py St. Taff!

When lions rampant rampant lions meet,  
And brothers lay their brothers at their feet;  
And hostile parents kill their hostile sons,  
While their own blood from slaughter'd en'mies runs.  
Two bulls I've seen, in neighb'ring pastures fed,  
Sprung from one fire, from sister heifers bred;

They

They meet, they fight, they thunder roar for roar,  
And bathe their mangled hides in reeking gore.  
Their bell'wings rend the sky, and fill the plain,  
While plains and skies ring peal for peal again.

Art. 38. *The Boat Race.* 4to. 1 s. 6 d. Wilkie. 1775.

The Author of this poem appears to have been out of breath to get it written and published while what he calls 'the season for publication' lasted. This has the true mechanical air of doing business, and making the most of a manufactory. The art of the craft, however, is rather too barefaced; for, in order to hook the other sixpence, here are eighteen pages of dedication and preface prefixed to fourteen pages of poetry. So much for the authorism; in which only the corporeal part of the poet is concerned! As to the merit of the execution, it must be owned that it was a *plaguy* subject, and that Wapping-Tom and Rotherhithe Sam were but whoreson appellations to figure in heroics. They are metamorphosed, however, into Gyas and Cloanthus, and a red Triton:

"On wings of wind red Triton, *spooming*, flies,  
And who with Triton shall dispute the prize?"

But there was no flying in the first part of the story:

"Jamm'd, lock'd, and wedg'd they lie; so fate decreed,  
The white the blue, the blue the white impede."

Is this specimen sufficient?

Art. 39. *Address to the Genius of Britain.* By the Rev. Thomas Penrose, Curate of Newbury, Berks. 4to. 1 s. Crowder.

We would recommend it to this ingenious Gentleman to exercise his very promising Muse on subjects more favourable than those of political import. Religion and politics are generally inauspicious to the Muses, and though this Address to the Genius of Britain, (wherein that power is requested to solicit his Majesty to put an end to our civil dissensions) contains some pathetic passages and beautiful lines, yet is it nothing more than *operam atque oleum perdere*. The Author has written in blank verse, which we do not wish him to cultivate.

Art. 40. *The Consolation, a Mock-Heroic, in Four Cantos.* By James Thistlethwaite. 8vo. 1 s. 6 d. Bristol printed.

Low, despicable abuse of many respectable people in the city of Bristol. That the Author wrote for bread, is but a sorry suggestion in his favour. Every cut-purse, and every other pest of society, might hold out the same plea.

#### M I S C E L L A N E O U S.

Art. 41. *The Case of the Dutchess of Kingston.* 8vo. 1 s. Wheble.

We doubt not that the Author of this pamphlet would have given the Public a circumstantial and satisfactory account of the law-proceedings relating to the Dutchess of Kingston's marriages, and of her contest with Mr. Foote, if he could have procured authentic materials; but wanting these, he has made the most he could of the news-papers.

Art.

Art. 42. *A View of the various Editions of the Greek and Roman Classics*, with Remarks. By Edward Harwood, D.D. 8vo. 3s. sewed. Becket. 1775.

To the curious in editions, more than to the learned, this tract may be useful. It is far, however, from being perfect. Many valuable editions of the classic authors are not here noticed. But it was not to be expected that a design of this kind could be completely executed in a first edition.

## RELIGIOUS.

Art. 43. *Sermons on the most interesting and important Subjects*: By Christopher Atkinson, Rector of Yelden, Bedfordshire. 8vo. 6s. Crowder.

We have here twenty discourses, which have all a practical tendency, and are calculated to enforce, in a convincing manner, the importance and necessity of piety and virtue, to the comfort and welfare of mankind in the present life, as well as to their future happiness. The Author is somewhat declamatory in his manner, but his language is correct, and well adapted to the pulpit. In respect of *doctrinals*, the *orthodox* will not object to this writer; unless they quarrel with him for his moderation, and for the proof which he has given of his judgment, in declining the frequent use of the unscriptural word *Trinity*, which, to the best of our recollection, does not occur above two or three times in the whole volume.

With respect to some few points, of a merely speculative nature, some difference may arise between the Preacher and his Reviewer; but this hath not very often happened in the perusal of these discourses: we have read them with great satisfaction, and we heartily recommend them to the Public.

## S E R M O N.

*On the present Situation of American Affairs*. Preached in Christ-Church, June 23, 1775. At the Request of the Officers of the third Battalion of the City of Philadelphia, and District of Southwark. By William Smith, D.D. Provost of the College in that City. Philadelphia printed. Reprinted in London, by Dilly.

Our readers are not unacquainted with the abilities of this American orator,—whose volume of discourses, preached on public occasions at Philadelphia, New York, &c. was recommended in the 21st volume of our Review; and again, on the appearance of a new edition, with additional sermons, in vol. xxix.

The present discourse was published at the request of the officers, &c. who heard it delivered from the pulpit. The following account of it is extracted from the preface:

‘The Author considered that, although he was called to this office by a particular body, yet he was to address a great and mixt assembly of his fellow-citizens, and a number of the first characters in America, now met in consultation, at a most alarming crisis.

‘Animated with the purest zeal for the mutual interests of Great-Britain and the colonies; ardently panting for the return of those Halcyon days of harmony, during which both countries so long flourished together, as the glory and wonder of the world; he thought it his duty, with the utmost impartiality, to attempt a state of the unhappy controversy that now rends the empire in pieces; and to shew, if peradventure he might be permitted to vouch for his fellow-



low-citizens, so far as he has been conversant among them, that the idea of an independence upon the parent-country, or the least licentious opposition to its just interests, is utterly foreign to their thoughts; that they contend only for the sanctity of charters and laws, together with the right of granting their own money; and that our rightful Sovereign has no where more loyal subjects, or more zealously attached to those principles of government under which his family inherits the throne.

These, with a few things which seemed necessary respecting the church at this time, are the topics handled in the following sermon. If the principles it contains are but thoroughly felt, the reader will not regret that the limits of a single discourse would not allow a particular application of them. They will lead to their own application; or, at least, that field is left open to succeeding preachers.

Upon the whole, if the kind expectations of the Author's friends can be in any degree answered; if what he has delivered shall tend "to promote the *cause of liberty and virtue*;" and particularly, if it could find its way to the closets, or rather to the hearts, of the *great*, and (after all the arguments they have heard from others) could in the least induce them to juster and more benevolent sentiments concerning their American brethren—he would account it among the happiest circumstances of his life.

Enough has surely been attempted, by way of experiment, to be convinced that the people of this country know their rights, and will not consent to a *passive* surrender of them.—It is now at least time to pursue another mode, and to listen to some plan for averting the dreadful calamities which must attend a hostile prosecution of this unnatural contest.

It is left for us to add, what could not with equal propriety, have come from the pen of the Author,—that his discourse is equally sensible and animated; and that his zeal for the cause of American liberty, though warm enough to kindle the hearts of his hearers, never transports him beyond the bounds of that moderation by which true patriotism, on either side of the Atlantic, will ever be guided.

Toward the conclusion of his sermon, the preacher grows prophetic; and as his prophecy is included in few words, we shall give it as a specimen of the Author's manner and spirit:

'For my part,' says Dr. Smith, 'I have long been possessed with a strong and even enthusiastic persuasion, that Heaven has great and gracious purposes towards this continent, which no human power or human device shall be able finally to frustrate. Illiberal or mistaken plans of policy may distress us for a while, and perhaps sorely check our growth; but if we maintain our own virtue; if we cultivate the spirit of liberty among our children; if we guard against the snares of luxury, venality, and corruption; the GENIUS of AMERICA will still rise triumphant, and that with a power at last too mighty for opposition. This country *will be free*—nay, for ages to come, a chosen seat of *freedom, arts, and heavenly knowledge*; which are now either drooping or dead in most countries of the old world.'

If by judging from the past, we may predict of the future, the Doctor may prove a true prophet, without laying any claim to Divine Inspiration.

\* \* \* The rest of the Single Sermons in our next.

C O R.

## CORRESPONDENCE.

**A**S the following letter from a Correspondent (who, from his address, seems to be of no inferior order) concurs in many instances with our own sentiments, we shall give it without apology to our Readers :

GENTLEMEN,

Aug. 3, 1775.

Though what I have to mention may not come within your province as Critics, I think it does so as *Reviewers* of the conduct of Authors in regard to the Public. What I hint at is an offence against propriety at least, if not against humanity.

The world is under great obligations to Mr. Mason for his elegant memoirs of the life of Mr. Gray: which contain many anecdotes highly interesting to people of taste and literature, and exhibit Mr. Gray in a new light to a great part of mankind, to whom he would otherwise have been very imperfectly known. There are, however, a few things in them, which, though a man might innocently enough throw out in the freedom of a private correspondence, yet as they affect some established characters, ought, I think, to have been either softened or entirely omitted. To mention a few particulars :

What can be more childish than Mr. West's ludicrous account of Christ Church in Oxford, where he calls it, "a land flowing with logic and ale, and where Virgil and Horace are equally unknown." When the very reverse has, for these fifty years at least, been the characteristic of that respectable Society; who have constantly been distinguished as *poetic* scholars; and, if any thing, rather too much addicted to classical learning, in preference to the abstruse sciences of logic and metaphysics.

Again, though Mr. Gray, in the *gentry* of his heart, might illustrate Cibber's stupidity, by comparing it to that of Dr. Waterland; yet surely to *publish* such a reflection upon so respectable a character was hardly reconcilable to good manners.

I am apt to think likewise that many people will be offended at Mr. Gray's ludicrous strain of compassion for Dr. Akenfide: "Poor Dr. Akenfide is in a deplorable way." And his ascribing to him the jargon of *Hutchinson* is equally a reflection upon Akenfide and Dr. Francis Hutcheson, who I take it for granted is here assent, and whose system of moral philosophy is very intelligible, and has been almost universally adopted—though I am apt to think Mr. Gray, by mistake, confounded it with the unintelligible jargon of Mr. John Hutchinson, the redoubted opponent of the Newtonian philosophy.

As to the severity of Mr. Gray's strictures on Mr. Shenstone, I think, as he has so long been a favourite with the Public, a little more reserve in the Editor would have done him no discredit. Mr. Shenstone has still his partizans, who must be offended at the freedom. He always regretted, indeed, the permission he had given Mr. Dodsley to publish so many of his songs and other juvenile performances. And in most posthumous publications too many things are preserved which ought to be suppressed; yet still those performances of Mr. Shenstone, which received his last hand, "his ode on Rural Elegance—his ode to Memory—on Autumn—the fourth, seventh, eleventh, and one or two more of his Elegies—his Pastoral Ballad—Jemmy Dawson's Garland, and his School Mistress"—are works of merit sufficient to have secured them from Mr. Gray's *ridicule* and contempt. In point of natural genius, I'll venture to say, Mr. Shenstone was not inferior either to Mr. Mason or Mr. Gray: and if he had had the accidental advantages of a more public education, and in consequence of that of being introduced more early into genteel life, I am inclined to think he would have made as good a figure as Mr. Gray, whose extreme delicacy indeed, approaching to a culpable fastidiousness, has not only rendered him too severely critical on other people, but prevented him from entertaining and instructing the world in proportion to his extraordinary talents.

The Writer of the above letter may assure himself, that, when we read Gray's ridicule of Shenstone, our sentiments were the same with his own. The former had too much of the Turk in his composition to bear a brother near the throne; and it is observable that he has hardly spoken well of any of his poetical brethren, except such as few beside were inclined to speak well of. We are much obliged to our Correspondent for his many elegant compliments. We could not, possibly, print them.

W<sup>e</sup>

\*. We have been favoured with another letter from the Translator of Theophrastus, and though we might dispute with him whether *λογος* is really derived from the preterite *λαλεω*, and on other points of verbal æconomy, *ad infinitum*, yet some respect is due to the time of our Readers, and some, possibly, to our own. However, as our Correspondent appears to write like a Gentleman, and to be desirous that we should point out further exceptionable passages in his translation, merely with a view to improving it in a future edition, we promise him that if he will leave his book, directed for us, at Mr. Becket's, we will underdraw every expression we cannot approve; and this he will undoubtedly think the least invidious way of communicating our sentiments to him. But let no future adventurers expect an indulgence like this!

N. B. If the Gentleman expects mercy for puns, let him not, by any means, send his book.

The *Remembrancer*, No. 2, mentions a third edition of "The Dying Negro," with considerable additions. If we were to purchase a copy of every new edition of books and pamphlets, not even the whole income of a *Reviewer* would be equal to the expence. Beside, the plan of our work does not, necessarily, oblige us to advertise the Public of any but new productions. New editions of former publications are, however, sometimes announced, when they happen to fall in our way, and when we think the merit or former scarcity of the work, or the importance of the information, &c. afford sufficient reason for the notice.

Fordyce's "*Temple of Virtue*," had a place in our Review, so long ago as August, 1757. Perhaps Mr. Remembrancer meant to inform us of a new edition of that ingenious and useful performance.

"Britannia, a poem, by an Eton Scholar," is not in our Collector's list of new publications, but it shall be inquired after. If our Correspondent could have named the publisher, it might have saved us some trouble in the inquiry.

Mr. Remembrancer's observations on some inaccuracies of expression in Mr. Penant's *Tours*, are right, in some instances; in others, our Correspondent appears to be mistaken. Mr. P.'s use of the word *set*, for *let*, is justifiable from common usage in many parts of the kingdom, particularly in the neighbouring counties to that in which he resides;—where the inhabitants would think it strange to hear any person talk of *letting* (instead of *setting*) lands, &c. In old leases, &c. to "*set*" and "*re farm let*," are the same things, according to the established tautology of the law-language.

A card, relating to the authenticity of a book entitled, *The Correspondents*\*, is acknowledged, but the anonymous Writer will excuse us if we do not implicitly admit a questionable fact, advanced on unknown and nameless authority. If the Writer of the card will favour us with convincing evidence of the truth of what he asserts, it will be respectfully attended to.

We have received a letter from the Rev. Dr. Gibbons, in which he has fully exculpated himself from the charge implied in the 4th par. of p. 94, in our Review for July last†. We are sorry for the *misnomer* which happened (whether through the transcriber's mistake, or by a slip at the press) in the passage here referred to; and, accordingly, we take the earliest opportunity of doing justice to the Doctor, by desiring our Readers to erase, from the said paragraph, the name of Dr. Gibbons, and to insert, instead thereof, that of Dr. Conder.

Dr. G.'s letter contains also a defence of himself and his brethren of Pinner's Hall, against the charge of duplicity, with respect to the Northampton dispute; but the particulars would take up more room than we can spare: nor is the Review to be made the vehicle of *private* altercation. If the Doctor and his friends chuse to publish, in a separate form, the matter will then come with propriety under our consideration.

†† In our last, p. 5, l. 7, for *sons*, read *sans*.

\* For our account of that work, see Rev. May, Art. X.

† See account of the pamphlet relative to the divisions in a Dissenting congregation at Northampton.

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# THE MONTHLY REVIEW,

For SEPTEMBER, 1775.



ART. I. *Travels through Portugal and Spain.* By Richard Twiss, Esq; F. R. S. With Copper-plates; and an Appendix. 4to. 1 l. 11 s. 6 d. Boards. Robinson, &c. 1775.

THE Writer of these Travels (the period of which commences in November 1772) has adhered so closely to the form of a journal, or diary, that the distance between town and town proves almost as long and fatiguing to the reader as to the traveller: and though travellers, in countries not often visited and described, have the advantages of novelty to render their descriptions interesting, the Author now before us is not so entertaining in general as might have been expected. When we say his language is frequently inaccurate, and that his relations are obscure, an instance or two will shew whether the censure is well founded. Thus his description of the aqueduct at Segovia, p. 82, informs us of the greatest height, and the number, of the arches, but leaves us ignorant of the length of the whole, as well as from whence, and to what place, the water is conveyed; also of the dimensions and nature of the channel;—and the curiosity of the reader is rather stimulated than gratified, by a neat view of a *part* of this ancient and remarkable building. In p. 263, Mr. Twiss tells us, ‘June 20, At four this morning we remounted, and after *riding*, or rather *walking our horses* during five hours and a half, in which time we had advanced only two leagues,’ &c.—But when these horses were bestrid, the distinction between riding, and walking them, is difficult to apprehend, without attending to the subsequent part of a most long-winded sentence, from which we find that the road was over mountains, and that our Traveller in many places thought it prudent to walk *himself*, driving his horse before him.

The information in the following passage is very loose and unsatisfactory.

VOL. LIII.

O

Gold

\* Gold or silver coin, even Spanish, is not allowed to be brought into, or carried out of any of the cities of Spain, more especially Cadiz, if it exceeds ten pounds, without paying four per cent. duty to the King. The ship in which I embarked brought one hundred and sixty bags, each containing a thousand hard dollars, to England, which amounted to near thirty-six thousand pounds. These dollars were of silver, of the value of about four shillings and six-pence each, and chiefly coined in Mexico; every bag weighed sixty-one pounds and a half, and the freight was a half per cent.

\* The packets, which sail usually every week from Lisbon to Falmouth, frequently bring as large a sum, in gold pieces of thirty-six shillings, to England. There are no bank-notes in these kingdoms.

Now though we are told of these great quantities of specie being brought away, it is not said whether the duty is paid or not; a circumstance we are left to doubt, as the subject is abruptly dismissed: another of great curiosity in a mercantile view, is then started, and discarded in eight words. Once more—

Our Author, in his Appendix, giving a list of publications relating to the description and history of Spain and Portugal, adds—‘It may not be thought improper to point out the few prints and maps engraven in Spain and Portugal, or relative to those kingdoms, because they cannot be purchased without being enquired for, as no Spanish nor Portuguese bookseller will acquaint the curious traveller with their existence.’ Here we are left quite in the dark why these booksellers *will not* do what appears to be so much their interest to do! If the Author means that they are ignorant, and therefore *cannot* inform their customers, the expression is very faulty; and if they can but will not, these Spanish and Portuguese booksellers must have something odd in their characters, worth adding to our knowledge of English booksellers, to extend the natural history of the species.

Yet deficiencies are not always to be complained of, for our Author is sometimes pleasant at the expence of the Catholic religion, and takes frequent opportunities to convince us that he is no bigot. Thus, being at Valencia, he says, ‘I was in hopes of seeing a play in this city, but, as it had not rained for some months, a stop was put to all public diversions; so *that* it is natural to suppose, *that* the Spaniards believe *that* prohibiting plays is a sure method of obtaining rain; indeed it is infallible at the long run, for supposing diversions were to be suspended for a year, there would most probably fall some showers in that time, and they would immediately be attributed to the merits of their self-denial, in abstaining from vain entertainments.’

tertainments.' Had this observation ended with *the long run*, it might have produced a smile; but the Reader's muscles are detained by a frivolous explanation, until the conceit dies away: the Author is too apt to amplify where there is no call for amplification; and like Addison in his travels, to shew his reading and happy recollection, rather than his own observations; in aid of which, QUOTATION is too often dragged in. A cathedral, or a palace, is indeed a subject that obtrudes upon a traveller, and is therefore to be made the most of; hence Mr. Twiss corrects former accounts of them, by his own actual admeasurements, and gives, we will suppose, very accurate catalogues of the paintings to be found in them.

Subject however to such remarks, the Reader will not wholly miss of entertainment in perusing Mr. Twiss's Travels. We have a good account of the present state of Lisbon, of Madrid, and of those cities in Spain which were visited by the Author; of the famous Segovia sheep, and of that management, to which the excellency of their wool is attributed. He gives a circumstantial description of those celebrated brutal exhibitions the bull fights; which we may hope will wear out in time, since it is no longer the cavaliers who display their prowess against the bulls, when, according to Butler,

— he obtains the noblest spouse,  
Who widows greatest herds of cows:

but men trained up, like the ancient gladiators, to this kind of warfare, and who gain their living by it.

Mr. Twiss does not give us the most favourable idea of the Portuguese. The following objection to a scheme of public improvement, will, it is believed, extort a smile from every English Reader:

'The Tagus is navigable but a little way above Lisbon, occasioned by its running between inaccessible rocks, and its current is broke by many rapid cataracts. A company of Dutchmen, in the reign of Charles II. offered to trace roads over the rocks, and to make dikes and sluices which would facilitate the passage of boats from Lisbon quite to Madrid, as they proposed to render the river Mançanarès, which empties itself into the Tagus, also navigable. They required the revenue which was to amount from the taxes to be levied on goods thus conveyed by water. Several councils were accordingly called in Madrid and Lisbon: the conclusion of their deliberations (according to Colmenares) was this:

"If God had been willing to have those two rivers navigable, he did not want the assistance of men to render them so, because he was able to produce that great effect by a single fiat. Now, as he has not done it, it follows, that he did not think proper to do it, so that it would be contradicting his providence

dence to endeavour to rectify what he appears to have left imperfect, for reasons known to himself."

' Thus vanished this useful project, in consequence of this philosophical determination.'

Certainly the Portuguese are not sufficiently aware to what lengths this mode of reasoning extends, and how inconsistent human efforts of any kind must be with it. It is doubtful whether the casuists who drew up the above determination, would not be puzzled to reconcile to it the following needful operation :

Mr. Twiss says, ' Strolling one day about Lisbon in search of new objects, I was witness to an uncommon scene, which was of two men sitting in the street, having each of them a large baboon on his shoulders, freeing his head from vermin, with which it swarmed. The baboons were very dexterous, and are the property of a man who gains his livelihood by thus employing them, exacting a *vinten*, or about three halfpence per head, for cleansing it. It is very common to see numbers of people sitting in the sun, with their heads in each other's laps alternately, having their "retinue abridged." They seem indeed to be the loudest people I know of, especially the women, who have an enormous quantity of hair. This dirtiness, however, is only to be imputed to the lower class of people.'

Our narrow limits will not allow of our giving any specimens of the local descriptions which are to be met with in this work ; and, indeed, palaces and churches do not convey so clear an idea of the difference of countries, as pertinent remarks on the modes of thinking and acting which prevail among the inhabitants. Thus when our Author tells us of the pious recollection of the audience at a Spanish comedy in the neighbourhood of Cadiz, we are better informed of the genius of the people, than by knowing the exact height of the tower of a cathedral, or the style of architecture in which it is built. The circumstance alluded to is thus related :

' August 25. I rode on horseback to la Ysa, [in the rout from Gibraltar to Cadiz] and dined there at the house of admiral Don Andr  s Reggio : this gentleman is a Sicilian, knight of the orders of Malta and St. January, and brother to the governor of Carthage. In the afternoon the admiral was so obliging as to order his sixteen-oared shallop to convey me to el Puerto Real, where I saw a *loa*, or farce, represented in the theatre, which has no roof, and was only covered with a sail. At sun-set the *Ave Maria* bell tolled, upon which the actors suspended their speeches ; and they, as well as the audience, who rose from their seats, recited a short prayer, and then fell to spouting again.'

There is little occasion for wonder at finding the boasted palace of the King of such a people, debased by being laid out in the form of a gridiron! a poor conceit, which no cost, art, or magnificence in the execution, can exalt above ridicule and contempt. 'The whole building consists of a palace, a church, a convent, and a burial-place for the sovereigns of Spain. It was begun in 1563, by Philip II. in consequence of a vow he made, if he should vanquish the French army near St. Quintin's, which he did in 1557, on St. Laurence's day. The architects were John Bat. Monegro of Toledo, and John de Herrera, who finished it in 1586. It is dedicated to St. Laurence: and as this saint is said to have been broiled alive on a gridiron, in the third century, the founder chose to have the building on the plan of that culinary instrument, the bars of which form several courts, and the handle is the royal apartments.

'Gridirons are met with in every part of this building; there are sculptured gridirons, painted gridirons, iron gridirons, marble gridirons, wooden gridirons, and stucco gridirons: there are gridirons over the doors, gridirons in the yards, gridirons in the windows, gridirons in the galleries. Never was instrument of martyrdom so multiplied, so honoured, so celebrated: and thus much for gridirons. I never saw a broiled beef-steak without thinking of the Escorial.'

As we are not left without hopes of seeing future publications of this Gentleman's travels, we could wish to find them more compact both in matter and manner; trivial circumstances and remarks suppressed, and more thought bestowed on clearness of expression throughout: for in proportion to his attention to these circumstances, will his narratives and descriptions prove entertaining and interesting. The prints are not numerous, but they are elegant, particularly a picture \* of Raphael's, in the *Escorial*, drawn by Cypriani, and engraved by Bartolozzi. This is an exquisite piece; and our Author has given us a very ingenious critical panegyric upon it, written in 1754, by Mr. Henry, an Irish gentleman, then on his travels in Spain. The letter-press of this work is likewise elegantly performed.

\* *La Madonna del pesce*, our Lady of the Fish.

ART. II. *Infancy*, a Poem. Book the Second. By Hugh Downman, M. D. 4to. 1s. Kearsly. 1775.

WE gave our opinion in favour of this humane and sensible poem, on the publication of the First Part†. The Second now claims our approbation on the same principles of

† Rev. vol. 50, p. 482.



humanity and good sense. The poetry, indeed, is not splendid, is not always sufficiently elegant or harmonious, perhaps is sometimes too scientific, and consequently stiff, but, in general, it maintains an easy form, and runs in a style that is calculated for a didactic subject. This will appear from the following ingenious and excellent precepts on weaning the infant :

Thy child long time  
Fed by thy vital fluid, now requires  
Dismission from the breast. Yet not at once,  
As some have taught erroneous ; such our frame  
That every rash and sudden change may prove  
The source of harm. More Wise and Cautious Thou  
Break through the tie of Habit by degrees ;  
And e'er the stream maternal be refused,  
His taste to different nutriment incline.

Besides the added food e'erwhile allow'd,  
What diet do we grant ? Some would defer  
To years more vigorous all that Tyrant Man  
The Universal Glutton, from the race  
That grazes on the plain, or skims the flood,  
Or cleaves with nimble wing the yielding air,  
Culls for his use ; and would not that the Child  
Should taste of aught but what the fruitful earth  
Plant, herb, or grain produces, with the stream  
The lowing Kine afford. There are no doubt  
Who to the latest stage of life arrive,  
Thus always nourish'd, On the Shores of Ind  
Checkt by religious fears, whole Tribes refuse  
To bathe their hands in blood, lest through the wound  
A kindred Soul should fly ; yet some pass through  
A century of years (so fame reports)  
By sickness unsubdued. Where high ascend  
Our Caledonian hills, the hardy North  
A Gallant Offspring boasts, whom Fate denies  
T' indulge in aught but vegetable means.  
Yet when their Country calls them forth to arms,  
Waving her standard to their view, they rush  
Impetuous forth, and terrible in war,  
Dread as the Lion hurt, in every clime  
They fight, they conquer, hearing but their name  
The distant Foe grows pale. Yet prone to doubt,  
'Tis not enough before the Sage to place  
These seeming fair examples. He will judge  
Not from a race of Men by Habit sway'd  
Harden'd by Custom, not from every rare  
Occurrence of longevity ; or those  
The Minions of their Clan, who seek the fields  
Where rages fell Bellona. He requires  
A strict impartial list, to know if more  
Thus educated, shun disease and death  
E'er Custom's laws are fix'd, than those to whom

A diverse

A diverse treatment is assign'd. And here  
 These distant facts still undetermin'd left,  
 Th' instructive Muse shall teach from what her eyes  
 Have clearly seen ; though social, not inclined  
 To Luxury's various table, though humane,  
 No follower of the Samian Sect. Howe'er  
 The Infant form'd perhaps with stronger nerves,  
 Or of peculiar nature, may escape  
 The blasting hand of Sickness, nay may thrive  
 On vegetable fare, yet oft we view  
 Where Poverty more generous food denies,  
 Tottering Rachitis seize its helpless prey,  
 Or slow-consuming Tabes, or within  
 Th' intestinal tube the tortuous Worm  
 Finding a sure Asylum, multiplies  
 His noisome race. Hence the unwieldy Head  
 Distended joints, limbs variously incurved.  
 Hence the sunk cheek, the hollow lifeless eye.  
 Hence loss of balmy sleep, and appetite,  
 Convulsive motions, agonizing spasms,  
 And symptoms which in order to arrange  
 The Coan Sage had fail'd. For spite of those  
 Who idly speculate, by fancy sway'd,  
 Or superstition, We assert that Man  
 Is form'd to mix his diet, plant, and seed,  
 And animal : this can th' Anatomist  
 With ease demonstrate, this to Reason's mind  
 Is clear'd from doubt. The crude or viscid juice  
 Which herb or root supplies, with toil perspired  
 Weakens the stomach, whose contraction fails  
 Not justly stimulated : while the skin  
 Its pores block'd up, or e'en its texture changed,  
 Is cover'd o'er with incrustations foul,  
 Scarcely, if ever, by the abstersive wave  
 Of tepid bath removed. But if by fate  
 These viands are refused, condemn'd to taste  
 Nought but bird, fish, or beast, a putrid mass  
 Is gender'd, which pollutes the vital flood  
 And taints each humour, till the general frame  
 Dissolves as in a thaw. These truths regard ;  
 By Nature heeded, when with care She form'd  
 The milk maternal ; a peculiar Mixt,  
 Skillfully blended, by digestion due,  
 Or in its passage through the lacteal glands  
 Animalized, and render'd fit to tame  
 The ferment of acidity, to which  
 Childhood is prone. Whence We conclude, that now  
 When from the breast exiled, as far as Art  
 Her nicer laws can imitate, 'tis right  
 T' adapt its food, and mingle aliment  
 Of alkalescent sort, with that which else  
 Might to incorrigible acid turn.

It must be owned, however, that they are no vulgar mothers who can derive information from these precepts; neither must they be vulgar nurses who can decypher the following recipe for making what, we think, they call pap;

We praise  
Above the rest the farinaceous tribe,  
Bread well fermented, unadulterate  
With deleterious alum, this with milk,  
And with the limpid element decoct.

This is an instance of what we objected to, as too scientific, and consequently stiff.

The poem is diversified with agreeable digressions on the prevalence of prejudice, the importance of the female character, &c. and we must continue to recommend it to those *truly* tender and sensible parents, to whom a rational nurture of their offspring must ever be the first object.

ART. III. *Aristotle's Poetics*; or, *Discourses concerning Tragic and Epic Imitation*. Translated from the Greek into English. 8vo. 3 s. 6d. sewed. Doddsley. 1775.

THE great philosopher has observed that Homer was the first who taught men how to tell lies as they ought. He was himself, however, the first who investigated the secret laws of poetic fiction, and defined those natural principles by which they operate on the heart. Possessing the finest taste, and favoured by the muses, at once a poet and a critic in poetry, he laid down the most excellent rules for divesting fable of its original faults and improprieties. The shocking, the disgusting, the uninteresting, the impertinent, the incongruous, the irksome, he, by his sole judgment and authority, impeached and proscribed for ever. He had, indeed, a model from which to draw his rules for the epic, the divine author of the *Iliad*; but upon all the dramatic writers he had greatly to improve.

The following particulars concerning the life of this wonderful man, selected from different authors by the Translator, may not be disagreeable to our readers.

"This prince of philosophers and critics, was born, says Dionysius Halicarnassus, in the ninety-ninth Olympiad, (*about four hundred years before the Christian era*) in Stagyræ, a city of Macedonia. His father was Nichomachus a physician, who derived both his pedigree and profession from Machaon the son of Æsculapius. His mother was named Phaistias, a descendant of those who led a colony from Chalcis to Stagyræ; he was exactly three years older than Demosthenes, who was born the year preceding the hundredth Olympiad. His dying, when he was eighteen years of age, he came to

to Athens ; and being recommended to Plato, continued with him for the space of twenty years. And at Plato's death, he retired to Ermæas, governor of Atarneæ, and having abode with him three years, he removed to Mitylene. And from thence he was sent for by Philip who appointed him preceptor to his son Alexander ; in which employment he continued eight years ; and after Philip's death, returning to Athens, he taught in Lyceum twelve years ; and in the thirteenth, removed after Alexander's death to Chalcis, where he died of a disease at the age of sixty-three."

' Aulus Gellius likewise has preserved part of a letter to Aristotle from Philip, written at the birth of Alexander, not unworthy notice in this place, and which, after the preliminary compliments, proceeds thus : " The gods have given me a Son, and for this favour I am not more obliged to them, than for having given him in the days of Aristotle ; because I am in hopes that under such a tutor he will hereafter become an ornament to his family ; and be qualified to succeed me in the kingdom." A compliment no less honourable to the king than the philosopher.

' Besides the particulars above-mentioned, Suidas relates that he had a *lisp*ing voice ; and (which agrees with Dionysius) " that he was thirteen years president of the philosophy called peripatetic, or walking ; because he delivered lectures in a garden set apart for walking, having removed from the academy in which Plato taught ; and that poison was given him as a punishment for having written an hymn in commendation of Ermæas governor of Atarneæ." Others say he died of a disease at the age of seventy.

' Mr. Dacier adds, " he left a son and a daughter under age, and nominated Antipater executor of his will, and administrator of all his effects ; which were very considerable, if one may judge from a single free gift of Alexander to him ; who, for his history of animals alone, gave him eight hundred talents, which amount to one hundred and fifty-five thousand pounds sterling.

" The most valuable of his moveables was his library, that was sold afterwards to Ptolemy Philadelphus ; and which he had enriched with more than four hundred volumes of his own composing. In his surviving works, which fortunately are many, there is a genius very penetrating, and a solid judgment ; an admirable method ; prodigious knowledge, and eloquence full of sweetness and of force. He alone has invented more, than the most learned men, after long application, usually know. And for what depends on the single light of genius, nobody ever carried knowledge farther, nor established it on surer and more extensive principles. There is hardly  
any

any thing in dialectics, logic, rhetoric, politics, and moral, except what he taught. Other works more useful than his, have been made, it is true, in some of the sciences, by the assistance of his discoveries; but his rhetoric continues yet unrivalled. His poetics are even more admirable; for in rhetoric he improved from authors who writ before him; whereas in poetry he was the first who discovered the secret charms of that art; and nobody since his time has ever presumed to write upon the subject, unless in explanation of his sentiments."

The nineteenth section, on style, we give as a short specimen of the translation.

'Excellency of style is to be plain and not low. Indeed, that in the proper nouns is plainest, but low. Witness the poetry of Cleophon and that of Sthenelus. That which changes the common form, substituting borrowed words, is graceful. By borrowed I mean metaphorical, figurative, and all except the proper. But should any one unite all of them together, he will make either a riddle or a barbarism: if metaphorical, a riddle; if foreign, a barbarism. For the idea of a riddle is this, to express a meaning in terms irreconcilable to possibility. Now in a combination of nouns it is not possible to do this: but the *metaphor* is capable of it. For example, "I saw a man who glued tin to another man with fire, so that the blood ran into the tin, as into the man, and such like." Likewise of foreign words, the barbarism; which is a mere mixture of them. Consequently, the foreign, metaphor, embellishing, and the other mentioned forms will constitute the uncommon and not low: but the proper noun the plainness. Besides, the extensions, abscissions and changes of the nouns contribute not a little to the plain and uncommon. Because using the proper noun otherwise than as it is known, will certainly give the uncommon; and from its partaking of the known will be the plain.

'So that they are not right in their censure, who arraign this figure in rhetoric and deride the poet. For example, old Euclid willing to shew how easy it is to be a poet, if you are allowed to lengthen as you please, has in plain prose acted the satyric poet.

'To make a parade as it were, of using it in this manner would be ridiculous: or in any of the parts, to go beyond reasonable bounds. For should any one use metaphors, foreign, and the other forms, ungracefully, and on purpose to be ridiculous, he might do the very same. But let us observe how different the graceful use of it is in poems: by employing the nouns in a reasonable and proper manner, let any one transform the nouns into foreign, metaphors, and the other forms, he would perceive that we speak truth. For example, Æschylus

Ius and Euripides made the same iambic, transforming a single expression only, a known proper to a foreign. The one really appears beautiful, but the other insipid. For in the tragedy of Philoctetes, Æschylus wrote,

“ An ulcer eats the flesh upon my foot.”

‘ But Euripides transformed *eats* to

“ *Feasts* upon my foot.”

‘ And in these ; proper nouns, we say

“ The Shores cry out.”

‘ In metaphors,

“ The Shores resound.”

‘ Farther, Areiphrades bantered the tragedians for using what nobody would speak even in common conversation. For example, “ homeward” instead of towards home. “ Methinks,” for I think. “ Achilles concerning” and not concerning Achilles, and all of this sort. Now because such as these all of them vary the proper noun, they give to language the uncommon. But of this he was ignorant. It is really great to use elegantly each of the above-mentioned forms.

‘ But the greatest of all is to be *metaphorical*, which alone can neither be acquired by learning ; and is a mark of fine genius : for to apply a metaphor properly, is to distinguish the similitude. The double nouns are best applied to Dithyrambics ; the foreign to Heroics ; and the metaphors to Iambics. Though all of them in general are used with advantage in Heroics. Yet in Iambics, which chiefly imitate ordinary discourse, whatever nouns one might use in conversation are well suited : Such as the proper, metaphor, and embellishing. Let what has been spoken suffice concerning Tragedy and active Imitation.’

This section explains what Horace means by the *callida junctura*, and some other expressions in his Art of Poetry ; a work that is principally founded on Aristotle's Poetics, and which cannot be properly understood by those who have not read them.

The reader will perceive that the Translator has been rather attentive to the letter of the original than to the embellishment of his style ; which, moreover, is not very perspicuous.

A curious account of the form of the ancient Greek theatre and masks is translated from Julius Pollux, and annexed to this publication,

ART.

**ART. IV.** *Lectures on the Art of Reading*; Second Part: Containing the Art of reading Verse. By Thomas Sheridan, A. M. Author of *Lectures on Elocution, British Education, &c.* 8vo. 5 s. Doddsley, &c. 1775.

**I**N this volume, as in the former (see Review for May) we find the Author preserving a just idea of his own consequence, and taking some pains to prevent his readers from overlooking it. But as we meet with fewer exceptions of vanity, and a greater variety of critical observations, we shall pass over the former, that we may have an opportunity of insisting the more largely upon the latter.

An accurate knowledge of the nature of poetical numbers, and the principles and laws of versification, Mr. Sheridan considers as the foundation of the art of reading verse; and therefore, in these Lectures, he enters into a minute discussion of this subject. Through the whole of this investigation he is extremely verbose, and, in some parts, immethodical and obscure. We shall, however, attempt to lay before our Readers the substance of his system of versification in the following abstract.

In the construction of English verse it is neither right to adopt the mode of versifying pursued in other modern languages, nor to follow that of the ancient Greeks and Romans. English verse is not to be measured by the number of syllables; nor to be considered as consisting of feet measured by quantity, or the comparative length of syllables, and capable of being regulated by the laws of ancient prosody. The quantity in English is variable, according to the accent or emphasis. When the seat of the accent is on a vowel the syllable is long; when on a consonant it is short: and the same syllable or word may be long or short as it is emphatical or otherwise. English verse therefore does not depend on quantity, but on accent or stress only: it is formed by a due arrangement of accented syllables according to certain laws. It is composed of feet, like the ancient verse; but these feet consist of accented and unaccented syllables; the accented corresponding to the long syllables among the ancients, and the unaccented to their short syllables; that is, an accented syllable followed by an unaccented one answers to their trochee, and preceded by an unaccented one, to their iambus. It admits of feet, which, from their resemblance to the ancient feet, may be called trochees, iambics, spondees, pyrrhics, dactyls, amphibrachs, anapæsts, and tribrachs. These are all found in our best English poets, particularly Milton. The general character of English heroics being iambic, those feet which are homogeneous with the iambus, that is, which pass from unaccented to accented syllables, may more frequently be admitted, than those which are heterogeneous, or

pass

pass from accented to unaccented : not more than one of these latter can be admitted at once, without destroying the verse. The pleasing effect produced by a regulated succession of feet consists in the perception of proportion. This effect is different, according to the order in which the sounds proceed; whether from weak to strong, or from strong to weak : but in each, the idea of proportion is conveyed, by the regular return of accented or unaccented syllables. In order to communicate this perception, it is not necessary that one kind of feet alone should be used ; but either that those which are introduced should be ranged in a certain fixed order ; or that one should give a leading character to the verse, and others should be occasionally admitted to give an agreeable variety to the whole, as in English heroics.

Another constitutional part of verse, is pause. Of this there are two kinds ; cesural and final : the former divides the verse into equal and unequal parts ; the latter terminates it, and is often the only mark of distinction between verse and prose. The final pause may be marked without affecting the sense, not by using any of those changes of the voice which usually accompany the sentential pauses, but by making a break, which shall be merely a suspension of the voice, and, having no particular note of its own, shall always take that which belongs to the preceding word. The cesural pause gives a relative proportion to the parts of the verse, and is therefore the chief source of *harmony* in numbers ; by which is meant the effect which arises from comparing the relative proportion, which different portions of a poetical composition bear to each other. Two members of the same verse may be compared with each other, or the members of two or more lines may be brought into comparison, and their relative proportion observed. The cesura may be placed at the end of the second foot, at the end of the third foot, or in the middle of the third foot : this latter is the most perfect, dividing the verse equally. More than one cesura may sometimes be introduced into one line : or semi-pause may be used, and the lines divided into four portions. The following are examples of these several pauses :

The cesura after the second foot,

*The silver cel' in shining volumes roll'd.*

—— in the middle of the third foot,

*From men their cities' and from gods their fates.*

—— after the third foot.

*With tender billet-doux' he lights the pipe.*

Two cesuras.

*Unrespited' unpitied' unreprieved.*

Two semipauses and a cesura.

*Glow's while he reads' but trembles' as he writes.*

Poetical



Poetical numbers are adapted to give pleasure by exciting emotions. Those feet, which are terminated by the more forcible sound, make a stronger impression on the mind than those which commence with it. Hence the iambus is more powerful than the trochee; and the anapæst than the amphibrach. These are the only feet which can of themselves form verse—the dactyl moves too rapidly; the spondee too uniformly; and the pyrrhic and tribrach make no impression. The movements in each of the four kinds of verse have a particular expression, as will appear by beating them on a drum. The iambics or anapæsts are bold and forcible, proceeding from weaker to stronger; the trochee and amphibrach light and gay, passing from stronger to weaker. Heroic verse, admitting of these several kinds, affords scope for giving to each sentiment its proper expression by a suitable movement. Pauses also contribute to expression. A cesura after the first syllable, or before the last, has a striking effect. The expression is diversified according to the situation of the pauses.

Such is our Author's system of versification. Those who are acquainted with what has already been written upon this subject, will soon discover that it has little claim to originality, and scarcely merits the appellation of an improvement. Mr. Sheridan's leading idea, that English verse is constructed by accent, not by quantity, is well supported in *Herries's Elements of Speech*; without the incumbrance of a notion which seems to have no foundation in nature, and which has introduced much confusion and obscurity into the present work, that some words are accented upon the vowels, and some upon the consonants: whereas the plain truth is, that the accent affects the whole syllable or word, giving a forcible utterance to all the simple sounds of which it is composed. That quantity in the English language is variable, and liable to be changed by accident or emphasis, is an assertion which our Author has taken some pains to support; but in our opinion entirely without success. It is, we think, sufficiently evident from the nature of the simple vowel sounds, that they must be always the same with respect to their comparative length, whatever variations they may undergo with regard to the force or elevation with which they are sounded. To make use of Mr. Sheridan's example: the words *pleas'd*, *there*, *shalt*, *hear*, are all, from the nature of the vowel sounds which belong to them, long syllables, excepting the third, which is as necessarily short: and no change of accent or emphasis on any of the words *pleas'd*—*there*—*hear*—can make them short; nor can any emphasis on the word *shalt* make it long; unless we change the vowel sound, and raise in its stead one which is naturally long, as in the word *fault*. Nor did the Author's scheme of versification at all require him

to maintain this absurd position : for if English versification depends upon accent, and not upon quantity, it is of no consequence to ascertain the length of syllables, or determine when they become long or short ; it can only be necessary that the writer or reader should be able to judge concerning the proper place of accent or emphasis. The application of the ancient names of metrical feet to modern versification, may perhaps have its use, but is surely no very material improvement in the art of poetry.

The influence of pause on poetical melody and expression, is much more satisfactorily explained in Lord Kaimes's *Elements of Criticism*, than in the present work. That judicious Critic insists largely upon the capital pause, which, he shews, will produce different effects as it is placed after the 4th, 5th, 6th, or 7th syllable in an heroic verse. Besides the capital pause, he remarks that there are other inferior or semi-pauses, two in each line. He lays down rules for the proper placing of both these pauses, and supports them by reasonings which are extremely ingenious, though perhaps too subtle to carry with them any strong conviction. It is astonishing that our Author, who appears to have read the excellent work just referred to, should take no notice of it, when treating on this branch of his subject.

Although we do not mean wholly to deny the power of expression in poetical numbers, we apprehend that Mr. Sheridan, and many other modern writers, ascribe effects to them which only exist in their own imagination, and discover beauties of this kind in the works of ancient and modern poets, which the authors themselves never once dreamed of. The following passage may serve to illustrate this remark :

————— Had from her axle torn  
Thē stēdfast ēārth ; āt lāst hīs sāl-brōad vannes  
He spreads for flight.

The second line opens with an iambus, followed by a spondee, and closes in the same manner ; which occasions in each member of the line three successive long syllables.—The stēdfast ēārth—this arrangement *fixes*, as it were, *the earth upon its base*.—The other, in a manner, *spreads out to view the immense wings of Satan*,

His sāl-brōad vannes.

According to the Author's general idea, that those feet which end with an accented syllable make the strongest impression, he may be allowed to give to iambics the epithets of *forcible* and *pushing*, and from hence to account for the peculiar boldness and spirit of the following lines in Dryden's ode :

Thē

The māster s̄aw thē mādneſs riſe,  
His glōwing chēek, his ārdēt eyēs,

And while hē heāv'n and eārth dēfīd—

But how the same principle is to explain the propriety of using iambs to express sorrow in the following lines, we are at a loss to guess :

With downcaſt loōks thē jōylēſs vīctor ſāte,

Rēvōlving in hīs āltēr'd ſōul,  
Thē vāriōus tūrnſ ōf ſāte bēlōw ;

And nōw and thēn ā ſīgh hē ſtōle,

And tēars bēgān tō ſlōw.

It is pretty clear, from this instance, that our Author has not settled his ideas of the different powers of expression in the several species of poetical numbers with any great degree of precision ; we are therefore at liberty to question the propriety of his censure on the versification of Pope's ode : particularly when he pronounces the amphibrachic the most comic movement that can be used, and determines it to be improperly applied to express the exultation of music upon its triumph over death and hell, in these lines :

Thūſ ſōng cōuld prēvail  
O'er dēath and o'er hēll ;

Ā cōquēſt hōw hārd and hōw gloriōus !  
Thōugh ſāte hād fāſt bound hēr,

With Styx nīne times rōund hēr,  
Yēt mūſic and lōve wēre vīctoriōuſ.

The Author's dissertation on Rhyme (written chiefly to show that it has been injurious to the English language) having appeared in a former work, we pass over without farther notice.

Our Readers will perhaps be surprised that we should insist so long upon those parts of the present work which are only introductory to the main design of the Author, which is to instruct the Public in the art of *reading* verse, and will expect a particular account of what so great a master of the art of *speaking* has advanced on this head. That none of the instruction or entertainment which this part of the work is capable of affording may be lost, we shall close this Article by transcribing the *WHOLE*, in the words of the Author :

‘ Having laid open all the principles, upon which the numbers of heroic verse are founded ; and shewn by what rules of composition, their three great properties of melody, harmony, and expression, are to be attained ; it will be now necessary to lay down rules for the proper recitation of such verses ; as it is only

only by a suitable delivery, that the beauty of such composition can be manifested. In the first place, all the words should be pronounced exactly the same way as in prose. The movement of the voice should be from accent to accent, laying no stress on the intermediate syllables. There should be the same observation of emphasis, and the same change of notes on the emphatic syllables, as in prose. The usual fault of introducing sing-song notes, or a species of chanting into poetical numbers, is disagreeable to every ear but that of the chanter himself. Such readers indeed seem generally in high raptures with their own music, for, according to the old observation, *haud cuiquam injucunda quæ cantat ipse*: "No man's tune is unpleasing to himself." But they ought to consider, that they are doing great injustice to the poet's music, when they substitute their own in its room. The tune of the poet can then only be heard, when his verses are recited with such notes of the voice, as result from the sentiments; and a due proportion of time observed in the feet and pauses, the constituent parts of verse.

The next great point to be attended to, is the strict observation of the two musical pauses before described, the cesural and final, which peculiarly belong to poetry. What relates to the final pause, has already been sufficiently explained. But with regard to the cesural, whose seat is variable, and may be in all the different parts of the verse, consequently not so easily found, there requires more to be said. In order to find the seat of the cesura, we are to reflect, that there are some parts of speech so necessarily connected in sentences, that they will not admit of any separation by the smallest pause of the voice. Between such, therefore, the cesura can never fall. Its usual seat is, in that place of the line, where the voice can first rest, after a word not so necessarily connected with the following one. I say, not so necessarily, because the cesura may find place where there would be no sentential stop, after a word which leaves any idea for the mind to rest on, though it may have a close connexion with what follows. For instance—Of Eve whose eye" darted contagious fire—Now in prose, there could not properly be a comma after the word *eye*, from its close connexion with the following verb; but in verse, remove the cesural pause, and the metre is utterly destroyed;

Of Eve" whose eye darted contagious fire.

Of the same nature is another line of Milton's, relative to the same person;

And from about her" shot darts of desire.

Pronounced in that manner with the pause in the middle of the line, it ceases to be verse; but by placing the cesura after the word *shot*, as thus—And from about her *shot*" darts of desire—the metre is not only preserved, but the expression

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much enforced, by the unexpected trochee following the pause, which, as it were, shoots out the darts with uncommon force.

‘ The following line of Mr. Pope’s, read thus—Ambition first sprung” from your blest abodes—is no verse, but hobbling prose. Let the cesura be placed after the word first, as thus—Ambition first” sprung from your blest abodes—the metre is restored, and the important word first, obtains its due degree of emphasis, and is made more distinguished by preceding this unusual pause.

‘ Of the same kind are two lines of Waller’s, which I lately read, stopped in the following manner :

We’ve lost in him arts, that not yet are found.

The Muses still love, their own native place.

By which pointing the metre is destroyed, and the thought obscured. They should be thus divided :

We’ve lost in him” arts that not yet are found.

The Muses still” love their own native place.

Unless a reader be much upon his guard, he will be apt to pause, however improperly, at those seats of the cesura, which have been set down as producing the finest melody, and therefore are most pleasing to the ear. Thus in the following line—

Nor God alone” in the still calm we find—

The cesura, so placed, points to a different sense from that which is contained in the subsequent line; for, in this way, it would imply, that we do not find God alone, in the still calm—but something else—whereas the true meaning of the couplet is, “ that we do not find God, in the still calm only, but in the storm and tempest;” and therefore the pause should be thus made—

Nor God” alone in the still calm we find,

He mounts the storm” and walks upon the wind.

There would be great temptation in all the following lines, for the sake of melody, to place the cesura wrong :

The sprites of fiery” termagants in flame——

Back to my native” moderation slide——

And place on good” security his gold——

Your own resolute” eloquence employ——

Or cross to plunder” provinces the main——

But such unnatural disjunction of words, which have a necessary connexion with each other, whatever pleasure it might give the ear, must hurt the understanding; which surely, in rational beings, has the first right to be satisfied. Lines of this structure do not in reality contain any perfect cesura; whose place is supplied by two semipauses, or demicesuras: As thus——

The sprites of fiery termagants in flame.

Back to my native moderation slide.

And place on good security his gold.

Your own resolute eloquence employ.

Or cross to plunder provinces the main.

Of

Of the same nature is the following line—Nor virtue male' or female can we name—and the last of this couplet—

Thus God and Nature link'd the general frame,

And bade self-love" and social be the same.

In both which the demicesuras should be thus introduced—

Nor virtue' male or female' can we name —

And bade' self-love and social' be the same.

Great attention ought to be paid to the semipauses, in lines where they are introduced together with the cesura; both in order to render the ideas more distinct, and to improve the harmony. If in the last line of the following couplet, the cesura only be marked, as thus—

So two consistent motions act the soul,

And one regards itself" and one the whole —

The two different motions which actuate the soul, are not distinctly pointed out; which can only be done by introducing the semipauses, thus—

And one' regards itself" and one' the whole.'

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ART. V. *Letters from a Lady who resided some Years in Russia, to her Friend in England.* With historical Notes. Small 8vo. 2 s. 6 d. Doddsley, 1775.

THESE letters include the observations made by the Author in the space of about nine years, beginning in February 1730, and ending in June 1739. They are agreeably written, somewhat in the lively manner of lady Montague, though they are certainly not equal to the letters of that celebrated lady; and they contain several entertaining descriptions, with anecdotes of the Russian court, at that time. The writer appears to have been the lady of the English minister there, and as her name can be no secret, from dates and circumstances, it is something odd not to find it avowed: the letters being all on general subjects, there were no private reasons to deny the reader the immediate satisfaction of knowing to whom he is obliged for the remarks he is perusing. As a specimen or two will be expected, we shall, for the first, give the lady's account of a Russian christening, and marriage:

“ Dear Madam, Moscow, Nov. 4, 1730.

“ Your last letter is kind and cruel. You say a great many obliging things, give an account of many of my friends, but forbid me to say any thing of them, or ask any questions, but directly answer the enquiries you make. This is very tyrannical, but I must obey. As to your first question, what conversation I have? it is hard to answer. I daily converse with people of high rank. The Polish minister's lady has an assembly every night, where all the people of fashion meet; but to my great mortification, the greatest part meet to play, though no body is pressed to it. As I still am

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amazed

amazed how rational minds can fall into this trifling yet dangerous amusement, I need not tell you, I am a spectator, and moralise on human weakness, as, you know, Miss Bell used to tell me. For some time past I have met with a young lady who does not play, whether from the same stupid mind that I have, or from her heart being filled with a softer passion, I will not determine. She has softness, good nature, good sense, and politeness, inclosed in a pretty person of eighteen. She is sister to the favourite prince Dolghorucki. The German ambassador's brother is her beloved object; all things are agreed upon, and they only wait some forms necessary in his country, to be (I hope) happy. She seems very fond of marrying out of her own country, shews great civility to foreigners, and a strong love to him, and he to her. At this assembly you go away when you will, and no body asks you a question; there is a supper for those that will stay, and, I fancy, one might find agreeable conversation, if cards were not known in Russia. Your next question about their religion I can say but little of, as I speak very little of the language. It seems to consist in outward form and much superstition. I have seen a christening and a wedding; the child was dipped three times in a tub of water; the gossips had every one a wax candle in their hands; after the child had been dipped, the priest (who, by the way, was very drunk) put on the shirt, and then exorcised it, and at the end of every sentence, he and the gossips spit, to shew they triumphed over the devil. The wedding was of one of my servants; the match was proposed to the girl's parents, and they approving of it, came in form to ask my consent; when that was obtained, the man sent her a present, consisting of a comb, some paint and patches; then he was admitted to see her for the first time; they gave each other a ring, and a promise of marriage, and the wedding was appointed for that day se'ennight. From that time to the day of the wedding, the girls of her acquaintance took turns to be with her, night and day, continually singing songs to bemoan her loss out of their society: when the day came, they took a formal leave of her with many tears; and the man's relations came to fetch her, and her fortune, which was a bed and bedding, a table, and a picture of her patron saint. My own maid was admitted to go with her, which was a great favour, for none of the women's friends are permitted to go with them. As to the rest, I must refer you to the Bible, to satisfy your curiosity, and that I may not hinder you from so good a study, I'll take my leave.'

The young lady mentioned in this letter as attached to the German ambassador's brother, was soon after betrothed to the emperor Peter II. much against her inclination; but he died of the small-pox, before the wedding-day.

The following account of the celebration of a birth day, has something pleasing in it, considering the latitude of Petersburg:

'We have lately had a birth-day, which (though it happens every year) has afforded more amusement than things of that nature generally do. It was celebrated in the new hall that is just finished; which

which is considerably larger than St. George's hall at Windsor. Though the day was very cold, the stoves kept it warm enough, and it was decorated with orange-trees and myrtles, in full bloom: these were ranged in rows that formed a walk on each side of the hall, and only left room for the dancers in the middle. The walks on each side gave the company opportunity to sit down sometimes, as they were hid from the presence of the sovereign. The beauty, fragrance, and warmth of this new formed grove, when you saw nothing but ice and snow through the windows, looked like enchantment, and inspired my mind with pleasing reveries. In rooms adjoining were coffee, tea, and other refreshments for the company, and when we returned into the hall, the music and dancing in one part, and the walks and trees filled with beaux and belles, in all their birth-day finery, instead of the shepherds and nymphs of Arcadia, made me fancy myself in Fairy-land, and Shakespeare's *Midsummer Night's Dream* was in my head all the evening.

Another diversion, which they have in Russia, is rather more suitable to the climate:

'Dear Madam,

Petersburg, 1735.

'You are too inquisitive and fond of odd things, for me to hope for pardon, if I should not tell you of a new diversion we have had at court this winter. There is a machine made of boards, that goes from the upper story down to the yard; it is broad enough for a coach, with a little ledge on each side. This had water flung upon it, which soon froze, and then more was flung, 'till it was covered with ice of a considerable thickness. The ladies and gentlemen of the court sit on sledges, and they are set going at the top, and fly down to the bottom; for the motion is so very swift, that nothing but flying is a proper term. Sometimes, if these sledges meet with any resistance, the person in them tumbles head over heels; that, I suppose, is the joke. Every mortal that goes to court has been down this slide, as it is called, and no neck has yet been broken. I was terrified out of my wits for fear of being obliged to go down this shocking place, for I had not only the dread of breaking my neck, but of being exposed to indecency too frightful to think on without horror, and I stayed away some time almost with the hopes that somebody would break a limb, and put a stop to it; but at last I was forced to appear. Somebody cried out, "You have never been down," as every one was glad their neighbour should be served as they had been. I was ready to die on hearing this, but her majesty said, "my present condition made it improper," and so I was excused. If you take it in your head to come here while this lasts, you must be sure to have the same excuse, or down you go.'

Childish as this amusement may appear, those who are so familiar with snow and ice, are much in the right if they can occasionally convert the power of freezing, which attacks them so incessantly, into diversions that may fortify them against it.

We could with pleasure extend our extracts, if we had room for them; but what has been already produced will shew what may be expected from the whole.



ART. VI. *A New and Complete Dictionary of the English Language.*

In which all the Words are introduced, the different Spellings preserved, the Sounds of the Letters occasionally distinguished, the obsolete and uncommon Words supported by Authorities; and the different Construction and Uses illustrated by Examples. To which is prefixed, a comprehensive Grammar. By John Ash, LL. D. Author of grammatical Institutes, or an easy Introduction to Dr. Lowth's English Grammar. 8vo. 2 Vols. 12 s. Dilly and Baldwin. 1775.

THESE volumes bespeak the favour of the Reader at first opening, by exhibiting a large page of small close print; which assures us, at least, of having good measure in quantity, let the quality prove as it may. The Author states the peculiar merit of his Dictionary in the following terms:

‘ The plan of this work is extensive beyond any thing that has yet been attempted of the kind in the English language. It was intended to introduce not only all the appellatives or common words, whether radical, derivative, or compound, obsolete, cant, or provincial; but all proper names of men and women, heathen gods and goddesses, heroes, princes, poets, historians, wise men, and philosophers of special note, whether ancient or modern; of all the principal kingdoms, cities, towns, seas, and rivers in the known world, more especially of Great Britain and Ireland; of beasts, birds, fishes, and insects; of trees, plants, herbs, minerals, and fossils. The terms of art in chemistry, pharmacy, heraldry, divinity, mathematics, mechanics, manufactures, and husbandry; the derivations from the ancient, modern, and learned languages, in which special attention has been given to the mere English scholar, by a proper analysis and full explanation of the originals; the various senses, with the use and construction illustrated by examples, and supported by authorities where any thing appeared to be uncommon or doubtful; the pronunciation pointed out, and assisted by a new method of placing the accent, and by notes on the sounds of the letters, where it was judged necessary; the different spellings preserved and distinguished, as ancient or modern, common or uncommon, correct or incorrect; and, in a word, every thing which might be thought requisite to render it worthy of the title it bears, and under which it is now recommended to the Public: and all this to be comprized in as narrow a compass as possible, lest the size should supersede the intention of general usefulness, and acceptance to the English reader.’

This design was so far useful as relates to obsolete words, and to such *provincial*, or such *cant* expressions as may have forced their way into general use: one great purpose of a dictionary, to common readers, being to inform them of the accepted sense of uncommon words. Yet it must be observed that

a dictionary

a dictionary so indiscriminately filled, ceases to be the store-house of pure and sterling language; and notwithstanding the marks of distinction made use of, will be consulted with diffidence by those who aim at accuracy. Were it not also that every dictionary-writer is to recommend himself by excelling all his predecessors, it might be thought that proper names of persons and places, have no natural claim to admission into a mere dictionary of words; especially when it is considered how bald and meagre geographical and personal descriptions must appear, when crowded into such unsuitable limits. There is indeed a very unnecessary, and therefore blameable redundancy in the geographical articles; which is giving the articles adjectively after the substantives; *e. g.*

‘MONTGOM’ERY (*f.*) the shire town of Montgomeryshire in Wales; it has a market on Tuesday, sends one member to parliament, and is 161 miles from London.

‘MONTGOM’ERY (*adj. from the sub.*) belonging to Montgomery, made at Montgomery.

‘MONTGOM’ERYSHIRE (*f. from Montgomery*) a county in North Wales; it contains forty-seven parishes, and six market towns, and sends two members to parliament, one for the county, and one for the town of Montgomery.

‘MONTGOM’ERYSHIRE (*adj. from the sub.*) belonging to the county of Montgomery, produced in the county of Montgomery.’

Such needless distinctions occupy more space collectively than could well be spared in so close printed a work: and it is presumed that no one who happens to see “The Montgomeryshire and Yorkshire house,” under an alehouse sign, will think of having recourse to a dictionary, to expound the meaning of the inscription. What is implied by “Herefordshire cyder and Cheshire cheese,” will be as little liable to misconstruction.

The names of persons introduced, though they seldom furnish more information than that they *are* the names of men or women, are more prolific than even those in geography: thus, for instance, *Pythagoras*, like some reproductive animals, produces six dependant articles branching from it, substantives as well as adjectives; and *Pyrrho*, just above it, generates four!

Compounds with *un*, are astonishingly multiplied; some of them we will venture to pronounce no where else to be found. Compounds with the adverb *well* have no proper place in a dictionary, *well*, being a distinct word itself, and remaining distinct without coalescing with that to which it is applied: with still less propriety are Latin law phrases introduced; as *Felo de se*, *Non compos mentis*, &c. Dictionary-makers have long been told, that great as their authority may be over single words, it does not extend to two words put together.

Though these remarks carry the appearance of objections to Dr. Ash's conduct in this laborious task, it may be hinted, that they are not complaints of deficiency, but of redundancy; a fault rather uncommon, and therefore pardonable in undertakings of this nature. To be supplied with the various inflexions of words from the same root, is no small advantage; nor is the admission of such barbarous terms as are occasionally obtruded on us, altogether without the plea of utility, though at the same time subject to the hazard of stamping a degree of currency on them: its copiousness will recommend it strongly as a popular dictionary, if it should not become a standard of authority.

Indeed both compiler and publishers seem to have produced this work as an instance of literary generosity, in an age when the liberality of either authors or bookfellers has not been much celebrated. Two volumes so full of matter, are seldom seen, and though the print is necessarily small, it is obvious that dictionaries are not for continued reading, but for occasional consultation.

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ART. VII. *The Defects of Police the Cause of Immorality, and the continual Robberies committed, particularly in and about the Metropolis: With various Proposals for preventing Hanging and Transportation: Likewise for the Establishment of several Plans of Police on a permanent Basis, with respect to common Beggars; the Regulation of Paupers; the peaceful Security of Subjects; and the moral and political Conduct of the People: Observations on the Rev. Mr. Hetherington's Charity; and the most probable Means of relieving the Blind. In Twenty-nine Letters to a Member of Parliament, by Jonas Hanway, Esq. 4to. 6 s. Boards. Doddsley, &c. 1775.*

**T**HAT the defects in the police of a country are as likely to flow from a general depravity in morals, as to produce it, is the opinion of the ingenious author of the *Irenarch*\*; who pleads that the present state of our morals will not suffer justices of the peace to carry certain laws into strict execution: hence he says they are obliged to temporize, and accommodate their conduct to the present bias of manners. If this be the real fact, it follows that vice is continually gathering strength against law, and progressively prevailing over it; and that the prosperity of a state producing its decline, is no visionary notion. If we may be indulged with the liberty of launching a little from such data into the regions of acknowledged speculation, the old world may be supposed now yielding to decay; while virtue, arts, and empire, are springing up in the new.

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\* See Review, vol. L. p. 191.

To proceed yet farther, it may be added, that by the time prosperity and luxury may have sown the seeds of ruin there, we may be sufficiently barbarised and prepared for a revival here. Such ebbing and flooding of human attainments, are too slow to have their periods recorded; and how many tides of this nature may have already taken place, is an inquiry far beyond human investigation!

So defultory a writer as Mr. Hanway, will surely excuse this little excursion, occasioned by the first position assumed in his title, and the recollection of a late writer who concludes the direct contrary: we do not presume to decide positively between them, but will leave it to exercise the Reader's ingenuity. Mr. Hanway is a gentleman whose public spirit is well known and acknowledged, and his present publication contains a great number of important truths, that merit the serious attention of our governors;—when they are extricated from that intanglement into which they have most disagreeably precipitated themselves, without the comfortable hope of an honourable disengagement on either hand.

The principal point laboured by the Author is to convince us of the mischievous tendency of the promiscuous association of prisoners in our gaols, where persons committed for slight crimes are instructed and hardened by the pernicious counsels of old offenders. ‘This indiscriminate mixture is the rock upon which we run, as if we determined to be wrecked! To place young persons, whose minds are susceptible of every kind of impression, on a common level with the most notorious felons!—Good God! will not such youths, already prone to evil, drink deep at the fountains of iniquity?’ Our prisons, says Mr. H. are admirably calculated to promote those acquaintances and communications which undoubtedly militate against the great purpose for which men are imprisoned. He would therefore have all prisoners kept apart from each other\*, and reason pleads strongly in favour of it; that they may not be contaminated by profligate associations, but be driven by solitude to wholesome reflections tending to reformation. Our benevolent Author produces a great number of arguments to enforce a plan too evident to need many; but these are intermingled with so much vague declamation upon other incidental matters, that it must tire any lover of close reasoning, notwithstanding all the respect he may retain for so zealous an advocate for the public good. In truth, Mr. Hanway's mind

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\* It has been said that the late extraordinary robbery of Mr. Conyers's house, in Essex, was planned in Newgate, by Reading and his associates, whose first acquaintance with each other commenced within the walls of that prison.

teems with schemes for associations, subscriptions, and public undertakings, enough to occupy all the thoughts, all the time, and all the money, of those who have any thoughts, time, or money, to spare.

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ART. VIII. *Readings on Statutes, chiefly those, affecting the Administration of public Justice, in criminal and civil Cases; passed in the Reign of his late Majesty King George II. Containing the Occasion of the Rise, and the Progress of the Bills, to their receiving legislative Sanction, &c. The Whole chronologically digested, and illustrated with Notes, References, and Observations: Likewise, an Address to the Honourable Society of the Inner Temple, &c. By John Rayner the younger, a Member of the said Society.* 4to. 9s. Boards. J. Brown, Wardrobe court, Doctor's Commons.

THE title to this work is rather indefinite than descriptive of its objects, with any degree of legal precision; nor does the reason Mr. Rayner gives for expressing himself so generally, clearly point out his particular meaning to our apprehensions. He says, '*We* \* purposely entitle this work *Readings on Statutes*; for when it is considered, that there are to be found among them obsolete, expired, temporary, and repealed acts, to entitle our compilation "*Readings on the Statutes*," would be giving them a false and an absurd title.' But if his readings do not extend to *all* the statutes of that reign, it does not appear how the retaining or rejecting the article, *the*, limits the description of those which are selected: and the scale upon which the work is planned should have been explained, that the purchaser might know in what kind of adventure he was solicited to embark. It is in our power to inform the Reader that this publication includes only the 1 and 2 Geo. II. but we

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\* On another occasion Mr. R. seems conscious that egotisms are disagreeable, nor does converting them into *nostracisms*, if the term is admissible, render them in any degree more pleasing: it is extremely easy to write impersonally; and in the present instance he might have said, *This Work was purposely entitled, &c.* His preface is indeed peculiarly in the regal style, particularly the last paragraph but one, which at length concludes in the singular number as follows:

'As *we* have no learned or ingenious friends to thank for hints, nor been assisted by persons, whose names *we* should think it an honour to be at liberty to mention, therefore *we ourselves* only, must be wholly answerable for the contents of these sheets, and though *we* are conscious of many imperfections, which must render them much less deserving the professional reception, yet *we* presume to rely with confidence on the public candour, as *we* have always observed it generously bestowed on venial defects, when it appeared upon the whole, that the intentions of the Author were well disposed towards the profession, of which it is the height of *our* ambition, not to be considered an absolute unworthy member.'

have

have met with nothing expressive of the intended or supposed quantity to which the whole may amount.

Mr. Rayner's address to the Society of the Inner Temple, to which he belongs, states his complaint of being excluded from the late lists of Commissioners of Bankrupt, after having served in that capacity for eleven years: he was it seems charged with an article of misbehaviour, from which he vindicated himself to the Lord Chancellor; but whether his justification was not deemed sufficient, or whether some fresh offence was taken \*, he has not been fortunate enough to procure a restoration.

Mr. Rayner appears to be a lawyer of considerable reading, the fruits of which he produces freely; sometimes to the furnishing very good and pertinent information, and at other times for no other discoverable reason than because he had enough ready at hand. Indeed, he overlooks nothing; for in quoting a passage from Sir James Burrow, in his preface, where that Gentleman transiently makes use of the familiar phrase of seeking a needle in a *bottle* of hay; Mr. R. in a note to the word *bottle*, censures it, in the following solemn manner: '*A bottle of hay!* Though the trite, we submit, to be a very *strange* expression, and a *bottle* very *inapplicable* to *hay*; we therefore presume to hazard a conjecture on the occasion, which is, to substitute, "*a truss of hay*" in its stead; searching for a needle in a *truss* of hay, is sure much more a labour in vain, than in a *bottle* or *pottle* of hay:† but if the authority of our lexicographers weighs any thing, we may still seek the needle in the old bottle, to as little purpose as in Mr. Rayner's truss †.

The nature of the readings here made on the statutes is thus explained:

'The intended work will consist of those statutes chiefly, that concern the administration of justice, either in criminal or in civil cases; for which purpose we shall give the history of the statute law, by considering the occasion of the rise, and the progress of the bills through both Houses of Parliament. In order to prosecute this part of our plan, we shall consult and abstract the debates, speeches, and protests made, on the bills passing through the necessary parliamentary forms, till they obtain the royal assent. In our exposition, we shall make the reader acquainted with the arguments of council, together with the opinions and determinations of the courts of justice; whereby the most obscure and difficult points, in the statute

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\* As his publicly advertising for bankrupt business, as an agent or solicitor.

† "Bottle of hay," is a phrase still used in many parts of England. It means a large bundle; or, as much hay, &c. as a man can carry, by the help of his pitchfork.

law,

law, will be (we hope) fully and satisfactorily explained. The debates, speeches, and protests, we shall select principally from orders, resolutions, votes, journals, and records; and the arguments, opinions, and decisions, from acts of parliament, explaining, amending, or altering acts of parliament; cases on appeals, in the House of Lords; rules, trials, and reports in the superior courts of Westminster Hall; and many other parliamentary proceedings, judicial commentaries, and treatises, MSS. as well as printed, relative to the law and constitution.'

The history of acts of parliament, so far as circumstances can be collected, will undoubtedly be of some assistance in discovering the real spirit of them, which, Mr. Rayner observes, is not always truly expressed in their preambles. But it is obvious that the defect will be mostly found in our *ancient* statutes, while historical circumstances can only be given of *recent* acts: hence the proposed assistance does not apply to the difficulty. It may also be observed, that however clear Mr. R. may be in his own mind, he does not always preserve that clearness in his expressions necessary to throw light on the laws upon which he is commenting. Thus in his reading on 2 Geo. II. c. 25. on the subject of perjury, he says, among other things,

"Shakespeare's play of Richard the Second, opens with a proper caution to all judges and jurors, in criminal cases, to attend most carefully to the principle or motive, by which the accuser appears to be actuated, *that the credit of his testimony may be rated accordingly.*" This is the observation of a very modern ingenious female dramatic critic.

'The mercy of juries will oftentimes make them strain a point, and bring in larceny to be under the value of twelve-pence, when it is in reality of much greater value; this lenity Mr. Justice Blackstone emphatically terms *pious perjury*.

'It is admitted, that juries of life and death, may, under the above sanction, find a prisoner, for stealing large quantities of gold and silver plate, watches, jewels, &c. guilty of stealing to the value of thirty-nine shillings only, in order to prevent his being hanged, and this too under the direction of the court.

'It is also in common experience, for such juries, in case any circumstances appear on the trial of the culprit, so far in his favour, as to induce them to endeavour to save his life, (though they actually bring him in guilty of Death) to *recommend* such prisoner, as a proper object for the exercise of royal *mercy*; this recommendation we take leave to consider *pious perjury* too, but which, contrary to that, we have been discouraging of, may tend to the unjust execution of a criminal, whom his jury are of opinion ought not to suffer death; they conceiving the law, whereon he stands indicted, to be an hard law,

law, as may be inferred from this recommendation of the criminal to the throne of mercy; wherefore we wish that juries would, in future, adopt *pious perjury* for the purpose of *acquittal*, and not merely for that of *recommendation*.

‘In answer to the objection, that the jury are bound by their oath of office, to pass between the king and the prisoner, *according to the evidence*; it is to be observed, that in the above cases of *larceny*, the jury do not give their verdict *according to the evidence, or according to their own real opinion or belief*; the *Judges*, and not the *Law*, countenance the above *pious perjury*; for they oftentimes determine and direct, contrary to the express letter of the law (though they are upon oath to adhere thereto) in most cases, wherein they consider the law in question, an hard law. Therefore, as in other cases, the jury may be as well inclined to favour the prisoner, as in the above of *larceny*; but that they cannot do it in that way, by reason of the nature of the different cases, they ought, we apprehend, to *acquit* and not merely *recommend*; for should such a recommendation ever happen to be rejected, *as it may*; let the jury consider what would be their situation, as they would then have caused *murder* to be committed, by means of *perjury*.’

It may be remarked, that our Judges are not treated with the greatest reverence, in being presented with a ‘proper caution’ from an old play, through the medium of a ‘female dramatic critic.’ The censure of *pious perjury*, produced from Judge Blackstone, is much more clear in his Commentaries, where the blame falls on the severity of our criminal laws, than in the hands of Mr. R. who aims his censure at the judges and jury. A criminal may be under such circumstances as to oblige a jury to convict him according to the letter of the law, that they may *avoid* perjury, and to intitle him to their recommendation for mercy, according to their ideas of equity, that they may discharge their consciences: a case which materially differs from one where the jury have a discretionary latitude of determining the degree of guilt according to the ancient Saxon pecuniary measure, which apportioned the degree of punishment to it in the first instance. It remains with the Reader on the Statute, to shew how the humane act of simple recommendation for mercy, from the rigour of law, can be construed into *perjury* of any complexion. They are no more accountable for the event of their recommendation, than for the severity of the law which they wish to mitigate. If we rightly apprehend the meaning of the last paragraph, our Author advises juries to actual perjury, to avoid his constructive perjury.

From the reading on 2 Geo. II. c. 28. so far as relates to the licensing inns and alehouses, it appears probable that a person may read more than he can digest; or the following strange  
note



note would not have had four authorities referred to, for the support of crude puerile remarks. When Mr. R. justly observes that the acts relating to tipling in alehouses cannot now be carried into execution; he adds below,

‘ For the justness of our observation, that the manners of the people have an influence on the legislature of this country, and that even religion itself is discountenanced, for the purpose of raising a revenue; we need only refer the Reader to the statute book of the present reign; where he will find that the legislature, instead of suppressing or checking the general disposition to prophane the Lord’s Day; consider it not only as a venial folly and weakness, but even as a laudable and happy turn of mind, and therefore wish it to prevail universally, and upon a moral certainty that it will tolerate and encourage it, and have so far availed themselves of it, as to *double the tolls at the turn-pikes*, near the metropolis, on Sundays only. See 5 Geo. III. chap. 13. Whereas by the law of the land, it is penal *not* to go to church, on a Sunday; nor is the hundred liable to answer damages, to the party robbed, in case he be robbed on a Sunday, unless it be in going to, or coming from church. *Str. Rep.* 406. *Com. Rep.* 345.

‘ Again; the portico belonging to the *chapel*, in Great Queen-street, Lincoln’s Inn Fields, was considerably lessened by virtue of a clause in one of the paving acts; and that belonging to the Pantheon in Oxford Road, was built by virtue of an express clause in another of those acts. See 10 Geo. III. chap. 23. sect. 32. *O tempora! O mores!*’

Officious advice, however honest and wholesome, is seldom grateful; and yet we cannot avoid hinting our opinion that Mr. R. might convert his extensive knowledge of the law to better purposes, both for himself and others, by practising it as a profession (for which we suppose he is well qualified) than by lecturing on it as a science.

ART. IX. *The Life of Petrarch.* 2 Vols. 8vo. 12 s. sewed. Buckland. 1775.

**I**N the Appendix to the thirty-ninth volume of our Review, we gave an account of the very curious and entertaining work, of which we have now before us an abridged translation. We acquainted our Readers, that the *Memoirs for the Life of Petrarch* (in 3 vols. 4to.) exhibit, beside what relates to his Life, a picture of the literary, ecclesiastical, and political state of the times in which he lived; that they contain a short but distinct view of the characters of the principal persons with whom Petrarch was connected, and of the most remarkable events in the history of Italy during the period wherein he lived; that they

they are replete with literary and political anecdotes, many of which are not generally known ; that the Author gives a more distinct and satisfactory account of the revival and progress of literature in Italy than is to be met with any where else, together with many curious particulars relating to it ; that an air of impartiality and love of truth appears through the whole of his work ; that he seems perfectly well acquainted with the history of Italy in the fourteenth century ; that there is an ease and dignity in his style well suited to his subject ; and that it is impossible to read him attentively, without having an high opinion of his taste, his judgment, his exactness, and his modesty.

Such is the character we gave of the *Memoirs for the Life of Petrarch*, and we are happy to be confirmed in our opinion of that work, by the approbation it has met with from some of the best judges in the republic of letters.

As no life of Petrarch, nor any translation of his writings has ever appeared in English, the Public is certainly much obliged to the ingenious *Mrs. Dobson* for her abridged translation of so voluminous and expensive a work ; the English reader, in particular, for whose amusement the translation is principally intended, will, we doubt not, think himself under peculiar obligations to her, for introducing him to an intimate acquaintance with one of the greatest geniuses that modern Italy can boast, and whose memory must be ever dear to every friend to literature.

As to the translation, we have compared several parts of it with the original, and have not found it either deficient in point of accuracy or elegance. *Mrs. Dobson's* easy, natural, and unaffected manner, gives it, indeed, much of the air of an original work ; her abridgment of the French Memoirs, too, is very judicious, and her observations in the preface, and at the conclusion of her work, cannot fail of giving her readers a very favourable idea of her character and disposition. Part of what she says in her preface is as follows :

‘ To render the character of Petrarch the more interesting, I have omitted some tedious and minute discussions, which appeared to me as barren of instruction, as destitute of amusement ; and all those private observations of my author (except that on the Decameron) which seem to be suggested to every thinking reader by the facts themselves. And with still more reason I have avoided every reflection that arose in my own mind on the reading and translating these memoirs, except a few remarks with respect to the characters of Petrarch and Laura, particularly at the close of their lives, which I thought myself obliged to make.

‘ And I have the rather guarded against all such prolix and intrusive digressions, that I might have room to dwell minutely upon every part of Petrarch’s private character, and his admirable letters,

thus

thus to exhibit him encircled with his friends, and in the familiar circumstances of life. It is in these situations the heart discloses itself without disguise or reserve; all its intricacies are laid open, and we are enabled to form a true judgment of its character: an object, which next to the great Author of Nature, is certainly the most important to contemplate, as a warning, or as a pattern to the human mind.

‘ And perhaps few characters have set in a stronger light the advantage of well regulated dispositions than that of Petrarch’s, from the contrast we behold in one particular of his life, and the extreme misery he suffered from the indulgence of an affection, which though noble and delightful when justly placed, becomes a reproach and a torment to its possessor, whenever directed to an improper object. For, let us not deceive ourselves or others; though (from the character of Laura) they are acquitted of all guilt in their personal intercourse, yet as she was a married woman, it is not possible on the principles of religion and morality to clear them from that just censure which is due to every defection of the mind, from those laws which are the foundation of order and peace in civil society, and which are stamped with the sacred mark of divine authority.

‘ In this particular of his character, therefore, it is sincerely hoped that Petrarch will serve as a warning to those unhappy minds, who, partaking of the same feelings under the like circumstances, but not yet suffering his misery, may be led, by the contemplation of it, by a generous regard to the honour of human nature, and by a view to the approbation of that all-seeing Judge who penetrates the most secret recesses of the heart, to check every unhappy inclination in its birth, and destroy, while yet in their power, the seeds of those passions which may otherwise destroy them.

‘ As to the cavils or censures of those who, incapable of tenderness themselves, can neither enjoy the view of it when presented in its most perfect form, nor pity its sufferings, when, as in this work, they appear unhappily indulged beyond the bounds of judgment and tranquillity; to such minds I make no address; well convinced, that as no callous heart can enjoy, neither will it ever be in danger of being misled by the example of Petrarch, in this tender but unfortunate circumstance of his character.

‘ To susceptible and feeling minds alone Petrarch will be ever dear. Such, while they regret his feelings and consider them as warnings to themselves will love his virtues; and, touched by the glowing piety and heart-felt contrition which often impressed his soul, will ardently desire to partake with him in those pathetic and sublime reflections, which are produced in grateful and affectionate hearts, on reviewing their own lives and contemplating the works of God.

‘ It is too worthy of our notice here to be omitted, that a man who was the first genius of the age in which he lived, and whose society was sought and delighted in by persons of the highest rank and learning, thought it no derogation to his talents or politeness, to introduce sacred and moral observations both in his letters and conversation.

‘ There

\* There is still another view in which these Memoirs will I trust be useful and interesting to the world; I mean in the picture they so affectingly exhibit to mortals of the variation of the human mind, and the vicissitudes of health and fortune to which, in the present state, Beings like ourselves are liable in every rank and profession of life; an object so justly humbling to the pride, and touching to the heart of man when he beholds, *not in tame precept but in lively image*, the nothingness of all things here; and is led thereby not to rest his view, on this little point of time, but to extend it far beyond, and (if I may be allowed so to express myself) *to join the line of life, to the line of immortality.*—

‘The French Memoirs have been spoken of with the esteem they deserve, and only charged with being rather tedious; but in truth this was not so easy for a writer to avoid, who had many facts to settle, as for those who should undertake to collect from these facts.

‘In my endeavour to be less minute, I wish I may not have failed in the spirit of the work, which I undertook chiefly with a view to the amusement of the English reader: and considered in this light it will I doubt not meet with all the candour it will require. I received so much pleasure from the perusal of it, independent of the beautiful sonnets, that I was desirous of communicating the same satisfaction to those, who might choose to partake of it under this disadvantage.

‘As I did not think myself by any means capable of transfusing the spirit and elegance of the sonnets into any English translation, I have only inserted a few lines from some of them, as they were necessarily connected with the subject, such as appeared from their sentiments best able to bear a prose metamorphosis, might serve to enliven the circumstances to which they refer, or illustrate the character of Petrarch, where they particularly mark the delicacy and justness of his sentiments. If any readers of the Latin and Italian works of Petrarch, should condescend to look into this translation, they will not I hope be displeased with this presumption, or with the great imperfections they will discover through the whole of the work.’

We now proceed to lay before our Readers a few extracts from this work, as a specimen of the entertainment they will find in it; without pretending to give a regular abstract, which would only be an abridgment of an abridgment.

One of the most interesting parts of Petrarch's life is his passion for Laura; a passion which destroyed the peace and tranquillity of his mind, and tormented him upwards of twenty years, notwithstanding the rigour wherewith he was treated by the object of it, who was a married woman. This part of his history will suggest many useful moral reflections to every class of readers, and to the philosophical reader, who studies the human heart, will afford no small degree of instruction:

‘Petrarch (says his Biographer) had received from nature a very dangerous present; his figure was so distinguished, as to attract universal admiration. He appears in his portraits, with large and

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manly features, eyes full of fire, a blooming complexion, and a countenance that bespoke all the genius and fancy which shone forth in his works. In the flower of his youth, the beauties of his person were so very striking, that wherever he appeared he was the object of attention. He possessed an understanding active and penetrating, a brilliant wit and a fine imagination. His heart was candid, and benevolent, susceptible of the most lively affections, and inspired with the noblest sentiments of liberality.

‘ But his failings must not be concealed. His temper was on some occasions violent, and his passions headstrong and unruly. A warmth of constitution hurried him into irregularities, which were followed with repentance and remorse. “ I can aver, says he, that from the bottom of my soul I detest such scenes.” And in another place, “ I sometimes acted with freedom, because love had not yet become an inhabitant of my breast.” No essential reproach however could be cast on his manners till after the twenty-third year of his age. The fear of God, the thoughts of death, the love of virtue, and those principles of religion which were inculcated by his mother, preserved him from the surrounding temptations of his earlier life.—

‘ On Sunday in the Holy Week, at six in the morning, the time of matins, Petrarch going to the church of the monastery of St. Claire, saw a young lady, whose charms instantly fixed his attention. She was dressed in green, and her gown was embroidered with violets. Her face, her air, her gait, were something more than mortal. Her person was delicate, her eyes tender and sparkling, and her eyebrows black as ebony. Golden locks waved over her shoulders whiter than snow; and the ringlets were interwoven by the fingers of Love. Her neck was well formed, and her complexion animated by the tints of nature, which art vainly attempts to imitate. When she opened her mouth, you perceived the beauty of pearls and the sweetness of roses. She was full of graces. Nothing was so soft as her looks, so modest as her carriage, so touching as the sound of her voice. An air of gaiety and tenderness breathed around her, but so pure and happily tempered, as to inspire every beholder with the sentiments of virtue: for she was chaste as the spangled dew-drop of the morn.—Such, says Petrarch, was the amiable Laura, and he adds:

“ Till this moment, I was a stranger to Love; but its brightest flame was now lighted up in my soul.—Honour, virtue, and the graces; a thousand attractions, a thousand amiable conversations—these, O Love! are thy tender ties! These are the nets in which thou hast caught me.—How was it possible for me to avoid this labyrinth, a labyrinth from which I shall never escape.”

‘ In another sonnet; “ Hitherto I feared not love. My affections, cold as ice, formed around my heart a chrysal rampart. Tears were strangers to my eyes: my sleep was undisturbed: and I saw with astonishment in others, what I had never experienced in myself. Such have I been! Alas! what am I now?”

“ Nature formed you, says Petrarch, the most striking model of her own power. When I first beheld you, what emotions! Nothing can efface the impression you then made. When I begin to sing of  
Laura,

Laura, my spirits are chilled : when I open my lips, my voice falters and stops. What powers of harmony can equal such a subject ?”

Various have been the opinions concerning Laura. From a comparative view of them with the few particulars to be found of her private life, collected from the archives of the house of Sade; and from the writings of Petrarch, it appears she was the daughter of Andibert de Noves, a Chevalier, and that her mother's name was Ermessenda. The house of Noves held the first rank at Noves, a town of Provence, two leagues from Avignon, and Laura had a house in that city where she passed a part of the year. Her father left her a handsome dowry on her marriage, which was made by her mother when she was very young, with Hugues de Sade; whose family was originally of Avignon, and who held the first offices there.

In order to cure himself of his passion, and indulge his taste for letters, Petrarch resolved to fix his residence at Vacluse, where he bought a little cottage with a small field adjoining, to which he retired with no other companions than his books.

Vaclusé is one of those places, in which nature delights to appear under a form the most singular and romantic. Towards the coast of the Mediterranean, and on a plain beautiful as the vale of Tempe, you discover a little valley, enclosed by a barrier of rocks in the form of a horse-shoe. The rocks are high, bold, and grotesque : and the valley is divided by a river, along the banks of which are extended meadows and pastures of a perpetual verdure. A path, which is on the left side of the river, leads in gentle windings to the head of this vast amphitheatre. There, at the foot of an enormous rock, and directly in front, you behold a prodigious cavern hollowed by the hand of Nature : and in this cavern arises a spring, as celebrated almost as that of Helicon.

When the waters of the fountain are low, you may enter the cavern : the gloom of which is tremendous. It is a double cavern. The opening into the exterior, is an arch sixty feet high ; that of the interior, thirty. Near the middle of the cavern, you see an oval basin, the longest diameter of which is one hundred and eight feet ; and into this basin, without jet or bubble, rises that copious stream, which forms the river Sorgia. There is a common report that this fountain has never been fathomed. May not this proceed from the water's issuing with great impetuosity at the bottom, and thus forcing back the lead and line ? However this may be, you see nothing but an expanse of water, smooth and tranquil.—

In the ordinary state of the fountain, the water falls away through some cavities under the rocks, and afterwards returns to the day, and commences its course as a river. But during the swell about the spring equinox, and sometimes also after heavy rains, there is an astonishing accumulation. The waters roll on with a lofty head to the opening of the cavern, and are precipitated and dashed along the rocks with the noise of thunder. The tumult however soon ceases ; the waters are peaceably received into a deep and commodious channel, and form a most delightful river, navigable to its very source. This river is in its progress divided into various branches, waters

many parts of Provence, receives several other streams, reunites its branches, and falls into the Rhone near Avignon.

Such was the place of Petrarch's retreat : but alas ! the torments of love still pursued him ; rocks and woods, the wildest and most solitary situations, availed nothing, and all his efforts to get rid of his passion were vain and fruitless.—Of the manner in which he lived in this retreat, he gives an account in one of his letters :

“ Here I make war upon my senses, and treat them as my enemies. My eyes, which have drawn me into a thousand difficulties, see no longer either gold or precious stones, or ivory or purple ; they behold nothing, save the firmament, the water, and the rocks. The only female who comes within their sight, is a swarthy old woman, dry and parched as the Lybian deserts. My ears are no longer courted by those harmonies of instruments or voices which have often transported my soul : they hear nothing but the lowing of cattle, the bleating of sheep, the warbling of birds, and the murmurs of the stream.

“ I keep silence from morn to night. There is no one to converse with ; for people constantly employed, either in spreading their nets, or taking care of their vines and orchards, have no knowledge of the intercourses of the world, or the conversations of society. I often content myself with the brown bread of my old fisherman, and even eat it with pleasure ; and when I am served with white, I almost always return it.

“ This old fisherman, who is as hard as iron, earnestly remonstrates against my manner of life ; says it is too hardy, and assures me I cannot long hold out. I am on the contrary convinced, that it is more easy to accustom one's self to a plain diet, than to the luxuries of a feast. Figs, raisins, nuts, and almonds, these are my delicacies. I am fond of the fish with which this river abounds ; it is an entertainment to see them caught, and I sometimes employ myself in spreading the nets. As to my dress, here is an entire change, you would take me for a labourer or a shepherd.

“ My mansion resembles that of Cato, or Fabricius : my whole household consists of a dog, and my old fisherman. His cottage is contiguous to mine ; when I want him, I call ; when I no longer stand in need of him, he returns to his cottage. I have made myself two gardens, which please me marvellously ; I do not think they are to be equalled in all the world. And must I confess to you a more than female weakness, with which I am haunted ? I am positively angry, that there is any thing so beautiful out of Italy. They are my Transalpine Parnassus.

“ One of these gardens is shady, formed for contemplation, and sacred to Apollo. It hangs over the source of the river, and is terminated by rocks, or places accessible only to birds. The other is nearer my cottage, of an aspect less severe, and devoted to Bacchus ; and what is extremely singular, it is in the middle of a rapid river. The approach to it is over a ridge of rocks which communicates with the garden ; and there is a natural grotto under the rock, which gives it the appearance of a rustic bridge. Into this grotto, the  
rays

rays of the sun never penetrate. I am confident it much resembles the place, where Cicero sometimes went to declaim. It invites to study.

"Hither I retreat during the noontide hours: my mornings are engaged upon the hills; and my evenings, either in the meadows or in the garden sacred to Apollo. It is small, but most happily suited to rouse the most sluggish spirit, and elevate it to the skies. Here would I most willingly pass my days, was I not too near Avignon, and too far from Italy. For why should I conceal this weakness of my soul! I love Italy, and I hate Avignon. The pestilential influences of this horrid place, empoids the pure air of Vaucluse, and will compel me to quit my retirement."

The character Petrarch gives of his fisherman is as follows:

"He is an aquatic animal, brought up among fountains, and rivers, and seeking his livelihood in the rocks; but a very good man, merry, docile, and obedient. To say simply, that he was faithful, would be too little, for he was fidelity itself. He understood agriculture, and every thing relative to a country life. It was a maxim with him, that whatever was sown the eighth of the ides of February, in the soil of Vaucluse, could not fail of being fruitful."

This honest fisherman had a wife, of whom Petrarch has given the following description in a letter to one of his friends:

"Her face is so withered, so scorched by the sun, that was you to see her, you would think you beheld the desarts of Lybia or Ethiopia. If Helen, Lucretia, or Virginia, had possessed faces like her's, Troy would have existed still: Tarquin would not have been driven from his kingdom, nor Appius have died in prison. But though the face of my farmer's wife is black, nothing can be whiter than her soul. She does not feel the want of beauty; and to look on her one would even say, it became her to be ugly. No creature was ever so faithful, humble, and laborious.

"At the season when the grasshoppers can scarcely support the heat of the sun, she passes her life in the fields; her hardy skin defies even the fury of the dog-days. At night, when she returns, she works in her house like a young person just risen from sleep. Never any complaints, never the least murmur, nothing that shows the smallest variation of temper escapes her. She lies on a bed of leaves; all her food is a black gritty bread; her drink a sharp wine, which tastes like vinegar, and with which she mixes a great deal of water. If any one presents her with more delicate food she rejects it, because it is not what she has been accustomed to."

The foregoing extracts may serve as specimens of the entertainment to be met with in the *Life of Petrarch*, and there are, perhaps, few of our Readers so void of curiosity as not to have recourse to the work itself, which, we may venture to assure them, will contribute not a little both to their amusement and instruction.

We shall conclude this Article with the very pertinent and useful reflections which Mrs. Dobson makes at the close of her work;



‘ We have now, says she, finished the account of Petrarch : and when a life (if I may so speak) paints itself, it would be a reproach to the reflection of the Writer, and a very ill compliment to the penetration of the Reader, to attempt to draw it over again by a summary of insipid assertions. I shall therefore only remark one particular which, with all feeling hearts, will apologise for that unfixed and variable temper so justly ascribed to Petrarch, and this was his tender and ardent passion for Laura, which entirely unsettled him for twenty years, and produced a restlessness in his mind (not formed perhaps by Nature in the calmest mould) through every succeeding period of life. Had his profession and happy lot permitted him to have filled up the sacred and delightful relations of a husband and father : could he have brought up with tender and virtuous care the pledges of an honourable affection (as from the principles of humanity and justice he did the innocent offspring of a dishonourable one) and thus given a public example of parental virtue : could he have rewarded with his esteem, and soothed with his attention the cares of a tender mother and a faithful wife : how much would it have promoted his happiness, and heightened his worth ! As it was, he frequently led the life of a wanderer, to whom the sweets of a kind and cheerful home are unknown and un hoped for, to alleviate the toils of life, and the distresses of humanity ; and with the finest taste for knowledge, the most perfect sympathy with Nature, and the most lively and picturesque imagination, he often felt all the languor of discontent. His heart was formed for tenderness ; but alas ! it fixed were its affections could not be sacredly confirmed. This uncertain spring of joy at last entirely failed ; and his friends one after another followed the same beaten track.

‘ From youth to manhood he was a prey to the keenest sensibility ; from manhood to old age he was struggling to recover a calm and virtuous state of soul ; but, often pierced with regret for the hours he had lost in the early part of his life, and with sorrow for the death of those he tenderly loved, he was continually interrupted in this great and noble pursuit. What a striking lesson for youth ! What an awful lesson for all human beings ! to engage them to seize with ardour those fair and unruffled moments that may fix the most pure and sacred principles in their hearts, and lay the foundation of that solid peace through life, which once lost we have seen is never perfectly regained, not even under the influence and direction of the brightest understanding and the most fervent piety.

‘ Those Readers who have been interested in the fortune of Petrarch, will pity his fate, admire his sublime and exalted genius, and revere his humble piety, which their candour, penetration, and sensibility will draw out to life from this faint and imperfect representation.

We must not forget to mention, for the information of such of our Readers as are not acquainted with the period of time in which Petrarch lived, that it comprehends the greatest part of the fourteenth century. He died in 1373, at Padua, or at his country-house near that city, aged about seventy.

✻ We

✂ We hope the Second Edition of this "most entertaining of all books," as Mr. Macon styles the *original*\*, will have the advantage of a good *Index*: such helps being peculiarly wanted, for occasional reference, to books which, like the present *Memoirs*, abound with such a great variety of matter.

\* Life of Gray, p. 157: 4to.

ART. X. *Whitaker's History of Manchester*, Vol. II. concluded.

**I**T has been generally supposed that our language was primarily and almost principally founded on the Saxon. Mr. Whitaker has proved, notwithstanding, that the great fabric has been constructed with different materials, and that an ample share of the *British* has contributed to the ground-work. Of this, the specimen he has given of his English-British Dictionary is an indisputable proof, whilst the most obvious etymons, surviving a period of twelve or thirteen hundred years, from the incorporation of the Britons with the Saxons, render the evidence decisive. From his collection of British terms, too, the Welsh, the Armorican, the Cornish, and the Irish, appear to have been only so many different dialects of one and the same original language. His verbal researches have been truly philosophical, he has by no means contented himself with comparative appearances, or analogical resemblances: he has investigated the root of our words, caught the seminal form that has secretly germinated in them, and followed it up equally along the stem and the branches. This is the great end and object of etymological researches. And by these laborious inquiries and collateral proofs, our learned Historian has superseded the authority of Mr. Hume, who has said that "the language was purely Saxon," and has exploded the notion of Mr. Wanley and Dr. Hickes "that the Saxons borrowed not their letters from the Britons; but communicated their own to them and to the Irish."

By those who have not considered the comparative value of money in ancient times, it is commonly matter of exclamation and envy, when the apparently low price of commodities in those times is recorded. A fat ox for four shillings!—Glorious days those, for roast beef! says the 'squire—But, an't please your worship, this same ox might be dear enough. Why? Because the value of a shilling in those days was, upon the lowest estimate, equal to three pound now; Mr. Hume tells you "to five pound," so that your ox, you see, cost twelve pound at least, perhaps twenty.

The following table of rates will shew that every thing was proportionably dearer in former times than in our own:

Q 4

In

In the close of the seventh and beginning of the eighth century,

				Equal in compara- tive value			
	£.	s.	d.	to	£.	s.	d.
The first year's Board for a Foundling	—	0	2 6	—	7	10	0
The second year's	—	—	— 0 5 0	—	15	0	0
The third year's	—	—	— 0 12 2	—	37	10	0
An ewe with her lamb till the 14th day } after Easter	—	—	— 0 0 5	—	1	5	0
A sheep's fleece	—	—	— 0 0 2	—	0	10	0

About the middle of the tenth century.

A ram	—	—	—	—	0	0	4	—	1	0	0
A middling horse	—	—	—	—	0	10	0	—	30	0	0
An ox	—	—	—	—	0	2	6	—	7	10	0
A cow	—	—	—	—	0	1	8	—	5	0	0
A sow	—	—	—	—	0	0	10	—	2	10	0
A sheep	—	—	—	—	0	0	5	—	1	5	0

The subject of the ninth chapter of this work is the conversion of the Saxons to Christianity, the first formation of our parishes, and the first establishment of all our ecclesiastical œconomy. It seems to be the object of Mr. Whitaker to contend, *manibus pedibusque*, to give every degree of merit to the Roman-British antiquity. Thus he will not only have it give letters to the Saxons, but Christianity too; and he labours to prove, contrary to all received opinions, that even parochial divisions were established before their conversion. Of the origin of those divisions he gives the following elaborate account:

‘ The division of the kingdom into those ecclesiastical districts, which are denominated parishes, has been referred by different critics to different periods of our history. By some it has been ascribed to Honorius, the fifth archbishop of Canterbury, and the year 635 or 636. By others it has been more sensibly attributed to his successor Theodore, who was consecrated to the see in 668, and made the first of our metropolitical visitations the year following. And it is carried much lower again by others, being supposed to have been the gradual and growing work of several centuries after the Saxon conversion. From this diversity of opinion, the point should seem to be one of those many particulars in the original annals of every nation, which will always remain undecided by the critic, because he is not furnished with sufficient information concerning them. But this is not the case with the present. And it has been really considered without a sufficient examination of the evidences, and really determined without a proper attention to the proofs.

‘ If we look with any accuracy into the polity of our church, in the earliest stages of its establishment; we shall find notices occasionally communicated, and facts incidentally recorded, that shew the dioceses of it even then to have been actually divided into parishes,

‘ Before

\* Before the middle of the seventh century, and within twenty-five years after the conversion of Northumbria, we see churches erected in every quarter of the country, the clergy regularly administering in them, and the people every Sunday repairing to the one and attending on the other. Even at this early period, the Northumbrians are expressly declared by their countryman and historian, Bede, to frequent the churches in crowds, and listen to the voice of instruction, constantly and regularly every Sunday. And our ancestors of that time, therefore, were as much under the regimen of appropriated and resident pastors, as we ourselves are at present.

\* A little later than this, but still nearer to the moments of conversion, the same appearances are observable in the kingdom or church of Mercia. A trifling fact shews it. And a single incident often lets in light upon the whole history of a nation. The King of Mercia destroying Rochester in 676, the Bishop of the latter applied to the Prelate of the former; received from him the possession of a church in Mercia, and a moderate quantity of land which was annexed to it; and there, engaged in the ministries of a private clergyman, spent the remainder of his days in peace. And before 676, therefore, the churches of Mercia had received an endowment of glebe, were possessed in fee-simple, and had each its appointed minister regularly officiating in them.

\* The formation of parishes among the Saxons was coeval with their profession of Christianity. In Northumbria and Mercia we find them formed and established, within twenty or twenty-five years only from their respective conversions. And the Saxons in great measure received the institution, together with their religion, from the intermingled Britons of the provinces. The latter appear from the trifling remains that are saved of the British churches, to have had their clergy in the sixth century, not collected into a monastic body under the wing of the Bishop, and detached by him in journeys through different parts of the diocese; but more judiciously for religion settled separately among the people, and more satisfactorily to themselves possessed of endowed churches. And in that melancholy delineation which Gildas has given us of the clergy in his time, overcharged as in all probability it is by the colouring of zeal, he has mentioned some convincing particulars of this nature. Britain, he says, had very many priests and ministers at that time, men without wisdom and without shame, possessed of churches, but officiating in them for gain. These instructors of the people were the worst examples to them, banishing perhaps a religious mother or religious sisters from their houses, and introducing other women in their stead, the ready ministers of their private pleasures. Their ears were ever open to the idle jests and foolish conversation of worldly men about them. And they were particularly expert in all the doublings and windings of worldly business. They presided over their particular flocks; but the people were daily ensnared by the badness of their practices, and daily perished through the contagion of their viciousness. They gained their admission to the holy order by the influence of bribes. And the appropriated endowments of the churches were at once their inducement and reward. If ever they exercised hospitality, they acted merely from a passion for popularity.

pularity. Though fathers, they were impure; and their sons were educated in the same impurity. And they were equally unable to govern their own families, unqualified to minister in the house of God, and unworthy to preside over their particular flocks. These are circumstances which clearly imply, and notices that actually declare, the interests of religion to have been carefully consulted among the Britons, by a general distribution of the clergy over the dioceses, by the assignment of particular flocks to them, and the settlement of particular stipends upon them.

Such are the plain evidences of a parochial division of the kingdom in the earliest ages. And it is surprizing to find them all either carelessly overlooked or ignorantly neglected by the historians, the antiquaries, and the lawyers that have so frequently canvassed this subject. They carry a decisive authority with them. They shew the falsity of those opinions, which attribute the general division to Honorius, to Theodore, or some centuries after both. And they argue the parishes to have been all formed at once immediately on the Saxon conversion, and even established previously for ages among the Britons of the provinces.

And, from this insight into the polity of the British and Saxon churches, we may perceive the folly of applying some passages in Bede, as they have been invariably applied by our historians. They cannot be contradictory to the accounts which Bede has already given us. They are easily reconcilable to them. And they actually confirm them. In his epistle to Egbert, this very useful writer assures us upon the report of others, that in 734 there were many places in the Northumbrian kingdom; not towns, but villages, Villæ, Viculi, or Agelli, and such villages only as were at a distance from the parish-churches, and situated among the mountains and forests; in which, for many years together, not a clergyman appeared to instruct them. And the ground-work of his charge was this, That the clergy of the times, who officiated in their churches every Sunday, often visited the remoter villages in their parishes, to preach to the inhabitants, baptize their children, visit their sick, and perform the other duties of the pastoral care among them. In his general history and life of Cudbert he himself informs us, that this pious clergyman, making little journies in the north in order to instruct the people, went chiefly to those villages, Villæ or Viculi, that because of their remote and hilly situation were not visited by the regular teachers. And, in other parts of his history, he intimates concerning the kingdom in general and the north of it in particular, that about the middle of the seventh century, when the parish-priest accidentally visited or any other clergyman casually travelled through one of these villages, Villæ or Viculi, he was received as the servant of God, and requested to preach to the people. All this shews the largeness of the first parishes in the north, most of them including a length of woods within them, and many extending, as those of Prestwich and Rochdale in the neighbourhood of Manchester do at this day, a considerable way into the adjoining mountains. But the complaint preferred by Bede is again intimated thirteen years afterward, in the third canon of Cuthbert at Cloveshoe, at a time when the eighth, ninth, and tenth, the eleventh, thirteenth,

thirteenth, fourteenth, and many others, prove parishes to have been certainly laid out and clergymen certainly settled in them. And near a century before the time of both, and when the visitor or the traveller was requested to preach, the teachers were presbyters regularly fixed in the country, and the people regularly repaired for instruction to their churches on Sundays.

‘ The religion of redemption was established triumphantly in Britain, about the commencement of the fourth century ; and parochial districts would naturally be formed before the conclusion of it. They probably were, immediately after the establishment of Christianity. And they certainly were before the departure of the Romans ; as the sad and busy period of wars, immediately subsequent, would prevent any improvements in the civil or ecclesiastical polity of the kingdom. The provinces of the bishops were denominated *parochiæ* by the Britons : and these little districts within them very naturally assumed the same appellation, being the contracted dioceses of subordinate clergymen.’

Relative to ecclesiastical antiquity, we meet with other particulars, not unentertaining :

‘ Bells were used by the Romans to signify the times of bathing, and naturally applied by the Christians of Italy, therefore, to denote the hours of devotion and summon the people to the church. They were so applied before the conclusion of the seventh century in the monastic societies of Northumbria, and as early as the sixth even in those of Caledonia. And they were therefore used from the first erection of parish-churches among us. Those of France and England appear to have been furnished with several bells. The second excerption of Egbert about the year 750, which is adopted in a French capitulary of 801, commands every priest at the proper hours to sound the bells of his church, and then to go through his sacred offices to God. And the council of Ænham, in 1011, requires all the mulcts for sins to be expended in the reparation of the church, cloathing and feeding the ministers of God, and the purchase of church-vestments, church-books, and church-bells. These were sometimes composed of iron in France ; and in England, as formerly at Rome, were frequently made of brass. And, as early as the middle of the tenth century, there were many cast of a large size and a deep note. Two of them were given by Egelrick to his own abbey of Croyland in the reign of Edward, and another much larger by his immediate predecessor Turketul. And several of them were presented by archbishop Dunstan to the monastery of Malmesbury, in the preceding reign of Edgar. The number of bells in every church gave occasion to that curious and singular piece of architecture in all, the Campanile or bell-tower ; an addition, which is more susceptible of the grander beauties of architecture than any other part of the edifice, and is generally therefore the principal ornament of it. It was the constant appendage to every parish-church of the Saxons, and is actually mentioned as such in the laws of Athelstan. And the custom of ringing regular peals, now peculiar to the inhabitants of England, commenced in the time of the Saxons, and was common before the Conquest.

‘ The

• The services of every parish church, among them, were celebrated at seven periods of the day, which were called the canonical hours, and were three and six in the morning, nine, twelve, and three, the evening, and the midnight. These services were generally chanted; and, in a canon of 747, the presbyters are commanded not to chatter like reciting bards in their offices, and either mar the composition or confound the distinction of the words by a theatrical pronunciation, but to follow the plain and holy melody of the church. And such as could not chant were permitted to read the service. Some parts of it were also sung, the custom being introduced into Northumbria by James the deacon, an attendant on Paulinus; and every greater church and monastery, even previously among the Britons, having choral service celebrated regularly in it. Since Maglocunus has left his monastic abode, says Gildas in his epistle, he hears no more the praises of God in the sweetly modulated accents of young choiristers, and listens no longer to the breath of ecclesiastical melody. And the instrumental music of the British churches is here distinguished sufficiently from the vocal. Both the British and Saxon instruments were probably called the Organ or Organs. The Romans had an instrument, which they equally denominated an organ; as Alexander Severus, says his historian, *Lyrâ, Tibiâ, Organo cecinit.* Very early after the conversion of the Northumbrians, we find an instrument of that name familiarly used in the services of the north; Alchfrid, the son of king Oswi, requesting Wilfrid to stay with him about 660, to preach the word of God to him and the other Northumbrians, and be to them a spiritual organ, voluntarily heightening the devotions of the church with its pious tones. And all England, says the history of Ramsey, lamented the death of Edgar, the quires of the monasteries and their organs, *cum verteretur in luctum chorus monachorum, organa in vocem flentium.* But that grand combination of instruments, which we now denominate so, was absolutely unknown in Europe at this period. It was the happy production of Eastern genius. And the first that ever appeared in the west of Europe, was sent by Constantine the Grecian emperor to Pepin of France in 756. The artists of the west availed themselves of the present. Organs were constructed on the continent and in the island, and erected in some of our cathedrals before the middle of the tenth century. And archbishop Dunstan in the reign of Edgar presented the church of Malmesbury with one, in which (according to the historian's description) the pipes were formed in certain musical proportions of brass, and the air was impelled through them by a pair of bellows.

• When the office of the Eucharist began, a taper was lighted at the altar, and continued burning to the end of the service. And pretty certainly before, but undoubtedly after the Conquest, in all the greater parish churches of the kingdom, one was left burning day and night before the consecrated bread repositied over the altar. These were all of wax, and very early inclosed in lamps. When the windows of the church were once lined with pannels of glass, its taper would soon be protected by a screen of the same metal. And glass-lamps were actually used in our churches very early in the eighth

eightth century. They were used in the north of the island. But they were utterly unknown in the south. In these first ages of the Saxon history, learning and all the arts appear to have been more successfully cultivated in Northumbria, than in the southerly parts of the kingdom. Northumbria produced such eminent scholars in the eighth century, that one of them, Bede, was sent for to Rome to assist the conclave in the discussion of some articles of divinity; another of them, Alcuin, became the tutor of Charlemagne in France, and instructed him in rhetoric, logic, and particularly astronomy; and the court of France was advised to send over some youths to York for education. And the introduction of finer architects in stone into the island, the importation of large and valuable libraries into it, and the establishment of a manufacture of window-glass within it, were all of them the happy efforts of refinement in the active spirit of Northumbria. All of them were carried directly from the continent to Northumbria, and the knowledge of them was actually limited to Northumbria for ages afterward. And this is plain from one little particular in the history of Alfred, in which both the king and his historian, near two centuries after the introduction of glass lamps into the north, appear absolutely unacquainted with them. To guard his wax-light from the wind, unconscious of the lamps that had been long used in Northumbria and particularly mentioned by Bede, the king invented an awkward lantern of horn and wood; and the learned bishop, his historian, applauds the happy ingenuity of his scholar and patron. By an artful expedient, he says, the king ordered a lantern to be very handsomely constructed of cow-horn and wood, the white horns being shaved into thin plates, and becoming as transparent as a glass cup. And this wonderful production of the king's mechanical powers, he adds, answered his design compleatly; the lantern being fitted with a valve of horn, and the taper protected entirely from the wind.'

The word *nave*, which, when applied to a church, signifies the central aisle, or body, Mr. Whitaker would derive from *navis* a ship; in consequence of some supposed resemblance between a vessel and a church; and in a note he says, 'Dr. Burn, in his Ecclesiastical Law, has strangely referred the nave of our church to a Saxon original, and to the word *Nafa*, the boss or center of a wheel. Our ecclesiastical terms and appellations are universally Latin. And the etymology is obviously unjust in itself. For, what similitude can subsist between the body of a church and the center of a wheel?' Now, begging Mr. Whitaker's pardon, this last interrogation is very idle indeed. For, what similitude was necessary? The boss of a wheel, and the middle aisle of a church were both called the *Nave*.—Why? not because there was any resemblance between them, but because the word *Nave* signified the central part. Mr. W. might as well have asked what similitude there was between the Doctor's belly and a church, seeing that the word *Navel*, which proceeds from the same origin, signified the central part of it.

The



The tenth chapter treats of the several ministers belonging to a parish church formerly, the complete endowment of one, and the origin of wakes and fairs among us.

Of the latter our Author has given a very clear and rational account :

‘ When Gregory recommended the festival of the patron saint, he also recommended something more adapted to gain a general reception than religious acts and exercises. He advised, that the people should be encouraged on the day of the festival to erect booths of branches about the church, and to feast and be merry in them with innocence. And, as the authority of Gregory would certainly cause the encouragement to be given, so the smallest would be effectual. Nor would such churches only as had previously been heathen temples, but all, immediately have the day of their guardian saint observed with this open festivity. As the people had been all idolaters, the reason would be equally forcible for one parish as another. And the strong tendency of the common people to every sensitive enjoyment would make the practice universal. In our own and every parish, on the returning anniversary of the saint, little pavilions were constructed of boughs ; and the immediate neighbourhood of St. Michael’s, and the church-yard of St. Mary’s, resounded with the voice of hospitality and the notes of merriment.

‘ But few persons are ever to be intrusted to feast. And fewer are to be allowed to meet in numbers together. There is a contagious viciousness in crowds. Though each individual of them, alone and by himself, would act with a religious propriety ; yet all together they act with irreligion and folly. The fire imperceptibly runs from breast to breast, each contributes to swell the tide of spirits beyond its proper bounds, and wickedness and absurdity enter at the breach that is made in reason. And this viciousness is always augmented in its force, when the grosser spirits, that are merely the result of feasting, mingle and ferment the tide. The feasting of the saint’s day was soon abused. And it seems to have been greatly so before the reign of Edgar, as the intemperance of the festival was then creeping even into the vigil, and even mixing with the offices of religion. In the very body of the church, when the people were assembled for devotion, they were beginning to mind diversions and introduce drinkings. And so gross an abuse of the eve could have stolen in only from the licentiousness of the festival. The growing intemperance would gradually stain the service of the vigil, till the festivity of it was converted, as it now is, into the rigour of a fast. These disorders would be less obnoxious on the day itself, because they did not intrude within the church and profane the prayers. But they were certainly greater, and went on increasing in viciousness and folly, till they too justly scandalized the puritans of the last century, and numbers of the wakes were disused entirely. Our own has been long discontinued. It was not abolished in 1536 by the law of Henry the Eighth, which appears to have had little or no influence on the general practice. It was put down by a particular and local order in 1579, and forgotten in the long and rigid reign of

of puritanism that was then commencing at Manchester. And Henry earl of Derby, Henry earl of Huntingdon, William lord bishop of Cheller, and others of the High Commission under Queen Elizabeth, assembled at Manchester in 1579; issued orders against pipers and minstrels playing, making and frequenting ales, bear-baitings, and bull-baitings, on the Sunday, or any other day of the week in time of divine service or sermon; and prohibited for the future all superfluous and superstitious ringing, common feasts, and wakes. But the wake of the neighbouring parish of Eccles is celebrated among us to the present day. And a considerable number of people resort to it annually from our own and the adjoining parishes.

This custom of a celebrity in the neighbourhood of the church, on the days of particular saints, was introduced into England from the continent, and must have been familiar equally to the Britons and Saxons; being observed among the churches of Asia in the sixth century, and by those of West-Europe in the seventh. And equally in Asia and Europe, equally on the continent and in the island, these celebrities were the causes of those commercial marts which we denominate Fairs. The people resorted in crowds to the festival, and a considerable provision would be wanted for their entertainment. The prospect of interest invited the little traders of the country to come and offer their wares, and the convenience of the accommodation promoted a vigorous sale among the people. And other traders were induced by the experience of these, to bring in different articles, and hope for an equal sale. Thus, among the many pavilions for hospitality in the neighbourhood of the church, various booths were erected for the sale of commodities. In large towns surrounded with populous districts, the resort of the people to the wake would be great, and the attendance of traders at the celebrity numerous. And this resort and this attendance constitute a fair. Basil expressly mentions the numerous appearance of traders at these festivals in Asia, and Gregory notes the same custom to be common in Europe. And, as the festival was observed on a Feria or holiday, it naturally assumed to himself, and as naturally communicated to the mart, the appellation of Feria or Fair. The same among the Saxons, the French, the Germans, and the Britons, Fæger, Foire, Feyer, and Faire, the word was derived from the same source in all these nations, the one ecclesiastical language of West-Europe at this period. And several of our most ancient fairs appear to have been actually held, and have been actually continued to our own time, on the original church-holidays of the places; as that on the festival of St. Peter at St. Peter's church in Westminster, another on the feast of St. Cuthbert at St. Cuthbert's in Durham, and a third on the holiday of St. Bartholomew at St. Bartholomew's in London.

The leading principles of theology among the Saxons, the inroads of fanaticism and superstition upon them, and the introduction of the Romish supremacy into the island, are the subjects of the twelfth chapter, in which the Reader will meet with some GLORIOUS ABSURDITIES! Let those of a religious nature sleep in *sacro silentio*! We shall only take notice of a  
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fricture of the Author's on consanguineous marriages : ' The marriage of first cousins, says he, very reasonably permitted by the institutes of Justinian, was prohibited by the earliest canons of our Church ; and, principally, for this impertinent reason, which still retains its hold with the lower rank of our people, that the children of such matches were never known to prosper.' Of whatever weight the vulgar observation may be (and there is generally some foundation for proverbial remarks) there is a reason for the inhibition of marriages within certain stages of consanguinity, which does not appear to have occurred to this Writer. It is very observable, and we have known it in many instances, that idiotism, folly, or insanity, are frequently found in the offspring of such matches. Nature, therefore, seems to express her repugnance here ; and it has been, undoubtedly, on her principles, that human prudence and observation has founded these prohibitions.

These twelve chapters are succeeded by a short Conclusion, exhibiting, by way of corollary, a compendious view of the History of Manchester.

The whole is closed by an Appendix of some length, continuing the remarks, begun in the first volume, on Carte and Hume. These remarks are chiefly confined to that period of our annals, which commences with the departure of the Romans : but as we have neither time nor space for hypercriticism, we shall here close our account of a performance which hath received its full share of our attention ; but not more than was due to its merit, and to the rank which the Author hath justly acquired in the learned world.

ART. XI. *Miscellanies in Prose and Verse*. By Mrs. Chapone, Author of the *Letters on the Improvement of the Mind*. 12mo. 3 s. bound. Dilly. 1775.

THE ingenious Author of the very sensible and popular *Letters on the Improvement of the Mind* \*, has, in this agreeable little Miscellany, favoured us with observations on Affectation and Simplicity ; on Conversation ; on Enthusiasm and Indifference in Religion ; and the prose part concludes with the instructive story of Fidelia, which first appeared in the *Adventurer*. In the treatise on Conversation, the following remarks are equally a proof of genius, and of a refined knowledge of life and manners :

' If all the evil-speaking one hears was to be esteemed the effect of malice, one might sometimes fancy one's self in the infernal regions ; but I sincerely believe, malice has very seldom any share in

\* See Review, vol. xlv. p. 70.

it: the desire of keeping up or enlivening genteel conversation, with the want of rational knowledge, or the fear of being ridiculed for shewing the knowledge we have, is the general cause of those injuries we do our fellow-creatures in our common discourse.

‘ But if the desire of being fashionable leads to many immoralities, one would expect it should at least preserve us from such as offend no less against the laws of politeness, than against those of religion and virtue. It is the boast of this age to have discovered, that true politeness consists, not in modes and ceremonies, but in entering with delicacy into the feelings of our companions, conforming to their inclinations, exalting them in their own opinions, and relieving them as much as possible from every restraint and anxiety: but how ill are these maxims observed towards those who have not yet learned the fashionable indifference and levity on serious subjects! A young person educated in religious sentiments, and warm with the love of virtue, when first admitted into the circles of persons of character, thinks he cannot better recommend himself, than by taking some opportunity of expressing the sentiments he has been taught to revere: but how is he shocked and mortified, to find himself stared at and ridiculed, his gravity answered with contemptuous smiles, or received with a general silence, the distressful effect of which can only be conceived by those who have felt it! Sunk into the deepest confusion on finding himself so much too wise and good for his company, he soon determines no more to offend on that side: but would any of the most troublesome formalities of former ages have cost him a pain equal to this unmerited shame, or the constraint he must suffer in disguising his sentiments, and enduring himself to the ridicule and contempt of what he had been used to hold most sacred? The present pain inflicted on him is a cruel outrage on good manners; but the consequences of it are far more injurious. Such an attack on a young man’s sensibility is but too generally followed by the sacrifice of virtue to fashion; and he gradually adopts an air of disdain for all that should preserve him from corruption and ruin.

‘ Refinement of sentiment in a young lady too often meets with a like fate. She has not the courage to assume a superior elegance of mind to those she converses with, who would only laugh at her pretensions; she must therefore, on pain of being treated as a romance heroine, learn to debase the pure lustre of virgin delicacy and refined sensibility; she must adopt the worldly notions, and the free, not to say licentious, manners of those who have already trod the round of public diversions, and have been hackneyed in the ways of the gay world; till from copying their external behaviour, she gradually reduces her mind to the same standard, and brings down every high thought, every delicate and ingenuous sentiment, with which books and education had inspired her, to the *ton* of unfeeling dissipation.

‘ Nor can we wonder that the modest timidity of youth should be thus borne down by the imposing air of the world, when we see that it has but too strong an effect even on well-principled and long-practised virtue. I believe I may appeal to the bosom of almost every man of religious principles, whose situation has obliged him to con-

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verse much with the world, whether he has not found it one of his hardest trials, to stem the torrent of custom, and endure the ridicule which awaits the testimony he is bound to give in the cause of religion and virtue. Has he never been tempted to suppress that testimony, and to incur the danger of countenancing, by not opposing, contrary notions, rather than expose himself to suffer, or be obliged to resent, the contempt of those who esteemed themselves polite company—and who were really too well bred to have ridiculed his mistress, friend, or relation in his presence, though they could allow themselves to insult him on points still more interesting?

But, without formally attacking principles, the general tendency of conversation must conduce either to weaken or establish them. The more remote the cause is from the effect, the less are we on our guard against it; and the slowest method is perhaps the surest, to undermine religion and morality.

The reflections on Enthusiasm and Indifference in Religion bear a most devotional character, but a character that is, at the same time, sustained by every rational principle. We are apprehensive, however, that Mrs. Chapone will be considered by a great part of her sex as a severe monitress, even whilst there is no withstanding the truth of her observations:

‘ If a modern lady of fashion, says she, was to be called to account for the disposition of her time, I imagine her defence would run in this stile:—“ I can’t, you know, be out of the world, nor act differently from every body in it. The hours are every where late—consequently I rise late. I have scarce breakfasted before morning visits begin—or ’tis time to go to an auction, or a concert—or to take a little exercise for my health. Dressing my hair is a long operation—but one *can’t* appear with a head unlike every body else. One *must* sometimes go to a play, or an opera; though I own it hurries one to death. Then what with necessary visits—the perpetual engagements to card-parties at private houses—and attendance on the public assemblies, to which all people of fashion subscribe, the evenings you see are fully disposed of. What time then can I possibly have for what you call domestic duties?—You talk of the offices and enjoyments of friendship—alas! I have no hours left for friends! I must see them in a crowd, or not at all. As to cultivating the friendship of my husband, we are very civil when we meet; but we are both too much engaged to spend much time with each other. With regard to my daughters, I have given them a French governess, and proper masters—I can do no more for them. You tell me, I should instruct my servants—but I have not time to inform *myself*, much less can I undertake any thing of that sort for *them*, or even be able to guess what they do with themselves the greatest part of the twenty-four hours. I go to church, if possible, once on a Sunday, and then some of my servants attend me; and if they will not mind what the preacher says, how can I help it?—The management of our fortune, as far as I am concerned, I *must* leave to the steward and housekeeper; for I find I can barely snatch a quarter of an hour just to look over the bill of fare when I am to have company, that they may not send up any thing frightful or old-fashioned.—As to

the Christian duty of charity, I assure you, I am not ill-natured; and (considering that the great expence of being always dress'd for company, with losses at cards, subscriptions, and public spectacles, leave me very little to dispose of) I am ready enough to give my money when I meet with a miserable object. You say, I should inquire out such, inform myself thoroughly of their cases, make an acquaintance with the poor of my neighbourhood in the country, and plan out the best methods of relieving the unfortunate, and assisting the industrious. But this supposes much more time, and much more money than I have to bestow.—I have had hopes indeed that my summers would have afforded me more leisure; but we stay pretty late in town; then we generally pass several weeks at one or other of the water-drinking places, where every moment is spent in public; and, for the few months in which we reside at our own seat, our house is always full, with a succession of company, to whose amusement one is obliged to dedicate every hour of the day."

So here ends the account of that time which was given you to prepare and educate yourself for eternity?—yet you believe the immortality of the soul, and a future state of rewards and punishments. Ask your own heart what rewards you deserve—or what kind of felicity you are fitted to enjoy?—Which of those faculties or affections, which heaven can be supposed to gratify, have you cultivated and improved?—If, in that eternal world, the stores of *knowledge* should be laid open before you, have you preserved that thirst of knowledge, or that taste for truth which is now to be indulged with endless information?—If, in the society of saints and angels, the purest benevolence and most cordial *love* is to constitute your happiness, where is the heart that should enjoy this delightful intercourse of affection?—Has yours been exercised and refined to a proper capacity of it during your state of discipline, by the energies of generous friendship, by the meltings of parental fondness, or by that union of heart and soul, that mixed exertion of perfect friendship and ineffable tenderness, which approaches nearest to the full satisfaction of our nature, in the bands of conjugal love?—Alas! you scarce knew you had a heart, except when you felt it swell with pride, or flatter with vanity.—Has your piety and gratitude to the Source of all good been exercised and strengthened by constant acts of praise and thanksgiving? Was it nourished by frequent meditation, and silent recollection of all the wonders he hath done for us, till it burst forth in fervent prayer?—I fear it was rather decency than devotion that carried you once a week to the place of public worship—and, for the rest of the week, your thoughts and time were so very differently filled up, that the idea of a Ruler of the Universe could occur but seldom, and then, rather as an object of terror than of hope and joy. How then shall a soul so dead to divine love, so lost to all but the most childish pursuits, be able to exalt and enlarge itself to a capacity of that bliss which we are allowed to hope for, in a more intimate perception of the Divine Presence, in contemplating more nearly the perfections of our Creator, and in pouring out before his throne our ardent gratitude, love, and adoration?—What kind of ~~remaining~~ *remaining* is the life you have passed through for such an immortality?

However hardly these 'uncouth doctrines' may seem to go down, the following characters, with the attendant reflections, will shew that Mrs. Chapone's religious ideas are by no means of the impracticable kind :

'Is there a single pleasure worthy of a rational being, which is not, within certain limitations, consistent with religion and virtue?—And are not the limits, within which we are permitted to enjoy them, the same which are prescribed by reason and nature, and which we cannot exceed without manifest hurt to ourselves, or others?—It is not the life of a hermit, or a *Père de la Trappe*, that is enjoined us: it is only the life of a rational being, formed for society, capable of continual improvement, and consequently of continual advancement in happiness.

'Sir Charles and Lady Worthy are neither gloomy ascetics, nor frantic enthusiasts. They married from affection founded on long acquaintance and perfect esteem. They therefore enjoy the best pleasures of the heart in the highest degree. They concur in a rational scheme of life, which, whilst it makes them always cheerful and happy, renders them the friends of human kind, and the blessing of all around them. They do not desert their station in the world, nor deny themselves the proper and moderate use of their large fortune; though that portion of it, which is appropriated to the use of others, is that from which they derive their highest gratifications. They spend four or five months of every year in London, where they keep up an intercourse of hospitality and civility with many of the most respectable persons of their own, or of higher rank; but have endeavoured rather at a select than a numerous acquaintance: and as they never play at cards, this endeavour has the more easily succeeded. Three days in the week, from the hour of dinner, are given up to this intercourse with what may be called *the world*. Three more are spent in a family way, with a few intimate friends, whose tastes are conformable to their own, and with whom the book and working-table, or sometimes music, supply the intervals of useful and agreeable conversation. In these parties their children are always present, and partake of the improvement that arises from such society, or from the well-chosen pieces which are read aloud. The seventh day is always spent at home, after the due attendance on public worship; and is peculiarly appropriated to the religious instruction of their children and servants, or to other works of charity. As they keep regular hours, and rise early, and as Lady Worthy never pays, or admits morning visits, they have seven or eight hours in every day, free from all interruption from the world, in which the cultivation of their own minds, and those of their children, the due attention to health, to economy, and to the poor, are carried on in the most regular manner.

'Thus, even in London, they contrive, without the appearance of quarreling with the world, or of shutting themselves up from it, to pass the greatest part of their time in a reasonable and useful, as well as an agreeable manner. The rest of the year they spend at their family seat in the country, where the happy effects of their example, and of their assiduous attention to the good of all around them

them, are still more observable than in town. Their neighbours, their tenants, and the poor, for many miles about them, find in them a sure resource and comfort in calamity, and a ready assistance to every scheme of honest industry. The young are instructed at their expence, and under their direction, and rendered useful at the earliest period possible; the aged and the sick have every comfort administered that their state requires; the idle and dissolute are kept in awe by vigilant inspection; the quarrellsome are brought, by a sense of their own interest, to live more quietly with their family and neighbours, and amicably to refer their disputes to Sir Charles's decision.

' This amiable pair are not less highly prized by the genteel families of their neighbourhood, who are sure of finding in their house the most polite and cheerful hospitality, and in them a fund of good sense and good humour, with a constant disposition to promote every innocent pleasure. They are particularly the delight of all the young people, who consider them as their patrons and their oracles, to whom they always apply for advice and assistance in any kind of distress, or in any scheme of amusement.

' Sir Charles and Lady Worthy are seldom without some friends in the house with them during their stay in the country; but, as their methods are known, they are never broken in upon by their guests, who do not expect to see them till dinner-time, except at the hour of prayer and of breakfast. In their private walks or rides, they usually visit the cottages of the labouring poor, with all of whom they are personally acquainted; and by the sweetness and friendliness of their manner, as well as by their beneficent actions, they so entirely possess the hearts of these people, that they are made the confidants of all their family grievances, and the counsellors to settle all their scruples of conscience or difficulties in conduct. By this method of conversing freely with them, they find out their different characters and capacities, and often discover and apply to their own benefit, as well as that of the person they distinguish, talents, which would otherwise have been for ever lost to the Public.

' From this slight sketch of their manner of living, can it be thought that the practice of virtue costs them any great sacrifices? Do they appear to be the servants of a hard master?—It is true, they have not the amusement of gaming, nor do they curse themselves in bitterness of soul, for losing the fortune Providence had bestowed upon them: they are not continually in public places, nor stilled in crowded assemblies; nor are their hours consumed in an insipid interchange of unmeaning chat with hundreds of fine people who are perfectly indifferent to them; but then, in return, the Being whom they serve indulges them in the best pleasures of love, of friendship, of parental and family affection, of divine beneficence, and of a piety, which chiefly consists in joyful acts of love and praise!—not to mention the delights they derive from a taste uncorrupted and still alive to natural pleasures; from the beauties of nature, and from cultivating those beauties joined with utility in the scenes around them; and, above all, from that flow of spirits, which a life of activity, and the constant exertion of right affections, natu-



rally produce. Compare their countenances with those of the wretched slaves of *the world*, who are hourly complaining of fatigue, of listlessness, distaste, and vapours; and who, with faded cheeks and worn-out constitutions, still continue to haunt the scenes where once their vanity found gratification, but where they now meet only with mortification and disgust: then tell me, which has chosen the happier plan, admitting for a moment that no future penalty was annexed to a wrong choice? Listen to the character that is given of Sir Charles Worthy and his lady, wherever they are named, and then tell me, whether even your idol, *the world*, is not more favourable to them than you.'

The poems that appear in this volume, were all, we are told, except the translations, the productions of early youth. How well that youth must have been cultivated, they afford a very honourable testimony. Among the original pieces the verses to Stella have great merit:

No more, my Stella, to the sighing shades,  
Of blasted hope and luckless love complain;  
But join the sports of Dian's careless maids,  
And laughing Liberty's triumphant train.  
And see, with these is holy Friendship found,  
With chrystal bosom open to the sight;  
Her gentle hand shall close the recent wound,  
And fill the vacant heart with calm delight.  
Nor Prudence slow, that ever comes too late,  
Nor stern-brow'd Duty, check her gen'rous flame;  
On all her footsteps Peace and Honour wait,  
And Slander's ready tongue reveres her name.  
Say, Stella, what is Love, whose tyrant pow'r  
Robs Virtue of content and Youth of joy?  
What nymph or goddess, in a fatal hour,  
Gave to the world this mischief-making boy?  
By lying bards in forms so various shewn,  
Deck'd with false charms or arm'd with terrors vain,  
Who shall his real properties make known,  
Declare his nature, and his birth explain?  
Some say, of Idleness and Pleasure bred,  
The smiling babe on beds of roses lay,  
There, with sweet honey-dews by Fancy fed,  
His blooming beauties open'd to the day.  
His wanton head with fading chaplets bound,  
Dancing, he leads his silly vor'ries on  
To precipices deep o'er faithless ground,  
Then laughing flies, nor hears their fruitless moan.  
Some say from Etna's burning entrails torn,  
More fierce than tygers on the Libyan plain,  
Begot in tempests, and in thunders born,  
Love wildly rages like the foaming main.

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With darts and flames some arm his feeble hands,  
His infant brow with regal honours crown ;  
Whilst vanquish'd Reason, bound with filken bands,  
Meanly submissive, falls before his throne.

Each fabling poet sure alike mistakes  
The gentle pow'r that reigns o'er tender hearts !  
Soft Love no tempest hurls, nor thunder shakes,  
He lifts the flaming torch, nor poison'd darts.

Heaven-born, the brightest seraph of the sky,  
For Eden's bow'r he left his blissful seat,  
When Adam's blameless suit was heard on high,  
And beauteous Eve first cheer'd his lone retreat.

At Love's approach all earth rejoic'd, each hill,  
Each grove that learnt it from the whisp'ring gale ;  
Joyous the birds their liveliest chorus fill,  
And richer fragrance breathes in ev'ry vale.

Well pleased in Paradise awhile he roves,  
With Innocence and Friendship, hand in hand ;  
Till Sin found entrance in the with'ring groves,  
And frightened Innocence forsook the land.

But Love, still faithful to the guilty pair,  
With them was driv'n amidst a world of woes,  
Where oft he mourns his lost companion dear,  
And trembling flies before his rigid foes.

Honour, in burnish'd steel completely clad,  
And hoary Wisdom, oft against him arm ;  
Suspicion pale, and Disappointment sad,  
Vain Hopes and frantic Fears his heart alarm.

Fly then, dear Stella, fly th' unequal strife,  
Since Fate forbids that Peace should dwell with Love !  
Friendship's calm joys shall glad thy future life,  
And Virtue lead to endless bliss above.

The translations consist of Metastasio's celebrated Ode on Summer, and an Italian sonnet.

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ART. XII. *The Use and Abuse of Sea Water impartially considered, and exemplified in several Cases with Observations, &c.* By Robert White, M. D. 8vo. 1s. Flexney. 1775.

**T**HE present fashionable use of sea water, renders the publication before us both seasonable and interesting ; and as the observations contained in it are the result of experience, we recommend it to the attention of those who from their profession must be frequently consulted on the expediency of using this popular remedy.

Dr. White very properly observes in his preface, that ' nothing but long experience can render us perfectly acquainted

with the good or ill effects of any medicine ;' modestly adding, ' and since the author of these few sheets has had many opportunities of observing the use and abuse of *sea water*, both in bathing and drinking, he hopes that he may venture to lay his observations before the public, without incurring the charge either of vanity or presumption.'

It is not his design, as we are further informed, to reason upon the qualities and virtues of sea water ; he means only to give such hints as he has found requisite and proper to be observed by those who bathe in and drink it.

The little tract under consideration is divided into four parts. The first contains Cautions with respect to Bathing ; the second, Cautions with respect to drinking sea water ; the third, a Table of Diseases ; and the fourth, Cases with Observations.

Under the first of these heads we are told of ' several things which ought to be attended to, immediately before and after bathing.' The first of these is, that ' the patient should not be too warm at the time of going in.' This caution is, however, much too indefinite. We cannot suppose the Author would interdict the use of the bath whenever the heat of the body is raised above its natural standard. There are cases in which the efficacy of this application has been evidently increased by the previous use of brisk exercise : and the alternate use of the hot and the cold bath, which prevails in Russia, Siberia, and other places, clearly discovers, that a sudden transition from heat to cold, is not pregnant with the danger some have imagined.

An indiscriminate use of the bath in all complaints whether chronic or acute, is justly condemned by our Author. The necessity of circumspection in the employment of it is strongly inculcated, and the fatal effects which may ensue, even in healthy persons from an abuse of it, are exemplified in two cases, the first of which we shall present to our Readers, viz.

' Case xxxv. Fatal effects of bathing in healthy persons. A man, about forty years of age, who had lived a sober and temperate life, was induced to bath in the sea. He was rather of a plethoric habit, and had taken no precaution, either by *bleeding*, *purgings*, or any other means. Immediately after the first dip, he felt a violent pain, which shot through his head : he stayed in a short time, and went home directly. Soon after he complained of a great dizziness, and perturbation of spirits, and in the evening he was seized with an apoplectic fit, which baffled every attempt of relief.'

In the table of diseases, under the article, ' Bite of mad Animals,' our Author remarks, that ' it is a maxim with those who have been bit, to bath in the *sea*. Spring water, I make

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no doubt, is of equal efficacy. To confide wholly in either, is extremely dangerous. I have known the former fail, when joined with Dr. Mead's recipe.

'It is generally difficult to ascertain the *madness* of the creature; so that, of the number who resort to the sea for relief, probably, few are really hurt. The instance I have quoted in the sequel, will prove, that the public put too great confidence in such prescriptions.'

For the instance, however, which the Author alludes to, as well as for other particulars, we must refer to the work itself.

ART. XIII. *Some Thoughts on the Nature of Fevers, &c.* By John Curry, M. D. 8vo. 1s. 6d. Johnson. 1774.

**I**N a letter to Dr. Stack prefixed to this publication, we are informed by the Author, that his 'whole aim and intention is, at first, to let people know *when* they are seized with a fever;—the want of which knowledge has, I am persuaded, occasioned the death of many—and, afterwards, by what simple means, if timely recurred to, its dangerous increase might be prevented. In the second part, I have touched upon some parts of ancient practice in this disorder, rather as a TENTAMEN, and an incitement to others to proceed farther on the subject, than as any thing decisive. On the whole, neither hope of increasing business,—from which I have, in a great measure, withdrawn myself—nor any incentive of vanity, have been the motive of this undertaking; but solely, I assure you, a fond expectation that it may possibly be, in some measure, useful in putting our fellow-creatures more on their guard against this universal destroyer of mankind. I am, Sir, your most obedient humble servant,

JOHN CURRY.'

DUBLIN, May 23, 1774.

Our Readers, without doubt, will be desirous of knowing by what simple means, if timely recurred to, the dangerous increase of a fever may be prevented; and therefore we shall select the part which explains this important *desideratum*.

After preferring De Gorter's definition of fever, adopting Hoffman's opinion of the proximate cause of it, and reprobating the use of strong sudorifics, our Author adds, 'Having premised these things for the information of my unlearned, incautious, or incredulous readers, I will now proceed to acquaint them, that whenever, from cold taken, excess in eating or drinking, trouble of mind, or any other evident cause, they find themselves seized with a rigor or chilliness, succeeded by heat, sickness, anxiety, inappetency, pain, or depression of spirits, and accompanied with an unusual quickness of pulse, they

they ought to look upon themselves as actually ill of a fever; to prevent the danger and increase of which, I will endeavour to lay before them a few familiar directions, with respect to medicine; after I have first given them those of Cornelius Celsus; which relate chiefly to diet.

“When any signs of approaching illness appear, the best of all remedies,” says that excellent writer, “are quiet and abstinence. If the person indisposed must drink, let him drink water; and it will sometimes suffice to keep to that drink for one day; at other times, if the symptoms still threaten, it will be necessary to continue it for two. Next to abstinence, a very spare diet is proper, with which water should be drunk one day, and wine the next; and so on, until all cause of fear is removed. By these means, an heavy and imminent disease has been often prevented; whilst many people have been deceived, who hoped to put off a beginning sickness by exercise, or bathing, or purging, or vomiting, or sweating, or the use of wine, on the first day of its appearance. Not that these things have not sometimes produced a good effect; but because they have been oftner attended with a bad one; whilst abstinence alone cures without any danger: for it may be lessened, or increased, in proportion to the symptoms; so that, if these be light, it will be sufficient to abstain from wine only, the disuse of which, in this case, will be of more service than lessening the quantity of food can be. And though the patient's complaints should be somewhat greater, it will be enough to forbid him the use of flesh in his diet, and to confine him to the drinking of water. Sometimes, indeed, it will be necessary to allow him less even of bread than usual, and to confine him to a moist herb-diet. And should even the signs of a violent distemper threaten him, it will be sufficient to make him abstain entirely from food, the use of wine, and all motion of the body. Nor is it at all to be doubted, that scarce any person hath fallen into an heavy fit of sickness, who has seriously, and in time, taken these methods to prevent it.”

“But, besides these important cautions in the points of abstinence and quiet, it seems also to be equally necessary, that the patient should betake himself to his bed, as soon as he finds himself indisposed; where, after he has lain three or four hours, in as much quiet of body and mind as his sickness will permit; or till such time, as the usual rigor or coldness has ceased, and heat has succeeded to it, he must then, and not before, lose eight or ten ounces of blood; a loss, which the fever itself will, at this time, enable most people to bear. In this situation let him drink plentifully of warm two-milk whey, without drops of any kind. I add this caution against drops, on account of the

too frequent use that is made of them, in the beginning of most fevers, especially those that proceed from cold; which practice, I am sorry to find, is countenanced by Dr. Cheyne and other authors, much read and followed, in some respects, very deservedly; who, grounding their notion of a cold on an hypothesis of Dr. James Keil, advise the patient to take, in the beginning of it, "large draughts of warm *sack-whey*, with a few drops of *spirit of harts-horn*, and a scruple of *Gascoyne's powder*, morning and evening (with a view, I suppose, of promoting sweat), and to live *low* upon spoon-meats, pudding and *chicken*;" at the same time that they confess, there is a *small* fever attending this cold; which, it is much to be feared, such a regimen will be apt to change into a *great* one; whereas, by plentiful draughts of warm two-milk whey alone, especially after a bleeding has taken off part of the fulness within, the spasms at the surface will be gradually relaxed, and the pores of the skin opened with much more certainty, and without any danger. "In an inflammatory disposition of the blood," says De Gorter, "more sweat is procured by one bleeding, than by a treble dose of the warmer sudorifics."

'Three or four hours after bleeding, which should be repeated if necessary, let the sick person, still in bed, take a moderate dose of *sal polychrest*, Glauber's salt, or any other cooling opener of the body, dissolved in some of the simple distilled waters; not all at once, but by two spoonfuls every second or third hour; the usual effect of which is, some gentle evacuation by stool or sweat, and often by both, which seldom fails to put a speedy end to the fever.'

The loss of eight or ten ounces of blood in the beginning of every fever, we cannot believe would be salutary even in Dublin, where our Author appears to have practised; and in this metropolis we are convinced, that an adherence to his injunction would produce infinite mischief.

Concerning the use of *sal Polychrest* and *Glauber's salt*, we have only to observe, that our Author has been singularly fortunate in his practice, if indeed he has found, that 'a moderate dose of either of these salts, or of any other cooling opener, seldom fails to put a speedy end to the fever.'

We have no doubt but Dr. Curry's motives to this publication were truly benevolent; and it is but justice to acknowledge that his pamphlet contains many good observations.

## FOREIGN LITERATURE

(By our CORRESPONDENTS)

A R T. I.

F R A N C E.

**T**HE collection of pieces relative to natural philosophy and natural history, formed successively by the learned and ingenious Abbé ROZIER from a great variety of sources, (books, correspondence, and academical repositories) is carried on with reputation and success. The 5th volume appeared about two months ago. Among several interesting articles, this volume contains the new experiments in electricity made, in the presence of the *Duke de Chartres* by Mr. COMUS, which exhibit striking discoveries in that line of natural science.

II. Dr. FOURNIER, member of the Medical Faculty, and of the Royal Society of Montpellier, has published at Dijon, *Observations sur les Fieures putrides & malignes, &c.* i. e. *Observations on putrid and malignant Fevers, together with Reflections on the Nature and immediate Cause of a Fever.* This production is the result of long experience, deep observation, and extensive learning; and is worthy of the long established reputation of the venerable practitioner to whom the Public is indebted for it.

III. We speak with more caution of the following work, because, however commendable by the abilities it discovers, it makes war upon all the systems of natural philosophy that have yet appeared; its title is, *Physique du Monde démontrée par une seule cause & un seul principe, commun à tous les corps, &c.* i. e. *The Constitution of the Natural World demonstrated, as derived from one cause, and founded upon one principle, which belongs to all Bodies in general, and is peculiar to each separately considered,* by P. B. DESHAYES, Physician to the King's Household. 8vo. Versailles, 1775. The principle of our author is *the air*, which, according to him, is the spring of all motion, and furnishes a more palpable account of the Phenomena of Nature, than the occult qualities of *attraction*, &c. &c.

IV. The academy of DIJON has published the 2d volume of its *Memoirs*, which begins by an Historical Summary of those events that have happened relative to its establishment and progress, and the donations it has received from munificent patrons. The volume is divided into two parts. In the first, we have *extracts* of the different productions in Natural Philosophy, Natural History, Belles-Lettres, and Medical Science, that have been communicated to the academy, and of several pieces that were read at its meetings, and published separately. In the second part, we have the *Memoirs*, which are numerous, and among which the following deserve the most attention: *An Inquiry*

*quiry into the Nature of the Electrical Matter* by M. BOSE D'ANTIE, who denies that glass is electrical of itself, and maintains that it is the *colouring principle*, or, what the chymists call, the inflammable or *phlogistic* principle, that constitutes the essence of electrical matter.—*An Essay on Natural History*, by M. LE GOUZE DE GERLANS, whose piece is excellent, and who has made a present to the academy of his fine collection of natural curiosities.—*Considerations on the advantages which accrue to manufactures from the erection of Schools for Drawing or Designing*, by Mr. PICARDET.—*Anatomical Description, internal and external, of an Hermaphrodite*, by M. MARET, from whence it appears, that the being in question was neither completely masculine nor feminine.—*Observations on the singular transposition of several Acres of Wood-land, which were situated on the side of a Mountain, and descended into the Plain, in the Province of Burgundy, in the month of February, 1770*, by M. MORVEAU.—*Concerning the tables of the ancient Greeks, Asiatics, and Romans*, two Memoirs, by the Marquis DE TYARD, who seems by his style and manner of expression, to be an ardent espouser of *good eating*.—*A Memoir concerning the ebbing and flowing of the Sea*, by M. DE LA LANDE. The cause of the tides and of one of their principal phenomena, even the swellings of the equinoxial tides, is investigated in this learned memoir, and shewn to be the attraction of the sun and moon.—An excellent *Memoir* of M. GURNEAU DE MONTELLIARD, concerning the punishing Malefactors with Death; against which he reasons with the precision and depth of a philosopher, and with the warmth and zeal of a true patriot. This volume is concluded by an *Essay* of the learned and ingenious President DE BROSSES, on *Etymological Geography*, on the Names given to the different Nations of Scythia, ancient and modern, in which there is much light thrown upon the topography, voyages, colonies, and emigrations of that people.

V. The introduction of the Duke de Duras, Marshal of France, into the French Academy, has regaled the reading public, with two pieces of eloquence, the one delivered by that nobleman, and the other by the celebrated M. DE BUFFON, Director of the Academy, who answered it.—The former draws an exquisite portrait of M. Belloy, whom he succeeds in the academy, and who imprinted the spirit of patriotism upon all his dramatic productions. This man kindled anew the flames of public spirit in the hearts of his countrymen: he received the loudest peals of applause when he appeared at the theatre. In his private character, he was possessed of greatness of mind, modesty, and many other amiable virtues; and yet he was dying in want, and probably through want (as he was destitute of the succours which his case required) when the Duke of Duras, to whom, by chance, his misery came to be known, brought



brought him a purse, in his expiring moments, from the present King of France, in whom the *Monarch* has not effaced the *Man*. The noble Orator seems also fond of comparing the French with the Athenians, and the supposed points of resemblance are, *facility of manners*, the *spirit of curiosity*, a *passion for the arts*, and the *love of glory*.—The director of the Academy, Mr. DE BUFFON, answered this discourse with his usual eloquence, and praised the new member liberally as might be expected. The chief objects of the eulogy, however, are the dexterity of the Duke, as a negociator, the services he rendered to his country in that character, during his Spanish embassy; and his generous acts of *charity* to the poor Spaniards. The rest of his discourse is more instructive. The Author recommends a spirit of toleration and concord to his brethren in literature, who, for some time past, have been pulling one another's eyes out, and transporting into the republic of letters those courts of inquisition; and that spirit of bigotry and persecution, that had been so long and so loudly complained of as infesting the sphere of theology.

The ingenious Academician having treated this subject with that energy which is so peculiar to his animated pen, takes occasion, from the dramatic pieces of Mr. De Belloy, to throw out some reflections on the ancient fables, which have been so often employed as the subjects of modern tragedies and epic poems, and to shew that these illusions having too long haunted our theatres, it is high time to exhibit a new set of objects, that concern us more nearly. He celebrates those dramatic and epic poets who have brought modern actors upon the scene; more particularly the English bards, who have taken their subjects from the history of their country.

At this same meeting of the Academy, the Abbe DE LILLE (who ranks with the first poets of the age, and surpasses the translators, perhaps, of all ages) read several passages of his translation of the Fourth Book of the *Æneid*, which were received with the highest marks of applause.

The *Eulogy of Bossuet* was afterwards read by Mr. D'ALEMBERT, who in this excellent piece assumed, with the greatest dignity and ease, the majestic tone and pathos of that sublime orator and historian.

VI. The 17th and 18th volumes of the *Histoire de Bas-Empire*: i. e. *The History of the Lower Empire*, by M. LE BEAU, have been lately published. They take in a period of 77 years, which extends from the commencement of the reign of Michael V. in 1041, to the end of that of Alexis Comnenus in 1118, and contain the history of thirteen sovereigns. The interesting reign of Alexis occupies entirely the latter of these volumes and a part of the preceding, and is composed with spirit, elegance,

gence, and impartiality. Mr. LE BEAU has wisely steered between the extremes presented to us in the *panegyrical* history of this celebrated prince, written by his daughter *Anne*, and the *satirical* account given of him in after-times, by Father *Maimbourg*, who could not endure him, because he opposed the interest and arms of the *Crusaders* in the holy war.

VII. *Nouveau Dictionnaire de Physique & des Sciences Naturelles, &c.* i. e. *A New Dictionary of Natural Philosophy and of Natural Science; containing a general History of Animals, Vegetables, Minerals, and of all the Phenomena of Nature; together with a History of the Physico-Mathematical Sciences, and of whatever relates to Natural Philosophy and Natural History*, 8vo. 2 Vols. By a Society. This is a very judicious compilation.

VIII. We must not, though it was a publication of the year 1774, omit the mention of the incomparable work of Brigadier CHARLES GUISCHARD, to whom the King of Prussia gave the name of QUINTUS ICILIUS, who was Colonel of infantry in the service of that monarch, and Member of the Royal Academy of Berlin, and of whom death has lately deprived the republic of letters. The title of this work is: *Memoires Critiques & Historiques sur plusieurs Points d'Antiquités Militaires, &c.* i. e. *Critical and Historical Memoirs on several Branches of Military Antiquities; containing a circumstantial History of the Campaign of Julius Caesar, in Spain, against the Lieutenants of Pompey; with Reflexions, &c. enriched with a great Number of Plates.* Paris. 4 Vols. 4to. The lovers of literature, and of the military art, will find solid instruction, and elegant entertainment, in these valuable memoirs. Besides what is expressed in the title, the Reader will find in the work many curious illustrations on the Roman tactics, the Roman legions, a dissertation on the Roman and Julian years, the *Cest* of Julius Africanus translated, for the first time, from a Greek manuscript; and several other subjects.

IX. *Traité de la Dissolution des Metaux, &c.* i. e. *A Treatise concerning the Dissolution of Metals*, by Mr. MONNET, member of several academies, in 12mo, 1775. This is the result of a great number of experiments made by the learned and judicious Author upon metallic substances; and it exhibits several *affinities*, and points of view, that must be considered as new and important improvements of chemical science.

X. *Histoire des Campagnes de M. de Maillebois en Italie, &c.* i. e. *History of the Campaigns of the Marshal de Maillebois in Italy during the Years 1745 and 1746*, in 2 Vols. 4to. dedicated to the King, by the Marquis DE PÉSAT. This is the young and noble Author to whom we were formerly indebted for two elegant productions, entitled, *Les Soirées Helvétiques*, and *Les Tableaux*, in which there are sweet descriptions of rural scenes, rural

rural occupations, and tender feelings. It is a rude transition to proceed from thence to the horrid and barbarous noise of arms. However that may be, the present work is interesting, as there have been few military scenes in which so great a number of crowned heads were immediately concerned.

XI. *Histoire des Plantes de la Guiane Française, &c.* i. e. *History of the Plants that grow in the French Colony of Guiana, or old Cayenne, arranged according to their Sexes and Genealogies*, by M. FUSÉE AUBLET, 4 Vols. 4to, with Cuts. Printed at Paris. This History is the result of the industry and researches of several years, which Mr. AUBLET employed, with a degree of success answerable to his uncommon capacity and zeal in collecting botanical riches in the province of Cayenne; nor is this work confined to the bounds of the French colony. It takes in the plants found in other parts of the southern continent of America, on the sea-coasts, and in the islands. The *genera* and *species* of the plants that are described and engraven in this work, are now published for the first time, or if any of them have already appeared, it has been under the most imperfect representations. The other *species*, that are known and determined, are enumerated with their usual names, and an indication of their form. Each article is terminated by an account of the manner in which the different parts of each plant are employed by the different nations that inhabit the French Guiane, such as the *Caribees*, who are the natives, the *Europeans*, *Africans*, &c.

All the descriptions and explications of the figures, which amount to 400, are in Latin and French, in order to render the work more generally useful. We find also, at the end of these descriptions, an interesting Memorial concerning the culture, preparation, sale, and uses of coffee, vanelloes, the nutmeg-tree, and *manihot*, as also observations relative to natural history and philosophy, which Mr. AUBLET made during his residence at Cayenne, and the *Île* of France; with an account of several particularities in the manners and customs of the Indians of Guiana, among whom our Author lived some time. We have also a valuable natural history of this country, by Dr. Bancroft: see Review, vol. xl.

I T A L Y.  
M I L A N.

XII. The barbarism of scholastic jargon in metaphysical science loses its ground, and its blind authority, more and more every day upon the continent. It is, indeed, declining every where, except in the Romish universities in Germany and the Austrian Netherlands. In Italy this philosophical reformation is pretty far advanced. The learned and ingenious Father Gerdil of Turin hath contributed much to its progress. Another  
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learned professor has put his hand to this good work, in the following publication: *Saggio Filosofico, &c. Locke's Essay upon the Human Understanding, translated from the Abridgment of Dr. WYNN, and illustrated in an ample Commentary*, by Father FRANCIS SOAVE, Professor of Moral Philosophy in the Royal College of Brera. Tom. i. 1775.—The large additions with which Father SOAVE has enriched this translation, are valuable and important, and are comprised under the following heads.—1. An Analysis of the Human Understanding, in which there are some interesting discoveries relative to *sensation* in general, as also to *attention* and *reflection*.—2. An explication of the Manner by which we come to know the existence of External Objects.—3. Reflections on the Weakness of Instinct.—4. An Explication of *Reminiscence* or Memory, *i. e.* of the manner *how*, upon the repetition or renewal of an impression, the mind becomes sensible that it felt formerly that impression.—5. An Analysis of the terms *Beautiful* and *Good*, in which the true signification of these terms, and the origin of the notions that correspond with them, are ascertained.—6. An Explication of the Phenomenon of Dreaming; of the cases of those who *speak* and *walk* in their sleep, and also of those that are delirious.—7. An Analysis of the Passions.—8. Remarks upon the Utility of Language and the inconveniencies that result from the inaccuracy and abuse of Terms.—9. An easy Method of forming an universal Algebra, or an Universal Language by Characters.—10. Observations on *Analytic* and *Synthetic* Procedures, and their respective advantages.—This work will be comprised in three volumes 8vo, of which the first only has appeared. When the two remaining ones are published, we shall give an account of any thing new or particular that may be exhibited in the Philosophical System of this author.

XIII. *Yasimecanica, &c. i. e.* A Treatise concerning Natural and Mechanical Remedies, by M. ANT. ARIGONI, M. D. 2 vols. 8vo. Printed at Lodi, 1775. In the first of the three parts which compose this work, the author lays down the Regimen prescribed to Man by Nature, in order to the preservation of health. In the 2d, he considers the physical effects of Riding, Electricity, Music, Bathing, &c. and in the 3d, communicates a list of Natural and Mechanical Remedies, that have been recommended by the most celebrated Physicians, ancient and modern.

XIV. *Efemeridi Astronomiche per l'Anno 1775*, calcolate per meridiano di Milano dall'ab Angelo de Cesaris. Cum aggicenta di altri opusculi, 8vo, with cuts. *i. e.* *Ephemeris, or Astronomical Tables calculated for the Meridian of Milan, by the Abbot Angelo de Cesaris.* The observatory of Milan, which was erected under the direction of Father (now Mr.) Boscovich, in 1765, is under

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the inspection of Messrs. *La Grange, de Cesaris, and Reggio*, who, besides their constant observations, have determined to publish an annual volume after the example of the observatories of Paris, Berlin, Vienna, Bologna, &c. with Astronomical Pieces, that may tend to advance the reputation of their observatory. In the volume now before us, we find a *Memoir* in French, concerning the *Opposition of Saturn*, in 1773, with the consequences deducible from it, by Mr. LA GRANGE; another, in Italian, by Mr. REGGIO, concerning the appearances of Saturn's Ring, in the years 1773 and 1774, &c.

## R O M E.

XV. *DELLE Origine e delle Regole della Musica, &c. i.e. A Treatise concerning the Origin and Rules of Music; together with the History of its progress, decline, and restoration, by the Abbot EXIMENO, 4to.*—This is a production of the first rate, with respect to true taste, extensive learning, and philosophical discussion, as far as these three kinds of merit are applicable to the subject in question; and this subject, no doubt, is susceptible of them in a very high degree.—The ingenious author, after having given, in his introduction, exact definitions of all the technical terms he employs in the course of this work, divides that work into two parts.—In the 1st, he examines the Systems of ancient and modern Writers with respect to Numerical proportions; shews the absurdity of regarding them as the true principles of musical harmony, examines, with a masterly spirit of philosophical criticism, the three celebrated theories of music, given by *Euler, Tartini, and Rameaux*, lays down the first principles of music (whose great object is melody, and whose secondary one, according to him, is harmony) and prescribes a method for the study of composition, which is founded in the nature of things. Such are the contents of the 1st part of this work, which is divided into four books, and subdivided into a great number of chapters.—In the 2d part, which is composed of three books, the learned Abbot treats of the progress of Music among the Greeks, of its decline in the barbarous ages, and its renovation since the commencement of the 16th century, and points out constantly, as he proceeds, the connexion between the music, the language, and manners of a nation.

## M O D E N A.

XVI. F. TROILI has published the *second* volume of his great work, comprehending a universal system of philosophy, under the following title: *Philosophiæ Universæ Institutiones, altero ab Atestiæ Bibliothecæ Prefectis conscriptæ*. The history and utility of artificial logic, ideas considered in their origin, properties, connexion with their objects, in the signs which express them, the origin of languages and writing,—are the subjects of this volume.

## F L O R E N C E.

## F L O R E N C E.

XVII. The learned Abbé FONTANA, superintendant of the Grand Duke of Tuscany's cabinet or collection of curiosities and instruments relative to natural philosophy and mathematical science, has published, in 4to, the first volume of an interesting and valuable work, entitled, *Ricerche filosofiche sopra la fisica animale*, &c. i. e. *Philosophical Inquiries into Animal Nature*, or the natural Principles of animal Life and Motion. This ingenious Author published, at Lucca, some years ago, a Latin dissertation on the laws of muscular irritability, which is re-published in Italian at the beginning of this volume, and illustrates the principles on which the present work is founded. That the *nervous fluid* cannot be the efficient cause of muscular motion, and that *irritability* is the only principle of life and motion in the bodies of animals, are the principal things that are explained and proved in this first volume, which is to be followed by four more.

## P A D U A.

XVIII. The Abbot CESAROTTI has translated, from the Greek into Italian, the works of Demosthenes; and has enriched his translation with notes and observations, which explain with precision, perspicuity, and taste, the Grecian customs and antiquities. This translation is highly esteemed. The Author of it has placed, at the head of the first volume, a translation of the excellent historical preface, which *De Turreil* prefixed to his French translation of the orations of Demosthenes; and the second volume is terminated by an *historical summary of the state of Athens, from the death of Demosthenes to the conquest of Mahomet*.

## G E R M A N Y and the N O R T H.

## P E T E R S B U R G.

XIX. The histories of Russia hitherto published are all palpably defective in many respects, and some memoirs of modern revolutions and recent transactions are the only authentic and interesting accounts we have of that vast empire. Prince MICHAËLO SCHTSCHERBATOW has supplied this defect in northern literature, by composing an *History of Russia, from the most remote period*, which has been received with the greatest applause, and will soon appear translated into various languages.

## V I E N N A.

XX. We must not think that Professor ANTHONY DE HAEN, though he wrote an odd book upon magic\*, is a physician of no merit or reputation; for the contrary is true. He communicated much instruction to the medical public in a series of volumes *De Ratione Medendi*, i. e. *On the Method or Art of Healing*, which appeared successively during several years.

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\* See our last Appendix.

These were the result of his practice in the hospitals, and upon the person of her Imperial Majesty, to whom he is both Physician and Counsellor: they contained also the sum and substance of his Academical Lectures. When this work was brought to a conclusion, the learned Professor renewed his labours in a Supplement, which he calls *Ratio Medendi Continua*. The 2d volume of this Supplement is now before us; it was long in coming, but it was welcome, as it brought us a virtual recantation of all the narrow, absurd, *medico-monastic* reflections with which Professor DE HAEN had been bespattering INOCULATION for many years, in Dissertations and Essays without number. The first part of this volume is entirely taken up with Observations \* on the Small Pox; and the second treats of Pathology. In the 1st part, after considering the respective nature and qualities of the artificial and natural Small Pox, the Professor of Vienna acknowledges, that if conscience (*i. e.* monastic conscience) would permit us to inoculate, we ought not to hesitate about the use of this preservative against the fatal effects of a pestilential disorder. This is a great change;—the Physician is gained over to Inoculation,—but the Casuist cannot adopt it: Humanity and Reason say *yes*; Religion (that is our Professor's religion) seems still to say *no*; but what sort of religion must that be, which raises its grim and ghastly head against the truly sacred dictates of reason and humanity?

## LEIPSI C.

XXI. It is certainly one of the boldest assertions that can be made in the sphere of sacred criticism and philology, to maintain that there is not a single passage in the New Testament that has any relation to the errors of the *Gnosticks*, and that these heretics were posterior to the times of the Apostles: this opinion, however, is adopted and supported with great learning and critical sagacity in the following treatise, C. C. TITTMANNI, *A. M. & Longo Salissæ ad D. Bonif. Ecclesiastæ Tractatus de Vestigiis Gnosticorum in Novo Testamento FRUSTRA quæsitis*; 8vo. —If this learned writer has reason on his side, what a reformation must be made in the Commentaries on the New Testament, particularly on the epistles of *St. Paul* and *St. John*?

## GOTTINGEN.

XXII. The posthumous works of the learned TOBIAS MAYER, one of the most eminent Astronomers of this age, must be an acceptable present to the republic of letters. It is therefore with pleasure that we inform our readers of the publication of the 1st volume of these valuable productions, of which

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\* See our last Appendix.

Professor *Lichtenberg* is the editor, and which bears the following title; *TOBIÆ MAYERI, in Universitate Litt. Gotting. quondam Professoris ac S. R. Scient. Sodalis Astronomi celeberrimi Opera inedita*, vol. i. *Edidit & Observationum Appendicem adjecit*, G. Ch. *Lichtenberg, Prof. Philosophiæ & Sec. R. Sc. S. dal.* 4:0, with cuts. 1775.

## B E R L I N.

XXIII. Here has appeared the *Prospectus*, or Plan, of a magnificent Work, which is to be printed by Subscription, and of which the title is as follows; *Medailles sur les principaux Evénemens de la Maison de Brandebourg, &c. i. e. Medals relative to the principal Events in the House of Brandenburg, from the time of Frederick-William, surnamed the Grand Elector, to that of Frederick the Great, Third King of Prussia, with an historical Explication of every thing relating to the Events which these Medals were designed to transmit to posterity.* All the advantages attending a Medallie History, are ingeniously set forth in this *Prospectus*. The work is undertaken by a Colonel of Engineers, in the service of his Prussian Majesty: it will be published in a large Quarto form, to class with the *Memoirs of the House of Brandenburg*; and will contain 300 Medals, several Copper-plates analogous to the subject, and the busts of four Princes, whose reigns have been peculiarly distinguished in the lists of Fame.

## U T R E C H T.

XXIV. The very learned Professor SAXIUS has published the 1st part of a work, which will certainly be a very important repertory of useful knowledge to students and men of letters, and will do great honour to his industry and erudition. Its title is, *CHRISTOPHORI SAXI Onomasticon Literarium, sive Nomenclator Historico-Criticus, &c. i. e. A Literary Dictionary, or an Historical and Critical Nomenclature of the most eminent Writers of every Age and Nation, and in every branch of Literature and Philosophy, as also of the most celebrated Monuments, from the beginning of the World to the present time, in a Chronological Order*, 8vo. 1775.—Though this be published, as the second edition of a work that the learned Professor formerly gave under the same title; yet the additions and corrections are so many and so important, that this *Nomenclature*, in its present form, may be really considered as a new work. This first volume brings down the work to *Gelasius*, Bishop of *Cæsarea* in *Bithynia*; that is, to the year of Christ 476,



## MONTHLY CATALOGUE,

For SEPTEMBER, 1775.

## P O R T I C A L.

Art. 14. *The Vindication of Innocence*; an Elegiac Poem, sacred to the Memory of her Majesty Caroline Matilda, late Queen of Denmark. 4to. 1s. 6d. Bew. 1775.

THE Author of this poem seems to have had something on the stocks concerning America, but the death of the Queen of Denmark intervening, he very dexterously turns his face from Boston to Zell; and reserves the Colonies for a future day:

To cause a revolution in the state,

Though wretched, innocent Matilda fell;

Perhaps the son to illegitimate,

The royal mother was exil'd to Zell.

Such are his strains!

Art. 15. *The Land of Liberty*; an allegorical Poem, in the manner of Spenser, in Two Cantoes, dedicated to the People of Great Britain. 4to. 2s. 6d. Davies. 1775.

When the Author tells us that this poem was written at eighteen, he precludes every idea of criticism. He adds, however, that he has been labouring the improvement of it these five years past, and that it has likewise undergone the inspection of his friends; but they should have guarded him, or he should have guarded himself against such strange expressions as 'murder him alive,' and such jingles as 'deck'd each scene with silver sneen,' and against Spenser's *fores* and *vomits*, and the like indelicacies of expression, which never fail to disgust a modern Reader.—Indeed, the very stanza of Spenser is now found to be heavy and monotonous, and is almost wholly out of reputation. Beside the above exceptionable matters, this poem, in general, shews so much want of art, and so common a fancy, that the perusal afforded us little or no satisfaction.

Art. 16. *Poems*, by Mrs. Robinson. Small 8vo. 2s. 6d. sewed. Parker. 1775.

Though Mrs. Robinson is by no means an AIKIN or a MORE, she sometimes expresses herself decently enough on her subject:

In your own power alone it lies,

To blend this life with joy, or care,

Ambition's idle claim despise,

Think yourself happy;—and you are.

Art. 17. *The Odes of Sir Charles Hanbury Williams, Knight of the Bath*. 2s. 6d. 12mo. Vandenburg. 1775.

This is a very bad and incorrect edition of the witty Knight's lewd poems.—The publisher has, moreover, paid so little regard to decency in his selection, that he ought, by an order of the police, to be deprived of the use and comfort of breeches, during the remainder of his life.

Art. 18. *A Collection of Poems on divine and moral Subjects*, selected from various Authors, by William Giles. 8vo. 3s. Buckland. 1775.

The Editor of these poems deserves a better fate; for he prays that 'they may be instrumental in the spread' of religion and vir-

\* A phrase much used by the Dissenters.

ture.\* The collection is made from various authors, as the title-page imports; but a much better of the kind might have been put together; and what the Compiler has contributed from his own stock, does not enhance the value of his volume. Yet we dare say he thought the following a lucky hit:

*On seeing a Group of Trees.*

Faint emblem that of Eden's happy shade,  
For purest love and contemplation made:  
Where sacred goodness manifest began  
To shine distinguish'd in the creature man.  
Where EVIL first of Innocence took place,  
And, but for Christ, had damn'd a ruin'd race,

All that can be inferred from this, is, that Eden was a much more damn'd place than this group of trees.

Art. 19. *The State of Man, here and hereafter, considered; in Three Epistles to a Friend.* 12mo. 6d. Bristol printed. 1774.

The Author, in a note, tells us, 'the Essay of Man abounds with so many devout strings of piety that nothing seems wanting but a more *perspicuous* display of evangelical truth.' This grand desideratum he undertakes to supply, and adds that these Epistles were *laboriously designed* for that purpose, setting, at the same time, as he very well may, the critics at defiance!

Thick clouds of smoke the Shechinah conceal'd,  
The heav'ns resounded, and the mountain reel'd!

Art. 20. *Poems on several Subjects.* By E. Rack. Small 8vo. 2s. Richardson. 1775.

This is a decent collection of moral and descriptive poems, in which there are many verses that an indifferent poet might write, and many of which a good poet would not be ashamed.

Art. 21. *Poems, consisting of Indian Odes, and Miscellaneous Pieces.* By William Bagshaw Stevens, Demy of Magdalen College, Oxford. 4to. 5s. Fletcher. 1775.

These Indian Odes are tolerably spirited and poetical; affecting, though greatly inferior, the manner of Gray's Cambrian Odes. The miscellaneous pieces are less worth attending to.

Art. 22. *The Song of Solomon paraphrased; with an Introduction, containing some Remarks on a late new Translation of this sacred Poem; also a Commentary and Notes, critical and practical, written in the year 1769.* 8vo. 2s. 6d. Hay. 1775.

Rhapsody upon rhapsody! conjectures upon conjunctions copulative!

Art. 23. *Verses to the Right Hon. John Wilkes, Lord-Mayor.* By W. Sharp †, jun. 4to. 1s. Dilly.

One of those numerous, unheeded productions, which time is daily consigning to oblivion.

#### D R A M A T I C.

Art. 24. *The Mercantile Lovers; a Dramatic Satire; performed at the Theatre Royal, York.* By George Wallis. 8vo. 1s. 6d. Johnson. 1775.

We hope Mr. George Wallis has left no honest and reputable "calling for this idle trade."—If he has been so indiscreet, he

† Of the Isle of Wight.

would do well to take a benevolent hint, from entire strangers (who know nothing of him but from his writings) and quit an hopeless pursuit,—in which he must be for ever unsuccessful. He seems, indeed, to have totally mistaken his talents: see, also, his “*Juvenalia*,” Review for March, 1774, and his “*Perjury*,” Rev. June, in the same year.

Art. 25. *The Dutchman*; a Musical Entertainment. By Thomas Bridges, Esq; Author of *Homer in Burlesque*. 8vo. 1s. Lowndes. 1775.

Calculated for Sadler's Wells, but, by some mistake (as we suppose) acted at the Theatre Royal in the Hay-market.

#### M I S C E L L A N E O U S.

Art. 26. *Schemes offered for the Perusal and Consideration of the Legislature, Freeholders, and Public in general*: Shewing the many Evils that might be prevented, and the Good that would accrue to the Public, were they improved, and enacted into Laws. By C. Varlo, Esq. 8vo. 3s. Chapman, Bew, &c. 1775.

Prefixed to this work is a CARD, in which the Author presents his compliments to the Editors of the Monthly Review for Jan. 1775, and owns himself obliged to them for their remarks upon his New System of Husbandry; and says, that he has taken their friendly advice, as to the revising and retrenching its acknowledged redundancies, before it is put to press for a fifth edition.—“As he is an entire stranger to *them*, and they to *him* (he adds) he is convinced, that (though anonymous Writers) they may give honest sentiments without fee or reward, when criticising upon *other* works, as they have done upon *his*.”—In return for this acknowledgment of our integrity, he has our thanks.

The high price of provisions being the general complaint of the populace, our Author endeavours to remove this complaint, in his second chapter, by shewing that provisions are not, properly speaking, dear, but that [in truth] it is money that is cheap; that, in fact, provisions are as plentiful now as ever; nay more so, than they were a thousand years ago, when wheat was [only] one penny a peck, and beef one farthing a pound. At *that time* a man's day labour was rated at a penny also; so that it was equal, whether a labourer took a penny, or a peck of wheat, for his day's work; and *now* it is nearly equal whether he has eighteen-pence, or a peck of wheat, for his day's work. ‘There has been the same gradual rise in provisions, as there has been a fall in the interest of money; as one goes up, the other comes down; but within the last twenty or thirty years, the progress has been quicker, chiefly owing to our success in the late wars.’

Of all the schemes hitherto set on foot, for lowering the price of provisions, our Author, apprehending none looks so plausible as a general act for inclosing commons and waste lands; has given the plan of one for that purpose, and another for limiting the size of farms to four hundred acres at the most. These steps, he thinks, would soon add one-fourth to the general stock of provisions, and consequently tend to lower the price. ‘For, as he very justly observes, it is past a contradiction, that the more waste barren land there is inclosed and improved, the more stock and corn it will

raise: all which tends to plenty; because every article that keeps nature alive, springs from the earth; consequently it ought to be our first care to make her produce abundance.\*

Amongst his other schemes, our Author proposes to punish felons by keeping them confined, and making them work;—he is a great advocate for a dog-act†;—and shews the advantages that might reasonably be expected to arise from one standard of weights and measures being established throughout the nation.—He is also almost an enthusiast as to the benefits of broad-wheeled waggons, in levelling the roads; if made to roll two within two, so as to level eighteen inches on each side.

After some severe strictures upon our present game-laws, he wishes to have them all repealed; and in lieu thereof proposes that game should be made private property, i. e. that every one who either rents or holds any quantity of land in his own hands, should be intitled to all the game thereon; in which case, he thinks, it would shortly become as plentiful as barn-door fowl.—But though such a law would vest the property of the game in the tenant, yet the landlord should have full power to hunt and shoot, at all proper seasons, as at present. This would, probably, put a final stop to poaching, as it would then be every landholder's interest to watch his wild, as well as his tame stock †.

Though some of this Writer's *schemes* are rather of the visionary cast, yet we think them, in general, worth attending to, as many useful hints may, undoubtedly, be drawn from what is here advanced, for the benefit of society.

Art. 27. *An impartial and authentic Narrative of the Battle fought on the 17th of June, 1775, between his Britannic Majesty's Troops and the Provincial Army, on Bunker's Hill, near Charles Town in New England.* With a true and faithful Account of the Officers killed and wounded. To which are added, some Remarks and Anecdotes which have not yet transpired. The Whole collected and written on the Spot. By John Clarke, First Lieutenant of Marines. 8vo. 1s. Millan.

Differs, in several respects, from the Gazette account. Time will shew whether General Gage or Lieutenant Clarke will be accounted the better authority.

Art. 28. *The Trial of Jane Butterfield, for the wilful Murder of William Scawen, Esq; at the Assizes held at Croydon, for the County of Surry, Aug. 19, 1775.* Published by Permission of the Judge. Fol. 2s. 6d. Owen, &c.

Authentic.

Art. 29. *A Letter to Mr. Sanxy, Surgeon in Essex-street, occasioned by his very singular Conduct in the Prosecution of Miss Butterfield, &c. &c.* 8vo. 1s. Kearsly.

A severe invective against Mr. Sanxy. The Writer seems to think that Mr. S. had not sufficient *reason* for suspecting that Miss B. had administered poison to Mr. Scawen, and that he had no good *motive* for the part he took in her prosecution. Those who attentively read the printed trial, will be best enabled to judge of the propriety of Mr. Sanxy's conduct.

\* See Review for January last, p. 18.

† *Ibid.*

Art. 30. *The Trial of Count Struensee*, late prime Minister to the King of Denmark. Translated from the Danish and German Originals. 8vo. 2s. 6d. sewed. Waters, &c. 1775.

Genuine, curious, and equally interesting to the Danish and the British Reader.

Art. 31. *Various Methods to prevent Fires in Houses and Shipping*, and for preserving the Lives of People at Fires; with an Account of remarkable Accidents by Fire in different Parts of the World, selected historically for the Space of one hundred and eight Years, to this present Period: Wherein the Negligence of Architects and Builders in constructing Buildings in Town and Country, is pointed out: And shewing that the Encouragement of Arts and Sciences is a public Benefit to these commercial Islands. With Abstracts from the last Act of Parliament to regulate Buildings and prevent Fires in London. Necessary to be known in all Families, from the lowest Peasant to the highest Peer in the Realm. Approved by the Society of Arts, Manufactures, and Commerce. 8vo. 2s. Evans. 1775.

A man who cannot write common English, may yet be possessed of uncommon sense; but then he should call in the aid of language to convey his ideas. But this honest illiterate soul, either conceived himself sufficient in both respects, (and really the language is suitable to the matter) or he could find no one who would undertake the labour of arranging and expressing his thoughts. In truth, such a rambling incoherent jumble of any thing that rose uppermost, is seldom seen; but it may be hoped that the expence of printing twelve half sheets of nonsense, will cure him of publishing: for the itch of scribbling must plague him sadly indeed, if he cannot keep his future reflections to himself.

Art. 32. *Man's capricious, petulant, and tyrannical Conduct towards the irrational and inanimate Part of the Creation*, inquired into and explained. Being the Conclusion of what the Author of an Essay on the Depravity and Corruption of Human Nature, had to offer on that Subject. By Thomas O'Brien Mac Mahon. Small 8vo. 2s. Riley, &c. 1775.

For an idea of the literary abilities of Mr. Thomas O'Brien Mac Mahon, see our account of his *Essay on the Depravity, &c.* in the Review for January last, p. 75.

Art. 33. *A Dialogue in Two Conversations between a Gentleman, a Pauper, and his Friend*, intended as an Answer to a Pamphlet, published by the Rev. Mr. Potter, entitled, *Observations on the Poor Laws, on the present State of the Poor, and on Houses of Industry*. By Thomas Mendham, of Briston, in Norfolk. 8vo. 1s. Bew, &c. 1775.

Low and injudicious!

Art. 34. *Sterne's Letters to his Friends*, on various Occasions. To which is added, his *History of a Watch Coat*, with explanatory Notes. 12mo. 2s. sewed. Kearsly. 1775.

Contains twelve letters, ascribed, by the anonymous Editor, to Mr. Sterne, and one to him, from Dr. Eustace, in America. Some of these have formerly appeared in the news papers, and these carry with them strong internal evidence of authenticity: of a few others,  
in

in this little collection, we have some doubts; but in a case of this nature, it is impossible to speak with certainty. The tract here entitled the "History of a Watch Coat," is said, by the present Editor, to have appeared about seven years ago, in the form of a pamphlet. It was, in fact, written by Sterne, about the year 1758; and was printed, but suppressed\*. It is a piece of humour, much in Swift's manner; and was founded on a squabble among the ecclesiastical dignitaries at York, about opening a patent, and putting in a new life. Its original title was, if we mistake not, *A Political Romance*.

Art. 35. *Memoirs of Guy Joli, private Secretary to Cardinal de Retz; Claude Joli, Canon of Notre Dame; and the Duchesse de Nemours.* Translated by Edward Taylor. 12mo. 3 Vols. 9s. fewed. Davies. 1775.

The strong recommendation given by Lord Chesterfield, of the Cardinal de Retz's Memoirs, seems to have revived that work from its late dormant state, and given it a new circulation. Soon after the posthumous publication of his Lordship's letters to his son, (to whom he commended the above-mentioned Memoirs, as one of the best books that he knew of, for 'a young man to read and remember,') we had a new edition of the English translation † of De Retz;—and as a supplement to it, we have now a translation of the Memoirs of the two Jolis; together with those of the Duchesse de Nemours; all relative to the same period of time, viz. the minority of Lewis XIV. A period which will long be celebrated for the state-intrigues, the court-revolutions, and the bloody civil war, with which it abounded.

The Memoirs of that wild son of ambition, De Retz, partake of the genius and disposition of the Writer. They are unequal, but, in general, bold, free, animated, and pleasing. In many circumstances, nevertheless, the Cardinal may, with all his frankness, be naturally supposed to have written under the influence of *self-complacency*. He had much to say of himself; and many failings to confess; which, indeed, he has done, with becoming appearance of candour; yet, still, a man generally observes great *delicacy* when he is blaming *himself*.—Hence it is, that the Memoirs of Guy Joli, his Eminency's Confidante and Secretary, form so desirable a *supplement* to those of his master; and are, in many instances, so proper and useful a commentary upon them.

Joli's Memoirs, indeed, are more worthy of the public regard, as he wrote under no bias in favour of his master, whose service he had quitted in disgust. It was, therefore, his business, and his peculiar view, to undraw the curtain, wherever the Cardinal had made use of it, to veil and hide those peculiar facts and circumstances which he did not wish to have too much exposed to the world.—If in any thing he is to be distrusted, it is in his *resentments*. He appears to have thought himself ill used by the preference which his master, at length, gave to another confidant; and therefore, whenever he speaks of the Cardinal's foibles, it will not be deemed very wonderful if he 'nothing extenuates;' and if he should, here and there, have 'put

\* Shandy was not, then, even in Embryo.

† In four Volumes 12mo. Printed for Becket, &c.

down' a word or two 'in malice;'—where is the wonder that a provoked Writer should do so?

Joli's book, in fact, whatever may be its defects, has always been regarded as an authority, worthy of credit, by compilers, and by the historians of the times to which it relates. Voltaire acknowledges that it contains particulars which ought to be known; at the same time that, speaking of the style in which it is written, and comparing it with that of the Cardinal's own Memoirs, he pronounces it to be, 'what the *servant* is to the MASTER.' And in this, we agree with Mr. Voltaire.

The following is the account which is given by his present Editor, in the preface; and in which, as is usual with Editors and Translators, the commendation of the *original* runs, perhaps, a little too high:

'Although M. Joli, the Author of these Memoirs, does not rank as the chief personage in the following scenes, yet he, nevertheless, is placed in so brilliant and so distinguished a point of view, that he, in some sort, eclipses the lustre of the principal character of the piece. In fact, he has the greatest share in almost every transaction: it is he who gives the most prudent advice, who inspires the firmest resolutions, who forms the best concerted projects, who devises the most decisive expedients, who proposes the most judicious conciliatory measures, and who successfully undertakes the most delicate negotiations, and the most difficult enterprizes. On almost every occasion, he appears to be discreetly reserved in his discourse, prudent in his conduct, enlightened in his determinations, fixed in his principles, fruitful in resources, bold in danger, and steadfast in his resolutions. There is diffused, moreover, throughout his whole narrative, a spirit of sincerity which charms us.

'These memoirs ought not to be considered as a repetition of those of Cardinal de Retz. Although the matters related in both seem, at first view, to be nearly similar, yet we observe in the performance before us, a considerable number of new incidents and circumstances, which are either totally different, or are more explicitly recounted. Besides, M. Joli goes much farther, and gives an account of the transactions of several successive years, of which no mention whatever is made in his Eminency's Memoirs. It may even be asserted, that those additions form the most curious part of the work; because the domestic life, and the personal qualities of Cardinal de Retz, are therein laid open and exhibited in the clearest light.

'Several editions have been published of the Memoirs of Joli. We have carefully compared them together, and have availed ourselves of them to render this, which we now offer to the Public, more exact and correct than any of those which have preceded it.

'The work composed by Guy Joli, one of the counsellors of the Châtelet, is followed by a narrative of the disputes between Cardinal de Retz and the court of France; and which is extracted from a manuscript history, written by Claude Joli, one of the canons of Notre-Dame. This extract the reader will find at the beginning of the third volume, which concludes with the Memoirs of the Dutchess de Nemours.'

The *preface* is followed by an *advertisement*, the Author of which observes, that 'no one was better qualified to undertake the task of depicting the private life and manners of Cardinal de Retz, as well as

of discovering to us the true sources of his public actions, than M. Guy Joli; that the Cardinal placed an unlimited confidence in his abilities and fidelity, and intrusted him with the management of his most important concerns; and that the conduct of M. Joli, in all the various transactions in which he bore a part, fully justified his Eminency's choice.'

On the whole, Guy Joli's performance has undoubted merit, and is certainly a very entertaining work. We do not remember to have seen, any where, a truer, or more diverting account of the intrigues of a conclave, during a vacancy of the Holy See, than that which he has given, in a letter concerning what passed in the conclave wherein Alexander VII. was elected Pope: even the Editor of the Cardinal's Memoirs, who affects to decry Joli's book, has thought it not beneath him to borrow this letter; which, accordingly, we find annexed to the fourth volume of De Retz's Memoirs, in the edition abovementioned, printed at London, in 1774.

With respect to the translation of the Memoirs of the two Jolis, and the Dutcheſs de Nemours, we cannot pay it the compliment due to elegance; but it may pass as tolerable,—'errors excepted.'

Art. 36. *The Trifler; or a Ramble among the wilds of Fancy, the Works of Nature, and the Manners of Men.* 12mo. 2 Vols. 6s. Baldwin.

Some readers of the Trifler, may perhaps think his manner of writing an imitation of *Sterne*; but he assures us, upon his honour, that it is no such thing.

'That *Sterne* (says he) has ruined us all in this way of writing: we must inevitably be called imitators: and yet I'll be hanged if I did not say to myself, &c. just as these expressions appear in this second chapter referred to, without ever once thinking of *Sterne* or his works. Why, how the devil am I to avoid this manner of writing, if, in my rambles, I am to describe the incidents which may occur; particularly the conversations and opinions of men, as well as my own cogitations upon the whole—they will say—he will say—and I shall say to myself—these expressions will be just, and therefore natural. So then it is nature I copy, and not you, Mr. *Sterne*—Be pleased, Sir, to march off about your business—I declare positively, I will never see your face from the beginning of these rambles to the end.'

In thus exculpating himself from the disgraceful imputation of being an imitator of that *strange genius*, the Author is certainly right; for we must do him the justice to say, that upon the most careful examination of his work, we find no foundation for suspicions of this nature. It is true, the Writer is immethodical, and pursues his rambles in all manner of curve lines; but *Sterne's* originality did not consist in a want of method; nor is this alone sufficient to bring upon a man the odium of being his imitator. The Trifler makes use of the familiar and easy, and even of the irregular and disjointed style; and has instructed his printer to make frequent use of *breaks* and *dusſes*: but that he might not incur the charge of imitation he has judiciously neglected to attend to the trifling circumstances of classical purity in the choice, and harmony in the disposition of his words. In the midst of his wildest and most sportive excursions, he often pauses, on a sudden, to make grave reflections: but lest he should be thought in this to follow Mr. *Sterne's* method of writing, he is  
careful



careful that his observations should not be distinguished by philosophical precision or depth of thought. Lastly, like Sterne, the Trifler has a considerable share of that quality of writing, which the ladies call *indelicacy*: but, that even this might not seem an imitation, he has taken care to give it in its simple form, neither disguised by art, nor blended with wit or humour. In the bold delineations of original characters; in the easy application of true learning to the purposes of philosophy, humour, or satire, and in those pathetic touches which captivate the heart, the Trifler, having attempted nothing, will not be suspected of imitation.—The Author may perhaps imagine, that this apology for him is only meant to court his favour, and deprecate his *threatened vengeance*; but we do seriously assure him that it is our intention to vindicate him from the charge of imitation; and that what we have written is from a real conviction that there is nothing in his work truly *Shandean*.

If we were not apprehensive that the Writer would think us too *same*, we would add, that, although some of his rambles appear to us to border upon nonsense, (particularly the chapter upon breakfast, dinner, and supper,) and others to approach towards ribaldry, (more especially the chapter upon honour) in several of them, he exhibits lively pictures of manners, makes sensible and sprightly remarks, and satirizes folly with much boldness, and with some humour.

Art. 37. *A Brother's Advice to his Sisters*. 12mo. 2s. 6d.  
Wilkie. 1775.

In this scribbling age, in which almost every one who can read, thinks himself able to write—in which the same ideas and modes of expression are repeated time after time, with all the variations which the ingenuity of Authors or book-makers can suggest: it is no small gratification, especially to the reviewer, who is obliged by his profession to tread again and again the same dull beaten track, to meet with that which has any pretension to originality. Under this character we venture to introduce the present publication to our Readers' notice. The Author, though so old fashioned as to write with ardor on the side of virtue, has yet no inconsiderable share of novelty in his cast of thought and expression. His originality does not appear to have been the effect of close thinking, or deep philosophical investigation, but to have resulted from the free exertion of some share of native genius and good sense. The general air of the piece is light, sportive, and irregular; and the Writer not unfrequently betrays an affectation of singularity and oddity. He appears, however, capable of entertaining and instructing his readers in a manner very much his own: and if his future productions are permitted to pass under the censure of improved judgment and correct taste, he may probably deserve the character of a *good writer on the side of goodness*.

The following specimen will at once shew the Author's own ideas and expectations concerning his work, and enable our readers to judge what sort of entertainment is to be expected from it.

*A propos* of these same men, women, and children, whom we collectively style the world. Very little have I to say to them—only, perhaps, they may just think proper to “ spare the man they do not know.” As merrily as ever I can I will walk through them; and though they give me not very often their good words, still less frequently will I deserve their bad. In my prosperity I will gladly seek them;

them ; in my adversity I am sure they will not trouble me. I will do my best, and then the worst the world can do will never pain me. Of these pages they are to form their own opinions. Applause I look for none ; the subject indeed is not of that nature. Those useful pens, which have, most gallantly, and most heroically, upon their last stumps, served their country, nay Europe, nay posterity, in describing the luscious scenes of lascivious love among rude Indians, or in teaching young men how to acquire a *little* hundred of the graces by defiling the marriage bed—have left but a poor gleanings of praise for a plain crow quill, whose humble purpose is simply to direct two innocent girls to the flowery path which leads to heaven. However, that I have spent a few leisure hours upon this *little* bagatelle will be a future source of pleasure to me, which no human blame shall lessen, no human praise increase. Dearer to me shall be the pen with which I scribbled it, than Cardinal Chigi's was to him—and, small and trifling as it is, rather would I have written it, than the four hundred and ninety works of Varro, the four thousand volumes of Dydimus the grammarian, or the six thousand treatises of Origen.—Yes, my sisters—forgive the fond boast, if indeed it be a boast—but, most assuredly, with more genuine joy, more home-felt satisfaction, will my lingering soul take her fearful flight, in the hour of death, when she shall smilingly look back upon this, at least, well intended trifle ; than if she should blush to acknowledge herself to be the infamous Author of any of those poisonous volumes under which the loaded shelves of the woman of fashion, and the man of pleasure, groan and bend. Though my life be less notoriously famous than the life of Fontaine, or of Rochester, my death shall be more pleasant, and conscience shall not send me out of the world, like Trivulce the Italian, with a drawn sword in my hand.—It is my firm trust to die with no worse crime upon my mind, than that of being a *bad writer on the side of goodness* : and should I ever scribble any things which deserve the name of works, repentance shall not cause me, as it caused Cowley, to recommend the revising of them to the care of a friend, with this particular obligation, to be sure not to let any thing pass that may seem the least offence to religion or to good manners ! for, I would, this instant, split up my *little* crow quill, could I fancy it ever capable of offending either against the one, or against the other.—Yes, my G \* \* \* \*,—Yes, my M \* \* \*, yes, my memories of the dear, departed woman who bore us ! the smiling remembrance of the happy time which I spent in throwing these advices upon paper shall be a future comfort, a reviving cordial, to my aking years : it shall soften the sharpest pang of sorrow ; and sooth the saddest sickness into slumber :—gently shall it smooth an eider-down pillow for mine age ; and sweetly shall it brighten, for one extatic moment brighten, the fixing eye balls of death's dark self.—Little concern will it give me to hear from my bookseller that only five or six copies are sold ; nor very much shall I grieve that but a small number of young ladies do me the inexpressible honour to smooth their tuckers and their ribbands in my book ; to make thread papers of it ; or to tear it into pieces, for papillots, or to make their thimbles fit.—Let but the dear persons, for whom it is written, derive either pleasure or profit from it ! and you shall see me smile at what the world calls  
1
same.

## NOVELS and MEMOIRS.

Art. 39. *The Tender Father*. 12mo. 2 Vols. 6s. Riley. 1775.

In the first sentence of this book, we meet with a reflection, which is so just and seasonable, and which, if generally attended to, may be so exceedingly useful to the present race of Novellists, and save us so many painful labours, that we cannot deny ourselves the satisfaction of recommending it to the particular notice of our Readers: "As it is a general maxim, that any age or people may be judged of, and delineated in a great measure from the books they produce, how careful should men be, that they do not at the same time disgrace both themselves and their country by unworthy performances."

This observation has more meaning in it, than the Author himself appears to be aware of: it implies, that for the credit of themselves and their country, Authors should be careful, not only that the moral of their works be good, but that they be well written. If this Writer had paid a proper attention to his own reflection in its full extent, either the several stories, which are tacked together to make up a work, would have been more interesting, the reflections would have been more striking, and the composition more masterly—or the work would not have been suffered to make its appearance.

Art. 40. *The Daughter*, or the History of Miss Emilia Royston, and Miss Harriet Ayres; in a series of Letters. By the Author of the Exemplary Mother. 12mo. 2s. 6d. sewed. Doddsley. 1775.

This Novel is altered from one published in the year 1762, under the title of *Letters between Emilia and Harriet*: see Review, vol. xxvi. p. 154. The Author, perceiving many material defects in the original work, particularly that the story was too simple to be very interesting, too concise to admit of much exemplification of character, and too much in the usual strain of romantic love, to conduct the reader to the temple of truth, has attempted to improve both the plan and execution of the work; endeavouring to draw a perfect pattern of filial obedience, and female delicacy, with a view to interest the affections, modulate the passions, and mend the heart. By these alterations the moral of the work is doubtless improved; but with respect to the composition, we still do not think ourselves authorised to place it above the line of mediocrity, or to allow it a degree of merit equal to that of the Author's later productions. The verses which are occasionally introduced, are so imperfect and prosaic, that they are rather a blemish than an ornament to the work.

Art. 41. *Adventures of Alonzo*; containing some striking Anecdotes of the present prime Minister of Portugal. 12mo. 2 Vols. 5s. bound. Bew. 1775.

The Author of this Novel has contrived to mix just so much political anecdote and reflection with his love-tale, as to make it dull and tedious. It is one of those performances, which though it may not shock the reader with glaring faults, will be read without emotion, and forgotten as soon as it is laid aside.

## ARCHITECTURE.

Art. 42. *A Key to Civil Architecture*; or the Universal British Builder. Containing the Principles and Properties of Building clearly demonstrated, &c.—The Manner and Method of measuring all

all the different Artificers' Works, as practised by the most eminent Surveyors, with their Prices—also, the Master's Prices, a Schedule of Prices for Task masters, &c. &c. By Thomas Skaife, P. A. Carpenter and Joiner. 8vo. 7s. 6d. bound. Baldwin. 1774.

We have examined this work, and, as far as our knowledge of the subject extends, we judge it to be of inferior value to Langley's "*London Prices*," and, perhaps, other preceding publications. It is ill digested, ill written, and ill printed; and we cannot help thinking that the Author's ignorance ought to have checked his presumption, so far as to have prevented his troubling the public with so crude a performance. But it has been said that presumption is the child of Ignorance, and has ever been beheld by her with the usual partiality of fond and foolish parents. If this be the case, we may some time hence, have the mortification of perusing Mr. Skaife's threatened "*System of matters (in store) never yet considered by any; and, in his own opinion, of the most essential utility both to the architect, builder, gentleman, and private workman.*" We have, however, the satisfaction of learning that, "in many of the topics," Mr. Skaife will "*better his understanding*" by the "*opinion*" of his patron, "*Mr. Thomas Hardisty, carpenter and joiner in York,*"—"as it is well known that" Mr. Hardisty's "*practical methods are at least equal, if not superior to any of the present age.*"—If Mr. Hardisty teaches to spell, his assistance may be of peculiar advantage to Mr. Skaife's future productions.

## M E D I C A L.

Art. 43. *Nymphomania; or, a Dissertation concerning the Furor Uterinus, &c.* Written originally in French by M. D. T. De Bienville, M. D. and translated by Edward Sloane Wilmot, M. D. 8vo. 3s. sewed. Bew. 1775.

Neither the theory nor the practice delivered in this performance have any share of merit; and we must therefore regret that Dr. Edward Sloane Wilmot (if a man of this name and description really exists) should have been so regardless of his own reputation, and of public decency, as to promote an English impression of this worthless production.

## Q U A C K E R Y.

Art. 44. *The History and Effects of the Aloedurian Drops; an ancient Medicine; for the Decays of early Age, and ruined Constitutions; for Disorders of the Stomach; and for Chronic Diseases, which thence derive their origin.* From the Papers of a Physician. 8vo. 6d. Hawes, &c. 1774.

Announces the appearance of a formidable rival to Sir John Hill's Tincture of Sage; if it is not indeed providently calculated by the same noble hand, to succeed it quietly with all the advantages of novelty over a neglected specific. The virtues of sage were once blazed abroad for extending the duration of human life\*; but as no material alterations have since been observed in the Bills of Mortality, how can it be accounted for but by the infidelity of the de-funct, who have justly suffered for their obstinate contempt of the noble doctor's extensive philanthropy? The present publication of-

\* See Rev. vol. xxx. p. 2; 1.

fers an ingenious improvement that may probably be attended with more success, at least with reference to the publisher; in a medicine to fortify the body against the decays of *early* age: as this will surely attract the notice of battered beaux and rakes, who may be supposed eagerly to catch at every straw held out to them to avoid drowning in those dangerous seas of vice into which their own follies have plunged them.

#### RELIGIOUS and CONTROVERSIAL.

Art. 45. *An Appeal to the Common Sense of all Christian People*, more particularly the Members of the Church of England, with regard to an important Point of Faith and Practice, imposed upon their Consciences by Church Authority. By a Country Clergyman. The Third Edition, with large *Additions*. 12mo. 2s. 6d. sewed. Johnson. 1775.

In the 7th volume of our Review, we recommended to public attention, this judicious, candid, and well-meant performance. We observed, that in 'the important point of faith and practice' here alluded to, the honour of the ONE SUPREME GOD and FATHER OF ALL, and the worship we owe to Him, are deeply concerned; that it is a point to which none can be indifferent who feel any concern for the honour of our Church, the interests of religion, or the purity of the Christian worship; and that the *Athanasian* doctrine of the Trinity, and the worship founded upon it, are such gross insults on the common-sense and reason of mankind, so expressly contradictory to the plainest declarations of our Saviour and his apostles, and so foul a reproach to our established Church, that it is just matter of astonishment to the considerate part of mankind, that no vigorous effort hath yet been made to wipe off so glaring a stain from our ecclesiastical constitution.

The present worthy and conscientious Writer, it was farther observed, treats this subject in a clear, easy, and natural manner, without introducing any of those scholastic distinctions, or metaphysical subtleties which have so often, though to little *good* purpose, been made use of, in the controversy concerning the Trinity; and which are seldom employed but by those who labour to confound, when they cannot convince.

With respect to this third edition, the Author professes to have corrected all the errors taken notice of by those who have written against the *APPEAL*. Large additions are also made, particularly in the notes; in which are comprised a distinct reply to Mr Jones's "*Letter to the Common People*," in defence of the *Athanasian heresy*, as Mr. Whiston usually styled it. The principal objections brought against the *Appeal*, by Mr. Landon, are also properly noticed.

Art. 46. *The orthodox Dissenting Minister's Reasons for a farther Application to Parliament*, for Relief in the Matter of Subscription to the Articles of the Church of England. Addressed to his own and other Congregations. 12mo. 2d. Buckland, &c. 1775.

A rational and candid performance, containing more argument than much larger tracts. The Author declares his full assent to the doctrines commonly accounted orthodox, or calvinistical; and then assigns some reasons which must prevent his subscribing the articles, or excite him cordially to join with others in an application for relief from this imposition. His reasons appear to us perfectly valid, and we

we should suppose would be regarded in the same light by every unprejudiced mind.

Att. 47. *A Preservative from criminal Offences: Or, the Power of Godliness to conquer the reigning Vices of Sensuality and Profaneness, &c.* To which is added, a short Office for the penitent Sinner, chiefly taken from the Book of Common Prayer. 12mo. 1s. Shrewsbury printed. London, sold by Longman. 1775.

A plain practical address to mankind, from one who appears to be really desirous of contributing to their highest interest and happiness. As a proof of this, the Author does not enter into nice distinctions, and amuse them with matters of speculation and dispute, but in a pious and solid strain applies to the understanding and the heart. We truly wish that his well-meant attempt, (as it appears to be) may have some answerable influence on his readers: and may they be many!

## S E R M O N S.

I. Preached in Lambeth Chapel, at the Consecration of the Right Rev. Richard Hurd, D. D. Lord Bishop of Lichfield and Coventry; and of the Right Rev. John Moore, D. D. Lord Bishop of Bangor; Feb. 12, 1775. By Thomas Balguy, D. D. Arch-deacon of Winchester. 4to. 1s. Davis. 1775.

Such of our Readers as are acquainted with Dr. Balguy's Sermon on Church Government, and with his Charge delivered to the Clergy of the Arch-deaconry of Winchester, will easily form a judgment of what might be expected in the present Discourse. It is conducted, in general, upon the same principles, and is written in the same ingenious and plausible, but, we must add, indecisive and unsatisfactory manner, which appears in the preceding publications. The Doctor still continues to confound ecclesiastical and civil authority, to a degree that tends more to perplex than to enlighten his readers; and is very ready to forget those peculiar obligations which lie upon a Protestant church to maintain a sacred regard to the legislative character of Christ. In some respects, however, the Author is not altogether so wild and bold in his positions, as he was in his former pieces. He does not now declare, that he "means to defend not only Popery, but Paganism itself." He does not now declare, that he "means to defend every established religion under heaven." On the contrary, he hath expressed himself in the following language, 'Are Christians to assist at the rites of Paganism? Are Protestants to join in the sacrifice of the mass, in the worship of images, in a blind subjection to the decrees of the Pope? Nothing, I hope, has been said; nothing, I am sure, was meant, which can warrant this conclusion. When these extreme cases happen, we are to obey the evangelical precept, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. xviii. 4.

It is with no little pleasure that we have perused, and transcribed, this virtual renunciation of the very exceptionable doctrine which our Author had advanced in his Charge.

II. Preached before the University of Cambridge, May 29, 1775. By John Mainwaring, B. D. Fellow of St. John's College. 4to. 1s. Beecroft. 1775.

This Sermon is a valuable addition to the sensible and elegant discourses with which Mr. Mainwaring has heretofore obliged the Public.

lic. The Author has delineated, with spirit and judgment, the character of the times to which his subject leads him; and, whilst he condemns the wild proceedings of the republican party, shews a firm attachment to the principles of constitutional liberty. The anniversary of the Restoration, he considers as capable of affording much instruction. It may serve to awaken, both in prince and people, "A humble and deep sense of the errors to which they are liable, and of their equal subjection to the Supreme Ruler: of that particular homage which they owe him for the greater and more signal manifestations of his mercy: and of the obligations they are under to promote, by every private and public encouragement, the interests of religion, morality, and learning." Under these three heads, Mr. Mainwaring has introduced a number of judicious remarks, in the course of which he has done justice to the Revolution, and exposed that corrupt and mercenary spirit, which he truly represents as more to be dreaded, than any *formed* designs of any prince or minister; or, than all the powers of Europe, if combined against us.

The sermon is dedicated to Mr. Malon, as the particular friend of the Author, and as approving the sentiments here delivered.

III. *Christ the Object of religious Adoration, and therefore, very GOD.* Preached before the University of Oxford, May 14, 1775. By George Horne, D. D. President of St. Mary Magdalen College, and Chaplain in ordinary to his Majesty. 8vo. 6d. Rivington. 1775.

The point that, of late, hath been chiefly insisted upon, by the advocates for the doctrine of the Trinity, is the worship of Christ; and it is a subject of great importance; which requires, perhaps, on the Unitarian side of the question, an ampler consideration than it has yet received. Among the defenders of the common system, there is no one who is more zealous, or more able, than Dr. Horne. In the discourse before us, he has collected and displayed, with peculiar conciseness and energy, the arguments from scripture, and a few of the early Fathers, in favour of the religious adoration of our blessed Saviour. If our Author's zeal had been tempered with a greater proportion of moderation and charity, we should have been better pleased with his performance.

IV. *The Interests of Truth and Virtue invariably pursued by Providence; in the Permission of Error and Vice*—At Basingstoke, June 8, 1775. At the Visitation of Dr. Balguy, Archdeacon of Winchester. By John Duncan, D. D. Rector of *South Warmborough, Hants.* 8vo. 6d. Cadell. 1775.

"It must needs be that offences come:" from which passage the judicious Preacher takes occasion to vindicate the conduct of Providence in the permission of error and vice, by evincing the *moral benefit* resulting from this divine constitution. The argument is unquestionably of great importance: and, though it has not novelty to recommend it, the Reader will find it stated and urged with peculiar advantage. "Partial evil," under the administration of unerring wisdom, rectitude, and benevolence, is rendered productive of "general good." The interests of truth and virtue are promoted, upon the whole, and in the final issue, by the permission even of atrocious crimes and pernicious errors. "The minds of men," placed in a state of moral exercise and discipline, "are alarmed by an actual  
6 fight

fight and feeling of the mischievous consequences of sin and falsehood, and thus excited to a more watchful and resolute pursuit of truth and virtue." Observation and experience are certainly the best monitors: "when by certain experience we *see*, we *know*, we *feel*, the dreadful effects of intemperance, ambition, avarice, envy, rage, revengefulness, will not the sight, the knowledge, the feeling of these effects excite in us an abhorrence of such excesses, with an infinitely greater force, than a mere mental contemplation of the mischief we may judge them liable to occasion? The extreme wretchedness attendant upon certain heinous crimes, though by the blessing of God it be no familiar object in human life, is yet presented to our minds, with sufficient evidence, in all its shapes of horror, to prompt us to keep the strictest guard over every strong inclination of our hearts. If we had no experience of this wretchedness, would it occur to our thoughts that an evil heart and perverse disposition, though not immediately displayed in outward acts, may be as odious in the sight of God, and as detrimental to all our hopes of happiness, as if it had actually appeared in correspondent actions?" "Should Providence interpose more frequently, to prevent every tempting opportunity, or to disappoint the perpetration of atrocious crimes, the external fate of the moral world might wear a show of greater purity than it does at present. But would the internal, the real characters of men be the better for it? that is the question. The general depravity of the hearts of men remaining the same, would not their case, upon the whole, be infinitely worse, if, secure of all ill consequences, they should indolently abandon the care, and lose all sense of their spiritual, or eternal interests?" Our Preacher next proceeds to examine the "corruption of mankind, occasioned by the establishment of pernicious error." He has happily illustrated this part of the argument by a series of pertinent facts in the history of the Christian church from its first plantation to the present time: and he shews, how they have all conduced to inspire a love of truth, and a resolution to free the human mind from spiritual bondage: from the whole argument he infers, that "it is utterly inconsistent with reason, as well as religion; from any present melancholy aspect of things, to complain, or judge too hastily of the designs of Providence. It becomes us rather to rest assured, that the whole may in fact be reconciled with universal goodness, and infinite wisdom: so that every transient and partial evil should be constantly regarded as preparatory to an event of permanent and impartial tendency to good."

Our Author closes his discourse with reflections relative to the expediency of a farther reformation of our excellent religious establishment, which discover a very laudable degree of liberality and candour.

V. *The presence of Christ with his Church in every age and period of it, explained and proved*—at Antrim, June 28, 1774. At a general Synod of the Protestant Dissenting Ministers of the Presbyterian Persuasion in Ulster. By William Campbell, of Armagh. 8vo. Belfast, printed. 1774.

A sensible and plain discourse; in which the pious and the rational are agreeably united. It traces briefly the Christian religion from its early dawn, to the present period, and looks forward to its more glorious



glorious triumph. In all it shews the care of Providence over the Christian church, and the fulfilment of the promise of Christ, Matt. xxviii. 20. which is the foundation of the sermon. It pleads very forcibly for religious liberty, and mutual forbearance among Christians, and sets before us some plain truths, which highly deserve to be carefully attended to.

## CORRESPONDENCE.

**I**F we rightly comprehend the meaning of our Berkshire Correspondent, Mr. J. W. who has suggested to us some doubts with respect to certain experiments of M. Buffon, on the *ponderosity of fire*; [see our last Appendix] he objects to Mr. Buffon's inferences, on a suspicion that the various ignited masses of iron, &c. which seemed to have acquired an additional weight from the matter of fire introduced into them, might possibly cause the bason, in which they were deposited, to descend;—not by an increase of weight, but by heating and rarefying the beam, and consequently giving an additional length and *power* to the lever, on that particular side of the axis of suspension.

In relating the substance of M. Buffon's experiments on this head, we could not avoid giving him credit, as an experimental philosopher, so far as to take for granted that he had attended to every circumstance that might essentially influence the result, in experiments of such delicacy. Though it certainly is not incumbent on us to support the accuracy of M. Buffon's experiments, we shall observe that it does not appear probable to us that he should overlook the circumstance mentioned by Mr. W. or that he should suspend his heated matters so near the beam, or keep them there so long, as sensibly to affect and lengthen it by their heat—Besides, in his experiments made with glass, the quantity seems to have been too small to have been capable of producing any sensible error, from the cause suggested by our Correspondent.

We are obliged to Remembrancer for his information relative to a pamphlet "which, in all probability, the Reviewers would never have heard of." This Correspondent is mistaken in supposing that the monosyllable *no* is omitted in our last, p. 192, l. 11. It is now known who is the Author "of that beautiful poem, *THE COUNTRY JUSTICE*;" and the Magazine to which our Correspondent refers, was not mistaken.

### MISTAKE in our last, viz.

We must plead guilty to the charge of manslaughter. The good Marquis of Mirabeau is (we are glad to say it!) still living. Strike out the word *late*, in the last line of p. 168 of the Review for August.

✂ S. B.'s intelligence is very acceptable.

•• Mr. C. Van Engelin's request will be complied with in our next.

### ERRATUM in this Month, viz.

P. 224, par. 2, l. 2, for *Petrarch's*, read *Petrarch*.

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# THE MONTHLY REVIEW,

For OCTOBER, 1775.

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ART. I. *The Constitution of England, or an Account of the English Government; in which it is compared with the Republican Form of Government, and occasionally with the other Monarchies in Europe.* By J. L. De Lolme, Advocate, Citizen of Geneva. 8vo. 10 s. 6 d. boards. Kearsly. 1775.

THE reputation of this book, the French original of which is known to many of our Readers, hath not been a little increased by the great character given of it by the celebrated Junius. He speaks of it more than once with high encomium; and has recommended it to the Public as a performance, deep, solid, and ingenious. Nor is it Junius alone who hath praised it in the strongest terms. It has been mentioned, with equal applause, by some of the most illustrious members of the British senate; among whom, if we recollect aright, may be reckoned the names of a Camden and a Chatham. These circumstances cannot fail of exciting the attention, and raising the expectation of those who have not read the original; and they will now have an opportunity of perusing Mr. De Lolme's treatise with peculiar advantage. This English edition of it comes from the Author himself, and is not merely a translation of his former production, but presents itself to us much improved and enlarged. Three new chapters, including nearly an hundred pages, are added towards the close of the second book; and there are several considerable additions beside, which are interspersed through the body of the work.

Mr. De Lolme observes, in the Introduction, that he is aware, that it will be deemed presumptuous in a man who has passed the greatest part of his life out of England, to attempt a delineation of the English government. But to this he answers, that, though a foreigner in England, yet as a native of a free country, he is no stranger to those circumstances which consti-

tute or characterize Liberty; and that even the great disproportion between the republic of which he is a member and in which he formed his principles, and the British empire, has perhaps only contributed to facilitate his political inquiries. He suggests, likewise, that the very circumstance of his being a foreigner may of itself be attended, in this case, with a degree of advantage. 'The English themselves, adds our Author, (the observation cannot give them any offence) having their eyes open, as I may say, upon their liberty, from their first entrance into life, are perhaps too much familiarized with its enjoyment, to inquire, with real concern, into its causes. Having acquired practical notions of their government, long before they have meditated on it, and these notions being slowly and gradually imbibed, they at length behold it without any high degree of sensibility: and they seem to me, in this respect, to be like the recluse inhabitant of a palace, who is perhaps in the worst situation for attaining a complete idea of the whole, and never experienced the striking effect of its external structure and elevation; or, if you please, like a man who, having always had a beautiful and extensive scene before his eyes, continues for ever to view it with indifference. But a stranger, beholding at once the various parts of a constitution displayed before him, which, at the same time that it carries liberty to its height, has guarded against inconveniences seemingly inevitable, beholding, in short, those things carried into execution, which he had ever regarded as more desirable, than possible, he is struck with a kind of admiration: and it is necessary to be thus strongly affected by objects, to be enabled to reach the general principle which regulates them.'

The first chapter of the first book begins with treating on the causes of the liberty of the English nation, and the reasons of the difference between the government of England and that of France. Mr. De Lolme is of opinion, that we have but vague and uncertain accounts of the government introduced by the Anglo-Saxons; that it appears to have had little more affinity with the present constitution than the general relation, common to all the northern nations, of having a king and a body of nobility; and that the real foundation of the English constitution is to be referred to the era of the conquest. These sentiments he endeavours to confirm in a note, the positions of which we do not entirely approve. However, we grant that a material change was, at the time of the conquest, effected in the government then existing; and that this change hath paved the way, in the issue of things, for the establishment of the present English constitution.

Our Author makes some judicious observations on the different manner in which the feudal system was established in France,

France, and in England. The establishment of the feudal system was, in England, an immediate and sudden consequence of that conquest which introduced it. Beside, this conquest was made by a prince who kept the greater part of his army in his own pay, and who was placed at the head of a people over whom he was hereditary sovereign: circumstances which gave a totally different turn to the government of that kingdom.—William assumed the prerogative of imposing taxes: he invested himself with the whole executive power of government. But what was of the greatest consequence, he arrogated to himself the most extensive judicial power in the establishment of the court which was called *Aula Regis*; a formidable tribunal which received appeals from all the courts of the barons, and decided in the last resort on the estates, honours, and lives of the Barons themselves; and which, being wholly composed of the great officers of the crown, removable at the King's pleasure, and having the King himself for president, held the first nobleman in the kingdom under the same controul as the meanest subject.

Thus, continues our ingenious Writer, while the kingdom of France, in consequence of the slow and gradual formation of the feudal government, found itself to be in the issue only a number of parts, simply played by each other, and without any reciprocal adherence; the kingdom of England, on the contrary, in consequence of the sudden and violent introduction of the same system, became a compound of parts united by the strongest ties; and the regal authority, by the pressure of its immense weight, consolidated the whole into one compact indissoluble body.

It is to this difference, in the original constitution of France and England, that is, in the original power of their Kings, that we must attribute the difference, so little analogous to its cause, of their present constitutions. It is this which furnishes the solution of a problem, which, I must confess, for a long time perplexed me; and explains the reason why, of two neighbouring nations, situated almost under the same climate, and having one common origin, the one has attained the summit of liberty, the other has gradually sunk under the most absolute monarchy.

In France, the royal authority was indeed inconsiderable; but this circumstance by no means favoured general liberty. The Lords were every thing; and the bulk of the nation were accounted nothing. All those wars which were made on the King had not liberty for their object; for of this their chiefs already enjoyed but too great a share: they were the mere effects of private ambition or caprice. The people did not engage in them as associates in the support of a cause common to all:

they were dragged, blindfold and like slaves, to the standard of their leaders. In the mean time, as the laws, by which their masters were vassals, had no relation to those by which they were themselves bound as subjects, the resistance, of which they were made the instruments, never produced any advantageous consequence, in their favour; nor did it establish any principle of freedom that could in any case be applicable to them.

‘ The inferior nobles, who shared in the independence of the superior nobility, added also the effects of their own influence to the despotism of so many sovereigns; and the people, wearied out by their sufferings, and rendered desperate by oppression, at times attempted to revolt: but, being parcelled out into so many different states, they never could agree, either on the nature of their complaints, or the time of preferring them. The insurrections, which ought to have been general, were only successive and particular. In the mean time the Lords, uniting to avenge their common cause as masters, fell with irresistible advantage on men who were thus divided. The people were separately, and by dint of arms, brought back to their former yoke; and liberty, that precious offspring which requires so many favourable circumstances to foster it, was every where stifled in its birth.

‘ At length, when by conquests, by escheats, or by treaties, the several provinces came to be *united* to the extensive and continually increasing dominions of the monarch, they became subjects of their new master, already trained to obedience. The few privileges, which the cities had been able to preserve, were little respected by a sovereign who had himself entered into no engagement to that purpose; and, as the unions were made at different times, the King was always in a condition to overwhelm every new province that accrued to him, with the weight of all those he already possessed.

‘ As a farther consequence of this difference between the times of the *unions*, the several parts of the kingdom could entertain no views of assisting each other. When the one reclaimed its privileges, the other, long since reduced to subjection, had already forgotten theirs. Besides, those privileges, by reason of the difference in the governments under which the provinces had formerly been held, were also almost every where different. The circumstances which happened in one place, bore, of course, little affinity to those which fell out in another. The spirit of union was lost, or rather had never existed. Each province, restrained within its particular bounds, only served to enforce a general submission, and the same causes which had reduced that warlike spirited nation to a yoke of subjection, concurred also to keep them under it.

‘ Thus

\* Thus Liberty perished in France, because it wanted a favourable culture and proper situation. Planted, if I may so express myself, but just beneath the surface, it presently expanded, and sent forth some large shoots; but having taken no root, it was soon plucked up. In England, on the contrary, the seed lying at a great depth, and being covered with an enormous weight, seemed at first to be smothered; but it vegetated with the greater force; it imbibed a more rich and abundant nourishment; its sap and juice became better assimilated, and it penetrated and filled up with its roots the whole body of the soil. It was the excessive power of the King which made England free, because it was this very excess that gave rise to the spirit of union, and of regulated resistance. Possessed of extensive demesnes, the King beheld himself independent. Vested with the most formidable prerogatives, he crushed at pleasure the most powerful Barons in the realm. It was only by close and numerous confederacies, therefore, that these could resist his tyranny. They even were compelled to associate the people in them, and really to interest them in the vindication of public liberty.'

Mr. De Lolme goes on to point out the circumstances which led our ancestors to examine into the first principles of society, and which occasioned the spirit of liberty to descend from the possessors of upper and inferior fiefs, to the freeman, and to the peasant. In consequence of the diffusion of this spirit, the lord, the vassal, the lower vassal, all, at length, united against the tyranny of the crown. They even implored the assistance of the peasants and cottagers; and the haughty aversion, with which all over the continent the nobility repaid the industrious hands that fed them, was, in England, compelled to yield to the pressing necessity of setting bounds to the royal authority. The people, on the other hand,—instructed by the example of their leaders, spoke and stipulated conditions for themselves. They insisted that, for the future, every individual should be entitled to the protection of the law: and thus those rights with which the Lords had strengthened themselves, in order to oppose the tyranny of the crown, became a bulwark which was, in time, to restrain their own.

In the second chapter, our Author treats on another advantage England had over France; which was, that it formed one undivided state: and here he observes, that it was in the reign of Henry the First, about forty years after the conquest, that we see the above causes begin to operate. This Prince not only mitigated the rigour of the feudal law in favour of the Lords, but also annexed as a condition to the charter he granted, that the Lords should allow the same freedom to their respective vassals. Care was even taken to abolish those laws

of the conqueror which lay heaviest on the lowest class of the people.

Under Henry the Second, liberty took a farther stride; and the ancient *trial by jury*, a mode of procedure which is at present one of the most valuable parts of the English law, made again, though imperfectly, its appearance. But these causes manifested themselves, at once, under the despotic reign of King John. This Prince beheld a general confederacy formed against him; in which case it was highly and peculiarly advantageous to England that it was not, like France, an aggregation of a number of different sovereignties. It formed but one state, and acknowledged but one master, one general title. The same laws, the same kind of dependence, consequently the same notions, the same interests, prevailed throughout the whole. The extremities of the kingdom, at all times, united to give a check to the exertions of an unjust power.—No sooner was the standard set up against John, than his very courtiers forsook him. In this situation, finding no part of his kingdom less irritated against him than another, having no detached province which he could engage in his defence, by promises of pardon, or of particular concessions, he was compelled to submit himself to the disposal of his subjects; and he signed at Running Mead the Charter of the Forest, together with the famous charter, which, from its superior and extensive importance, is denominated *Magna Charta*.

By the former, says Mr. De Lolme, the most tyrannical part of the forest laws was abolished; and, by the latter, the rigour of the feudal laws was greatly mitigated in favour of the Lords. But this charter did not stop there. Conditions were also stipulated in favour of the numerous body of the people, who had united to obtain it, and who claimed, with sword in hand, a share in that security it was meant to establish. It was hence instituted by the great charter, that the same services which were remitted in favour of the Barons, should be in like manner remitted in favour of all their vassals. This charter established also an equality of weights and measures throughout England. It exempted the merchants from arbitrary imposts, and gave them liberty to enter and depart the kingdom at pleasure. It even extended to the lowest orders of the state, since it enacted that the *villain*, or bondman, should not be subject to the forfeiture of his implements of tillage. Lastly, by the twenty-ninth article of the same charter, it was enacted, that no subject should be exiled, or in any shape whatever molested, either in his person or effects, otherwise than by judgment of his peers, and according to the law of the land: an article so important, that it may be said to comprehend the whole end and design of political societies; and from that

that moment the English would have been a free people, if there were not an immense distance between the making of laws, and the observing of them.

‘ But though this charter wanted most of those supports which were necessary to insure respect to it, though it did not secure to the poor and friendless any sure and legal methods of obtaining the execution of it (provisions these which numberless transgressions alone, could, in process of time, point out) yet it was a prodigious advance towards the establishment of public liberty. Instead of the general maxims respecting the rights of the people and the duties of the prince (maxims which ambition perpetually controverts, and sometimes even absolutely denies) here was substituted a written law, that is, a truth admitted by all parties, which no longer required the support of argument. The rights and privileges of the individual, as well in his person as in his property, were become settled axioms. The great charter, at first enacted with so much solemnity, and afterwards confirmed at the beginning of every succeeding reign, was, as it were, a general banner perpetually set up for the union of all classes of the people; and the foundation was laid, on which those equitable laws were to rise, which offer the same assistance to the poor and weak, as to the rich and powerful.’

The Author has subjoined the following note :

‘ The Reader, to be more fully convinced of the reality of the causes to which the liberty of England has been here ascribed, as well as of the truth of the observations made at the same time on the situation of France, needs only to compare the great charter, so extensive in its provisions, and in which the Barons stipulated in favour even of the bondman, with the treaty concluded between Lewis the Eleventh, and several of the Princes and Peers of France, intitled, “ A Treaty made at St. Maur, between the Dukes of Normandy, Calabre, Bretagne, Bourbonnois, Auvergne, Nemours; the Counts of Charolois, Armagnac, and St. Pol, and other Princes of France, risen up in support of the public good, on the one part; and King Lewis the Eleventh on the other, October 29, 1465.” In this treaty, which was made in order to terminate a war which was called the War for the Public Good, (*pro bono publico*) no provision was made but concerning the particular power of a few Lords. Not a word was inserted in favour of the people. This treaty may be seen at large in the *Pieces Justificatives* annexed to the *Memoires de Philippe de Comines*.’

We have transcribed the preceding remarks, of our sensible Foreigner, upon the great Charter, with peculiar pleasure; because we have seen, with concern, that some of our own coun-



trymen have not had a proper conception of the value of that charter. Observing that most of its stipulations related to the possessors of fiefs, they have been induced to think meanly of it; without duly considering the actual provisions it made in favour of the subject in general, or attending to those principles of law and government contained in it, which, as circumstances arose, were calculated to operate for the benefit of the people at large.

After cursorily mentioning the long reign of Henry the Third, Mr. De Lolme hastens to the grand epoch of the reign of Edward the First; and does justice to this epoch, on account of the improvement which was then made in the English laws, the legal admission that was given to the deputies of towns and boroughs into parliament, and the statute which was enacted *de Tallagio non concedendo*. This was a most important statute, which, in conjunction with Magna Charta, forms the basis of the English constitution. As the great Charter was the bulwark that protected the freedom of individuals, so was the statute in question the engine which protected the Charter itself, and by the help of which the English were thenceforth to make legal conquests over the authority of the crown.

At this period our Author stops, in order to take a distant view, and contemplate the different prospect which the rest of Europe then presented: and, having given an ingenious representation of the operation of the feudal system abroad, he adds, 'But in England, the same feudal system, after having suddenly broken in like a flood, had deposited, and still continued to deposit, the noble seeds of the spirit of liberty, union, and deliberate resistance. So early as the times of Edward, the tide was seen gradually to subside. The laws which protect the person and property of the individual, began to make their appearance. That admirable constitution, the result of a three-fold power, insensibly arose; and the eye might even then discover the verdant summits of that fortunate region, which was destined to be the seat of philosophy and liberty, which are inseparable companions.'

Mr. De Lolme proceeds to state the progress of the constitution, to the reigns of Henry the Seventh and Henry the Eighth, when, through a peculiar concurrence of circumstances, the time seemed to be arrived, at which England must submit, in its turn, to the fate of the other nations of Europe. But the remembrance of their ancient laws, of that great Charter so often and so solemnly confirmed, was too deeply impressed on the minds of the English, to be effaced by transitory evils. Like a deep and extensive ocean, which preserves an equability of temperature amidst all the vicissitudes of seasons, Eng-

land still retained those principles of liberty which were so universally diffused through all orders of the people, and these required only a proper opportunity to exert themselves.

England, beside, still continued to possess the immense advantage of being only one state.—Even in the time of the Tudors, there was but one assembly before which the King could lay his wants, and apply for relief. How great soever the increase of his power was, a single parliament alone could furnish him with the means of exercising it: and whether it was that the members of this parliament entertained a deep sense of their advantages, or whether private interest exerted itself in aid of patriotism, they at all times vindicated the right of granting, or rather refusing, subsidies; and, amidst the general wreck of every thing they ought to have held dear, they at least clung obstinately to the plank which was destined to prove the instrument of their preservation.

After carrying on his view to the reign of Charles the First, our Author remarks, that here we must observe how different were the effects produced in England, by the annihilation of the power of the nobility, from those which the same event had produced in France. In France, where, in consequence of the division of the people and the exorbitant power of the nobles, the people were accounted nothing—when the nobles themselves were suppressed, the work was completed. But in England, where the nobles ever had vindicated the rights of the people equally with their own; in England, where the people had successively acquired most effectual means of influencing the government, and, above all, were undivided,—when the nobles themselves were cast to the ground, the body of the people stood firm, and maintained the public liberty.

Mr. De Lolme, having prosecuted the subject down to the time of the Revolution, and given a just character of that great event, which was the third grand æra in the history of the constitution of England, describes, in the next place, with precision and judgment, the legislative and executive authority of this country, and then comes to the boundaries which are set to the royal prerogative. ‘In reading, says he, the foregoing enumeration of the powers with which the laws of England have intrusted the King, we are at a loss to reconcile them with the idea of a monarchy, which, we are told, is limited. The King not only unites in himself all the branches of the executive power; he not only disposes, without controul, of the whole military power in the state; he is moreover, it seems, the master of the laws themselves, since he calls up, and dismisses, at his will, the legislative bodies. We find him therefore, at first sight, invested with all the prerogatives that ever were claimed by the most absolute monarchs; and we are at a loss

loss to find that liberty which the English seem so confident they possess.

‘ But the representatives of the people still have, and that is saying enough, they still have in their hands, now that the constitution is fully established, the same powerful weapon which has enabled their ancestors to establish it. It is still from their liberality alone that the King can obtain subsidies; and in these days, when every thing is rated by pecuniary estimation—in these days, when gold is become the great moving spring of affairs, it may safely be affirmed, that he who depends on the will of others, with regard to so important an article, is, whatever his power may be in other respects, in a state of real dependance.’

In continuing the account of the limitations which are set to the royal prerogative, the Author points out one very great advantage enjoyed by England, which is, that of a periodical reformation. At the end of each reign, the civil list, and consequently that kind of independence which it procured, are at an end. The successor finds a throne, a scepter, and a crown. But he does not find power, nor even dignity; and before a real possession of all these is given to him, the parliament have it in their power to take a thorough review of the state, and to correct the several abuses that may have crept in during the preceding reign: and thus the constitution may be brought back to its first principles.

In the following chapter, some farther restrictions are considered; but it is justly observed, after several of them have been mentioned, that those laws which limit the King's authority, would not, of themselves, have been sufficient. As they are, after all, only intellectual barriers, which it is possible that the King might not at all times respect; as the check which the Commons have on his proceedings, by a refusal of subsidies, affects too much the whole state, to be exerted on every particular abuse of power; and lastly, as even this means might, in some degree, be eluded, either by breaking the promises which procure subsidies, or by applying them to uses different from those for which they were appointed, the constitution has besides supplied the Commons with a means of immediate opposition to the misconduct of government, by giving them a right to impeach the ministers.

The manner of exercising this right is stated by Mr. De Lolme, and then he observes, that it is an admirable expedient, which, by removing and punishing corrupt ministers, affords an immediate remedy for the evils of the state, and strongly marks out the bounds within which power ought to be confined; which takes away the scandal of guilt and authority united, and calms the people by a great and awful act of justice: an expedient, in  
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that respect especially, so highly useful, that it is to the want of the like, that Machiavel attributes the ruin of his republic.

But all precautions would be vain, if the members of parliament themselves remained exposed to the efforts of the executive power. The laws, therefore, which so effectually provide for the safety of the people, provide no less for that of the members, whether of the house of Peers, or that of the Commons.

Some other methods are specified, which the legislators have adopted for preventing the undue influence of the crown, and our Author is of opinion, that the precautions which have been successively taken, according as circumstances have shewn them to be necessary, are owing to causes powerful enough to produce the establishment of new ones, whenever circumstances shall point out the necessity of them. This opinion he confirms, in a note, by an appeal to Mr. Grenville's bill.

The eighth chapter treats on private liberty, or the liberty of individuals, which, according to the division of the English lawyers, consists, first, of the right of *property*, that is, of the right of enjoying exclusively the gifts of fortune, and all the various fruits of one's industry; secondly, of the right of *personal security*; thirdly, of the *loco-motive faculty*, taking the word in its more confined sense.—One of the principal effects of the right of property is, that the King can take from his subjects no part of what they possess:—and in regard to the attempts to which this right may be exposed from individuals towards each other, it is saying every thing, to observe, that there is no man in England who can oppose the irresistible power of the laws;—that the judges cannot be deprived of their employments but on an accusation by parliament;—and that the judges themselves have no power to pass sentence, till the matter of fact has been settled by men nominated, we may almost say, at the common choice of the parties.

Mr. De Lolme considers the opposition that was made to the introduction of the Roman law into England, and the result of his inquiry is, that, when the English lawyers attribute the liberty they enjoy to their having rejected this law, they mistake the effect for the cause. It is not because the English have rejected the Roman law that they are free; but it is because they were free, or, at least, because they had among them those causes which were, in process of time, to make them so, that they have been able to reject the Roman laws.—What is, in general, the law in civil matters, that has taken place in England, is stated in the conclusion of the chapter.

The three last chapters of the first book relate to criminal justice, which our Author describes with the same perspicuity that he hath done the preceding parts of the English constitution. He introduces this subject with some observations, which  
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are equally ingenious and just, on the danger of the executive power's degenerating into abuse; and concludes, therefore, that not only the safety of the individual, but that of the nation itself, requires the utmost precautions in the establishment of that necessary, but formidable, prerogative of dispensing punishments. Having pointed out these precautions, and offered such general considerations as were thought necessary, in order to convey a juster idea of the spirit of the criminal judicature in England, and of the advantages peculiar to it, he proceeds to exhibit the particulars. This he hath done in a very distinct and judicious manner, and, through the whole of what he has said, he hath not only shewn a proper knowledge, but a high admiration, of the English criminal law, and the trial by jury. 'Such is the happy nature, says he, of this institution, that the judicial power, a power so formidable in itself, which is to dispose, without finding any resistance, of the property, honour, and life of individuals, and which, whatever precautions may be taken to restrain it, must in a great degree remain arbitrary, may be said in England, to exist,—to accomplish every intended end,—and to be in the hands of nobody. The consequence of this institution is, that no man in England ever meets the man of whom he may say, "That man has a power to decide on my death or life."

In the prosecution of the subject, Mr. De Lolme takes notice, that what completes the sense of independence, which the laws of England procure to every individual (a sense which is the noblest advantage attendant on liberty) is the greatness of their precautions upon the delicate point of imprisonment: and here, among other things, he particularly describes and celebrates the Habeas Corpus act, which is considered as a second great Charter, and has definitively suppressed all the resources of oppression.

[To be concluded in our next.]

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ART. II. *Chirurgical Observations relative to the Cataract, the Polypus of the Nose, the Cancer of the Scrotum, the different Kinds of Ruptures, and the Mortification of the Toes and Feet.* By Percival Pott, F.R.S. &c. 8vo. 3s. sewed. Hawes, &c. 1775.

THE public owe these excellent observations to a design formed by the Author's bookseller, of giving a complete edition of all that he had hitherto written, collected into one volume in quarto; in which will be comprehended the present miscellaneous essays. For the accommodation, however, of those who are in possession of Mr. Pott's former publications in octavo, the Author has thought proper to direct a separate impression of these additional observations in the same form. As they contain many useful remarks, we shall give a regular abstract

Abstract of the most material facts, or arguments, comprehended in them.

In the first of these essays, the Author presents us with several judicious observations relative to the *Cataract*; in which he shews that the nature of that disorder has been greatly misunderstood, in several particulars; and that an erroneous practice has been the natural consequence of mistaken theory.

He next enters upon a critical inquiry into the respective merits of the two different methods of operating in this disorder;—that of *couching*, or barely depressing the cataract; and the more modern operation of *extracting* it, through an incision made in the *Cornea*. He observes, that the first mentioned mode of operating has, for some years past, been unjustly reprobated and disused; in consequence of groundless, or, at least, exaggerated objections: while the latter has been highly extolled, almost generally adopted, and, in short, has become fashionable; on a supposition that the *extraction* is always safe, easy, and successful. He impartially examines the merits and demerits of each of these methods; and from a series of arguments, deduced from the results of an extensive public and private practice, and an attentive observation of the appearances, he concludes, and will probably convince the surgical reader, that the greatest part of the objections to the operation of couching are invalid; and that the inconveniences and disappointments which attend both operations, are much greater, and, the latter particularly, more frequent, in the operation of *extracting* the chrystaline, than in that of *depressing* it: supposing each operation to be executed with the same degree of judgment; and that the preference therefore is most justly due to the *needle*.

In the following paper, the Author treats of the *Polypus* of the nose, and accurately enumerates the particular and discriminating circumstances, which characterise that species of the disorder, the extraction of which is either impracticable, or cannot be attempted without danger to the patient; either on account of its extensive attachment to the subjacent parts, or the malign nature of the tumor. He then describes the benign species of this disorder, in which extraction may be easily performed, and without pain, hæmorrhage, or hazard of any kind. He condemns the use of escharotics, as a dangerous practice; and declares that whenever a *polypus*, from largeness of attachment, malignity of nature, or any other cause, cannot be safely, or at all, extracted by the *forceps*, it is always still more unfit for the caustic.

A very singular disease, which has not been particularly marked, or publicly ranked among the *Morbi Artificum*,—though the London hospitals present many instances of it—  
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called the *Chimney Sweeper's Cancer*, and by them the *Schwartz*, forms the subject of the next essay. It begins in the inferior part of the *scrotum*, assuming the appearance of a superficial, painful, ragged sore; and as it has seldom or never been observed, except in adults, it has too often unfortunately been mistaken both by the patient and his surgeon for a venereal disorder; and being accordingly treated with mercurials, the complaint is soon and considerably exasperated. In its progress it attacks the *testis*, runs up the spermatic process into the belly, affects some of the *viscera*, and then very soon becomes destructive. According to the Author, a speedy excision of the distempered part gives the patient the only chance which he has for life.

This paper is followed by a pretty large and instructive collection of observations and cases, relative to the different kinds of *herniæ* or ruptures; being an Appendix to the Author's general treatise on that subject. Some of the principal doctrines that may be deduced from these cases are:—That *omental herniæ*, both simply considered, and in their consequences, are far from being so void of danger as has been imagined:—That, as the Author had before maintained, a portion of the *omentum*, however large, may be extirpated with perfect safety; and that the tying it is not only unnecessary, but pernicious. Three cases are here related, on which the Author originally founded this last mentioned opinion; and in which, on dissection, no other cause appeared, to which the deaths of the patients, whose omenta had been tied, could be attributed, except the aforesaid ligature. In all the three subjects, the intestines and other *viscera* were perfectly sound; but in one of them, the *omentum* was found in a highly inflamed state, and, in the two others, was gangrenous through its whole extent:—That in intestinal strangulated *herniæ*, injections of the smoke, or, if a proper apparatus be not at hand, of the infusion, of tobacco (made by pouring one point of boiling water on one drachm of the plant) are the most powerful evacuants, and have even often produced the spontaneous return of a displaced intestine, which had resisted all attempts to reduce it by the hand.

While he is treating of this subject, the Author discusses the question, whether the stricture made by the tendon, in an incarcerated *hernia*, be an original disease, or consequential only to a disorder in the intestine: but for his remarks on this nice, and, in some cases, important question, the right solution of which may, in particular instances, have great influence on the conduct of the surgeon, we must refer to the work, as well as for his observations and cases relating to *congenial* and *cystic herniæ*. This part of the work is terminated

nated by a curious case of an *ovarian hernia*, of which the following are the principal circumstances :

A healthy young woman of the age of twenty-three was received into St. Bartholomew's hospital, on account of a small, soft, moveable swelling in each groin. The tumors lay just on the outside of the tendinous opening in each of the oblique muscles, through which they seemed to have passed. All attempts to return them back through these openings having been ineffectual, their extirpation was agreed upon. On dividing the skin and *membrana adiposa* on one side, a fine membranous bag came into view, which was found to be the *ovarium*, on which a ligature being made, it was cut off. The same appearances attended the operation performed on the other side. The young woman, who has enjoyed good health ever since the operation, but who before had very large breasts, and menstruated regularly, entirely lost her breasts, nor have the *menfes* ever appeared since that time.

The volume is terminated by the Author's observations on a particular and singular species of mortification, affecting the toes and feet, and sometimes extending to the leg ; and which, in spite of all the aid of physic and surgery, and particularly even of the most liberal use of the bark, has hitherto most commonly destroyed the patient. It appears to be a disease *sui generis*, differing in its nature and appearances from all the other species of mortification ; from those particularly arising from inflammation, from external cold, from tight bandage, or from any known or visible cause.

Though no man, Mr. Pott observes, can entertain a higher opinion of the virtues of the Peruvian bark than he does, in all other cases where it has been used or recommended ; yet he is sorry to declare that, in this particular disease, in which his experience seems to have been pretty extensive, he has seldom, if ever, seen the exhibition of it attended with success. He has given it in the largest quantities, at the shortest intervals, and in all kinds of forms, either alone, or combined with various other medicines ; he has at the same time used it externally, in the different forms of fomentation, poultice, and dressing :—“ still the distemper has continued its course, perhaps a little more slowly, but still it has ended in death.”

Chance, however, at last gave him an opportunity of discovering the salutary effects of another powerful drug in this disease, in the case of a patient who, either from antipathy, obstinacy, or some other cause, could not be prevailed upon to take the bark. All the small toes were completely mortified ; and the disease was advancing with such hasty strides, that he supposed a very few days would determine the event.

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Merely to procure a remission from the great and continual pain which the patient felt in his foot and ankle, he gave him opium in pretty large doses. Finding a perceptible advantage resulting from this practice, he at length increased the quantity of the medicine to a grain given every three or four hours; watching, however, its narcotic effects, and keeping the body open by injections. The result was, that the progress of the disease was soon stopped, the mortified parts were cast off, the bones separated, and a clean sore was left; during the healing of which the Author gradually diminished, and finally left off the opiate.

Not caring to trust solely to the power of his new medicine, on the credit of a single instance, the Author joined the bark with it in the next case that presented itself, and had the pleasure to find the event equally fortunate. He saw no reason, however, to ascribe any part of the cure to the bark; and therefore, in the next case, trusted to the opium alone; and 'succeeded in the same happy manner, though under the very disagreeable circumstances of seventy years of age, a broken distempered constitution, and the disease making a hasty progress.' Every opportunity which he has since had of repeating the experiment has still more and more convinced him of the great efficacy of opium in this particular disease. With this medicine he declares that he has repeatedly given that assistance to those afflicted with this destructive disorder, which he verily believes is not to be obtained from any other quarter; and that it has never disappointed him, except under such circumstances as, he thinks, would fairly account for the failure.

On the whole, these chirurgical fragments are a valuable addition to the Author's former publications. They are marked with that spirit of observation, perspicuity of reasoning, and candour in discussing controverted points,—and, in short, with that *good sense* which distinguishes his other productions.

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ART. III. *A Treatise of Optics*: Containing Elements of the Science; In two Books. By Joseph Harris, Esq; late his Majesty's Assay-Master of the Mint. 4to. 14 s. in Boards. White. 1775.

THE ingenious Author of this treatise seems to have made the science of optics his peculiar study: he had long employed himself in collecting materials with a view of preparing and publishing a very extensive and elaborate discussion of this subject, as we may judge by the outlines of the plan which he had adopted. The whole work was to have been comprised in three books; the two first of which were to contain an illustration and proof of the elements of the science: 'These

‘ These (the Editor informs us) were finished and printed off, both plates and letter press, with uncommon care and correctness.’—In the third book, it was his intention to have explained the theory and mechanism of optical instruments, under the general head of telescopes and microscopes: but, as this part of his plan required a variety of accurate experiments, his other avocations interfered; his health declined; and though he resumed, at his leisure, the prosecution of his design, the public have now to regret, that he was prevented from completing it, and that his death was ‘ probably hastened’ by his intense application to this favourite study.

The treatise now before us, though a posthumous publication and long delayed, was finished by the Author himself, and first printed under his own inspection: It is indeed, for the most part, a compilation; but the materials that compose it are ranged with great judgment and perspicuity; nor are there wanting illustrations and remarks, introduced by the Author himself, which very much enhance the value of this publication. As far as it extends, it is comprehensive, clear, and satisfactory; and those who wish to acquaint themselves with the elements of this science will here find all necessary instruction and assistance.

The first book contains the elementary part of optics: our Author begins with explaining the chief properties of light, and defining the terms that most frequently occur in this science: he proceeds to demonstrate the various laws of reflection and refraction at plain and spherical surfaces. He then illustrates the *rationale* and effect of *lenses* of different figures, and examines the aberration of rays from the geometrical focus, as it is owing to the figure of the *lens* and to the different refrangibility of the rays themselves; he investigates the quantity of each in a variety of cases, and shews, in the result, how extremely inconsiderable the former is, compared with the latter. Having laid down the theory of the reflection and refraction of light, and proposed, with great accuracy and in a very intelligible manner, the several cases that occur, our Author goes on, in his second book, to explain the theory of vision. He begins with describing the structure of the eye and determining the focus, both of parallel and oblique rays, after passing through its several coats and humours to the retina, where the image is formed; and, under this head, he gives us a quotation from a manuscript of Sir Isaac Newton in his hands, explaining his hypothesis with respect to the manner of vision. It was his opinion, that the sensations, caused by the impulses of light upon the retina, are communicated to the brain or sensorium, by the mediation of a fine æther: ‘ Light (says he) seldom strikes upon the parts of

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gross bodies, (as may be seen in its passing through them,) its reflection and refraction are made by the diversity of æthers; and therefore its effect on the retina can only be to make this vibrate; which motion then must be either carried in the optic nerves to the sensorium, or produce other motions that are carried thither. Not the latter, for water is too gross for such subtil impressions; and as for animal spirits, though I tyed a piece of the optic nerve at one end, and warmed it in the middle, to see if any airy substance by that means would disclose itself in bubbles at the other end, I could not spy the least bubble; a little moisture only, and the marrow itself squeezed out. And indeed they that know how difficultly air enters small pores of bodies, have reason to suspect that an airy body, though much finer than air, can pervade, and without violence (as it ought to do), the small pores of the brain and nerves, I should say of water, because those pores are filled with water; and if it could, it would be too subtil to be imprisoned by the *dura mater* and skull, and might pass for æther. However, what need of such spirit? much motion is ever lost by communication, especially betwixt bodies of different constitutions; and therefore it can be no way conveyed to the sensorium so entirely, as by the æther itself. Nay, granting me, but that there are pipes filled with a transparent liquor passing from the eye to the sensorium, and the vibrating motion of the æther will of necessity run along thither. For nothing interrupts the motion but reflecting surfaces; and therefore also that motion cannot stray through the reflecting surfaces of the pipe, but must run along (like a sound in a trunk) entire to the sensorium. And that vision thus made is very conformable to the sense of hearing, which is made by like vibrations.' Sir Isaac's conjecture concerning the method whereby we acquire ideas of different colours, is grounded on this hypothesis. See his *Optics*: Query 13.

Our ingenious Author proceeds in collecting and reciting the generally received solutions of the principal phenomena of vision: and he gives us a particular detail of some experiments of his own for determining the *minimum visibile*, or the angle subtended by the least visible object; and the conclusion he deduces from them is this, that a simple object can be seen under a less angle than the parts of a compound object, and that this angle, in most cases, cannot be less than  $40''$ ; and at a medium, not less than 2 minutes: He likewise infers from these experiments and his subsequent reasoning upon them, that "a globular object less than  $\frac{1}{6\frac{1}{2}}$  inch in diameter, is, to the generality of eyes, totally invisible: and excepting in few cases, an object cannot be seen that is less than  $\frac{1}{4\frac{1}{10}}$  inch in diameter; an object of that breadth subtending an angle of 1 min. at the distance of 8 inches from

the eye. But an object, placed on a field differing insensibly from it in colour, is not perceivable under a less angle than about 4 min. and in such circumstance the smallest visible object is not less than  $\frac{7}{100}$  inch in diameter. At a medium, the breadth of the least globular object that is discernible by the naked eye is perhaps about the  $\frac{1}{100}$  of an inch."

He largely illustrates the *rationale* of distinct and indistinct vision: he shews what defects the eye is subject to, whence they usually arise, and how they are to be remedied by the assistance of glasses; this part of his work is by no means the least curious. He then proposes several rules and cautions by which we are to judge concerning the apparent distances and magnitudes of visible objects. In the remaining part of this work, our Author treats of vision by light, reflected from plane and spherical speculums; of vision through any given mediums; of pictures seen through convex lenses; and the whole is terminated with a minute and accurate description of *camera-obscura*. Our Readers will be able to form some judgment of the plan and compass of this work from that analysis of its contents, which we have now given them.

Some will probably apprehend, and not altogether without reason, that the Author has pursued several subjects to a degree of needless and tiresome prolixity: others will discover chasms and defects in the more important parts of this work. These, however, we are ready to imagine, would have been supplied in his third book, and in that series of experiments which he had begun, but which is unfortunately left unfinished. We can only lament, that death has deprived the Public of that additional book, which, executed agreeably to the specimen now before us, would have rendered this treatise complete. As many of the Author's papers are in the hands of the Editor of this work, we cannot help wishing that some persons, acquainted with the science of optics, would undertake to revise and perfect them; more especially as he has given us reason to think, that some of the most valuable materials, though in a deranged and imperfect state, still remain in his possession.

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ART. IV. *Observations on several Passages in the Book of Proverbs; with two Sermons.* By Thomas Hunt, D. D. F. R. and A. SS. late Canon of Christ Church, Regius Professor of Hebrew, and Laudian Professor of Arabic. 4to. 5 s. sewed. Oxford, Prince. Rivington, London. 1775.

**I**N Dr. Hunt we have an instance, that a great reputation may be acquired in the literary world by a small number of publications. His character, as an Orientalist, was raised to the highest pitch, by his Oration on the Antiquity, Elegance, and

and Utility of the Arabic Tongue, his Discourse on the Use of the Eastern Dialects, and his Dissertation on Prov. vii. 22, 23. and he justly retained this character to the close of his life. It is much to be regretted, that a person so eminently qualified for it, did not engage in some grand and critical work; and especially, that he did not complete his intended edition of the book of Job. But learned men are sometimes prevented by indolence, and sometimes by timidity, from exerting themselves in the manner that might be desired and expected at their hands. The last of these dispositions was the characteristic of Dr. Hunt. An hundred and twelve pages of the present work were printed off long before his death: and the only true reason why he himself did not finish it, is,—that he was remarkably timorous, and distrustful of his own judgment; and that, in his declining years, he grew more and more fearful of the severity of public criticism. This, however, was a fear which he had as little cause for as most men.

That the whole of the volume before us is the genuine production of Dr. Hunt, and by him equally intended for the press, is ascertained by the learned Editor, Dr. Kennicott.

In the Introduction, the Author hath made some observations on the manner of explaining scripture, and particularly the book of Proverbs, great part of which we shall insert, as they cannot fail of pleasing our discerning Readers:

‘ It has been well observed by the Critics, that there is no better way, in general, to come at the true meaning of an Author, than *to compare him with himself*. This observation is founded on a supposition, that every Author has his peculiar method of expressing himself, and that he every where acts consistently with it: the former is true of every Writer, in general, and the latter of every good one. Men’s *styles* are almost as different as their *faces*. And as in the latter, there are some peculiar lines and features, which make up The Person, and distinguish him from every other; so are there, in the former, certain modes of thinking, and turns of expression, which discover their Author, and point out the pen from which they flow.

‘ Whoever therefore sits down to any book, with a design of reading it with profit to himself, or of explaining it with success to another, must be particularly careful to enter into the spirit and genius of the writer; to acquaint himself with his manner; to study his diction; and weigh his sentiments: and thereby, at last, to insinuate himself into a thorough intimacy and acquaintance with him. The effect of this familiarity with your Author will be, that he will open himself freely to you; lay out his whole mind before you; and not suffer you to go away with any difficulty, which your long friendship with him has entitled you to a solution of.

‘ This is a method, which has always been found of great use for understanding *Profane* Authors; and it will equally hold in our study of the *Sacred*. *They* too, it is certain, are the best expositors

of themselves; and will be most easily understood by those, who compare them most carefully. They likewise have their peculiar and distinguishing ways of expressing themselves; by duly attending to which, and so in this sense *comparing spiritual things with spiritual*, the careful Expositor will in time contract such an acquaintance with them, as will enable him clearly to discern their meaning, upon most occasions; and readily to account for difficulties in places of obscurity, by having observed their several methods in places less dark and intricate.

As this is true of the whole Bible, in general; so, in a particular manner, of the book of *Proverbs*. These Proverbs, being for the most part loose and independent sentences, are not capable of receiving that help from *the context*, which many other passages of scriptures are; consequently our way of studying *These* cannot be the same with that we make use of for understanding *Those*. But then, this book has a method of its own; and such a one too, as, if duly regarded, will serve for a clue to conduct us through the intricacies of most of these *dark sayings*; and to bring us to *the knowledge of a proverb, and the interpretation thereof*. If the *Proverbs* have not that advantage from the context, which the more connected parts of scripture have; they can do without it. Each of them, if rightly divided and considered, is a comment on itself; and the very obscurest, when set in a proper view, will shine by its own lustre.

For the clearer understanding of what is here advanced; we are to take notice, that almost all these ancient aphorisms are (like most of the proverbs used in the East at this day) divided into Two Parts, or verses, or (as the Greeks call them) *Hemistichs*; which, to make the division the more conspicuous, are, in Grabe's edition of the Alexandrian MS. of the LXX. accordingly ranged under each other; both beginning with capital letters. These two hemistichs are generally connected together by the Hebrew particle *vau*; which, in our language, is rendered by *And*, or *But*, according as the subject-matter of the proverb will admit. If the subject-matter of both parts be the *same*; it is rendered *And*, and denotes the agreement there is between them: if *different*, it is rendered *But*, and denotes the disagreement. In the one case, the latter hemistich is put by way of repetition and confirmation of the former; in the other case, by way of antithesis and opposition to it. —

In both these cases, that is, whether one hemistich be put by way of confirmation of the other, or by way of opposition to it; they mutually explain each other: and when we understand one, as we generally may, it is not often difficult to understand the other. Wherefore, as this is the almost invariable method of these sentences; it will follow, that wherever a translation appears to depart from this method, that is, wherever the hemistichs are so rendered as not to express this dependence on each other; we have great reason to suspect either the *truth* of such translation, or the *purity* of the *present text*.

The first piece here published, is the dissertation on Proverbs vii. 22, 23, of which we need only observe, that this is the second edition.

The remainder of the volume, from the thirty-first page, is entirely new; and this part of the work commences with a sermon on Proverbs xix. 2, which contains a number of excellent reflections on the importance of cultivating and improving the understanding, especially with regard to religious knowledge.

The dissertations, or *observations*, as the Author hath rather chosen to call them, on account of the shortness of the greater part of them, are twenty-six in number. They display, in a very advantageous light, the critical acumen of the Author, and his extensive acquaintance with the Eastern languages. Instead of producing a dissertation or two by way of specimen, we shall do what will probably be more acceptable to our Readers: we shall lay before them the result of the whole; stating first, under each particular, the words as they appear in our English translation, and then the version of them proposed by Dr. Hunt. For the criticisms on which the Doctor's versions are founded, we must refer to the work itself.

Prov. i. 17. Surely in vain the net is spread  
In the sight of any bird.

“ For in vain is the net strewed *with grain,*  
“ In the eyes of any bird.”

**D° xix. 10.** *Delight is not seemly for a fool :  
Much less for a servant to have rule over princes.*

“ It is not seemly for a fool to hold the reins of government ;  
“ Much less for a servant to have rule over princes.”

**B<sup>o</sup> xix. 22.** *The desire of a man is his kindness ;  
And a poor man is better than a liar.*

“The desirableness of a man is his kindness;  
“But a poor man is better than a man of deceit.”

**D° xix. 24.** *A slothful man bideth his hand in his bosom,  
And will not so much as bring it to his mouth again.*

“A slothful man hideth his hand in the dish;  
“Even to his own mouth he will not return it.”

**Ps. xxiv. 27.** *Prepare thy work without, and make it fit for thyself in  
And afterwards build thine house.* [the field:]

“ Prepare thy work without ;  
 “ And fit it up in the field :  
 “ Go afterwards, and build thine house.”

Ps. xlv. 13. *As the cold of snow in the time of harvest :  
So is a faithful messenger to them that send him ; for he  
refresheth the soul of his masters.*

“ As a vessel of snow, in the time of harvest ;  
“ So is a trusty messenger to them that send him :  
“ For he reviveth the spirit of his masters.”

**Ps. xlv. 23.** *The north-wind driveth away rain :  
So doth an angry countenance a backbiting tongue.*

**"The**

"The north-wind bringeth forth rain ;  
"And a secret tongue angry countenances."

D° xxv. 26. *A righteous man falling down before the wicked,  
Is as a troubled fountain, and a corrupt spring.*

"A troubled fountain, and a corrupted spring ;  
"So is the righteous man, swerving from justice, in the presence of the wicked."

D° xxvi. 7. *The legs of the lame are not equal :  
So is a parable in the mouth of fools.*

"The legs fail through lameness ;  
"And a parable in the mouth of fools."

D° xxvi. 23. *Burning lips, and a wicked heart,  
Are like a potsherd covered with silver dross.*

"Refined silver, spread over a potsherd ;  
"So are ardent lips, and a wicked heart."

D° xxvii. 6. *Faithful are the wounds of a friend :  
But the kisses of an enemy are deceitful.*

"Faithful are the wounds of one, who loveth :  
"But deceitful are the kisses of one, who hateth."

D° xxvii. 15. *A continual dropping in a very rainy day,  
And a contentious woman are alike.*

"Continued is the dropping in a very rainy day ;  
"And a woman of contentions maketh herself like to it."

D° xxvii. 22. *Though thou shouldest bray a fool in a mortar among  
wheat with a pestil, yet will not his foolishness depart from him.*

"Though thou thresh a fool on the floor among corn with a threshing-instrument ; yet wilt thou not remove his folly from him."

D° xxviii. 3. *A poor man, that oppresseth the poor,  
Is like a sweeping rain, which leaveth no food.*

"A man, who hath been poor, and oppresseth the weak,  
"Is a rain that sweepeth away, so that there is no food."

D° xxviii. 11. *The rich man is wise in his own conceit :*

*But the poor that hath understanding searcheth him out."*

"The rich man is wise in his own eyes :

"But the poor man, that has discernment to trace him out, will despise him."

D° xxviii. 12. *When righteous men do rejoice, there is great glory :  
But when the wicked rise, a man is bidden.*

"When the righteous prevail, there is great rejoicing :  
"But when the wicked rise [to power] men retire [in silence]."

D° xxviii. 16. *A prince, that wanteth understanding, is also a great oppressor :*

*But he that hateth covetousness shall prolong his days.*

"The prince, that wanteth consideration, is a great oppressor :  
"But he, that hateth covetousness, will wait some days."

D° xxviii. 21. *To have respect of persons, is not good :*

*For, for a piece of bread, that man will transgress.*



- “ A man, that hath respect of persons, is not good :  
 “ For, for a piece of bread, he will betray a man.”
- D° xxviii. 22. *He, that hasteth to be rich hath an evil eye,  
 And considereth not, that poverty shall come upon him.*  
 “ An envious man hasteth to get wealth : [it.]  
 “ And knoweth not, the merciful man [alone] shall attain unto
- D° xxix. 5. *A man, that flattereth his neighbour,  
 Spreadeth a net for his feet.*  
 “ He, that layeth a net for his neighbour,  
 “ Spreadeth [it] for his own feet.
- D° xxix. 7. *The righteous considereth the cause of the poor :  
 But the wicked regardeth not to know it.*  
 “ The righteous will consider the cause of the poor :  
 “ [But] the wicked will not regard [his] suit.”
- D° xxix. 21. *He that delicately bringeth up his servant from a child,  
 Shall have him become his son at the length.*  
 “ He, that is indulged from a child, shall be a servant ;  
 “ And his latter end shall be miserable.”
- D° xxx. 15. *The horseleach hath two daughters ;  
 Crying, Give, give.*  
 “ The horseleach hath two daughters ;  
 “ Give, give.”
- D° xxx. 17. — *And despiseth to obey his mother —*  
 “ — that dishonours the old-age of his mother.”
- D° xxx. 23. *For an odious woman, when she is married :  
 And an handmaid, that is heir to her mistress.*  
 “ For the hated woman, when restored to the power of a wife :  
 “ And an handmaid, when she hath dispossessed her mistress.”
- D° xxx. 27. *The locusts have no king :  
 Yet they go forth all of them by bands.*  
 “ The locust hath no king :  
 “ But goeth forth to war, on the alarm of its whole army.”

For the sake of such of our Readers as may have forgotten, or not have seen the dissertation on Proverbs vii. 22, 23, we shall add Dr. Hunt's version of that passage :

- “ He goeth after her straightway,  
 “ As an ox goeth to the slaughter :  
 “ Or as an hart boundeth into the toils,  
 “ Till a dart strike through his liver :  
 “ As a bird hasteth to the snare,  
 “ And knoweth not that it is for his life.”

The work before us is concluded with a sermon, on Matthew ii. 23, which exhibits a learned comment upon the text, and a judicious defence of its prophetic application to the character of our Saviour.

ART. V. *Anatomia Uteri Humani Gravidi, &c.* The Anatomy of the Human Gravid Uterus, exhibited in figures : by William Hunter, Physician Extraordinary to the Queen, Professor of Anatomy in the Royal Academy, and Fellow of the Royal and Antiquarian Societies. Fol. Imp. Paper, 6 l. 6 s. Birmingham, Baskerville. Sold by Cadell in London. 1774.

**A**S the nature of this splendid and celebrated publication, which solely consists of engraved plates, accompanied only with explanations of the figures contained in them, precludes us from enlarging upon its contents ; the properest method by which we can convey to our readers a just idea of the nature of the work, will be, to give the history of the undertaking, as we collect it from the author's preface ; and to subjoin a short descriptive catalogue of the different subjects contained in this collection.

The cultivation of that part of Anatomy which forms the subject of this publication, had not, for obvious reasons, kept pace with the improvements and discoveries made in the other branches of that science. Opportunities of dissecting the human pregnant uterus, at leisure, as the author observes, very rarely occur. It was not till the year 1751, that a favourable opportunity presented itself to him, of prosecuting, on the human subject, his researches into utero-gestation, which had before, in a great measure, been confined to brutes. The body of a woman who died suddenly near the end of pregnancy, and in a season of the year favourable to dissection, then fell into his hands. The injection of the blood-vessels proved successful. This subject furnished ten capital drawings, which were made by that able draughtsman, in this branch of design, M. Rymdyk ; and were engraved by Strange, Grignion, Ravenet, and other capital artists.

The author originally proposed to have immediately published these ten plates, as an illustration of an intended anatomical description of the gravid uterus, and as a ground-work for further improvements in this part of anatomy. Two other subjects, however, having come into his possession, he enlarged his plan, in hopes of being enabled to give the public a more extensive work, by diligently availing himself of those opportunities with which his residence in a populous city, and the assistance of his numerous friends, might furnish him for that purpose.

The present work is the joint result of the author's good fortune in these respects, and of the skill and diligence with which he returned it to account. It contains a series of engravings taken from no less than thirteen different subjects, who died in various periods of pregnancy ; from the term of five weeks, to that of nine months. These engravings are contained in  
thirty-four

thirty-four plates; in which each figure is an exact representation of nature, or a faithful copy of the object (first properly prepared for the purpose by the author) as it appeared to the painter, without presenting to the view any parts thrown in from memory or the imagination. Although some advantages may undoubtedly be derived from a temperate and judicious exercise of the fancy, by exhibiting, in the same figure, the result of a variety of studies after nature, and what could not possibly be seen, at one view, in the same subject: yet the more rigid method adopted by the author has, as he justly observes, this very essential advantage; that, 'as it represents what was actually seen, it carries the mask of truth, and becomes almost as infallible as the object itself.'—It is likewise a capital advantage attending this work, though it is acknowledged, that the price of it is hereby considerably enhanced, that all the figures, with a very few exceptions, are exhibited as large as the life; so that the smaller component parts are represented distinctly and without confusion.

It remains that we give a general view of the contents of the work. The first ten plates represent the subject abovementioned in various situations. In the first of them, a front view is given, without any other preparation than a crucial incision and the removal of the integuments. Two different side views follow. In another plate, the *uterus* is represented opened, and the *fœtus*, *in situ*, brought into view, in a highly finished engraving, by Mr. Strange. Views of the internal surface of the *uterus* and its appendages, and of the contents of the *abdomen*, which come into view after its removal, constitute the subjects of the remaining plates of this series.

The 11th, 12th, 13th, 14th, and 15th plates exhibit views of the *uterus* alone, or with the *fœtus* included, taken from four other females who died likewise at the full time. The succeeding plates, from the 16th to the 20th, present views of the womb, &c. in a sixth subject, who died at the period of eight months. The three first of these principally exhibit the distributions of the uterine vessels.

In plate 21st, the *uterus* is represented as laid open in a seventh subject, who died in the seventh month. The 22d represents a section of the *pelvis* in the same subject. In this very instructive drawing, the form, situation, &c. of its contents are clearly exhibited.

Plates 23d and 24th contain drawings made from an eighth subject at six months. The following plates, from the 25th to the 29th, present various figures from three other subjects who died in the fifth month. In the 26th particularly, are shown the circumstances of a retroverted *uterus*, and a bladder enormously distended.

In

In the 30th, 31st, and 32d plates, drawings are given of the uterus and its contents, in the fourth and third months of pregnancy; and in the 33d and 34th plates, are represented figures of different abortions and conceptions, at different periods, from nine to three weeks.

We shall only further add, with respect to this capital production, that it every where carries marks of the author's skill and attention, both in the previous preparation, and in the judicious disposition, of the different subjects, for the purpose of furnishing distinct and instructive views of all the parts; and that the execution of it, both with respect to the drawing and engraving, in general, perfectly corresponds with the known correctness of the author, and does credit to the different artists employed in it.

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ART. VI. *A Philosophical Dissertation on the Diving Vessel projected by Mr. Day, and sunk in Plymouth Sound, &c. To which is added an Appendix, shewing the various Methods of Weighing Ships in general. Illustrated with two Copper Plates.* By N. D. Falck, M. D. Quarto, 2s. 6d. Law, &c. 1775.

**H**AD the body of the late unfortunate Mr. Day been a pure mass of molten gold, or had he even descended into the deep, in the *Maria* sloop, laden with a cargo of diamonds, Dr. Falck could not have exerted himself with more zeal and unremitting industry, than are displayed in this account of his reiterated and expensive attempts to bring him up to the surface, and convey him and his vessel to dry land. His principal and avowed motive was, however, of a nobler and more disinterested kind.

'There is,' as the author himself observeth in his preface, 'a predominant passion reigning in the breast of every man, which, "like Aæon's serpent, swallows up the rest;"—mine is that of benefiting mankind.' Our exalted philanthropist further observes, that his first and principal object was no less than a prospect 'of restoring life to a man, whose death he presumed not to be real, but a mere cessation of the animal functions, and whose congealed mass of blood would remain a considerable time, in so cold a region, before a chance of putrefaction could take place;'—and who 'was secure from becoming food for the fish.'

Our author, nevertheless, was not in a condition to begin his benevolent and salutary operations, in favour of the submarine philosopher and gambler, till six weeks after his submersion; and, on their failure, had got every thing in readiness with a view to resume them, even after an interval of above four months. Even at the first of these periods, Dr. Falck must, to use his own words, have been greatly 'blinded by philanthropy,' if he entertained

entertained the most distant hopes of the *reviviscence* of this unfortunate diver ; unless he might found them on the popular opinion concerning the swallow, which is supposed to lie torpid, during the winter, at the bottom of ponds or lakes, and to be restored to life on being brought into the air, and receiving its warm and vivifying influence.—Be this as it may, the author's ' second motive was, the pleasure of clearing up to the philosophical world, the true cause of the failure of this experiment, and to discover such facts as might prove of future advantage to the world.'

We must refer the reader to the pamphlet itself, for the author's description and delineation of Mr. Day's diving vessel ; and the account which he gives of his various, apparently well concerted, though unsuccessful endeavours to weigh and bring it to shore. We must, however, take the liberty to observe, that Dr. Falck appears to much greater advantage in the practical department, than in that of philosophical theory. Though from his very minute and satisfactory description of the mechanism of the diving vessel, and his relation of the circumstances attending the execution of Mr. Day's experiment, an intelligent and well-informed reader cannot be at a loss to assign many probable causes of its failure ; the principal of which are pointed out by the Author : yet he will not readily adopt Dr. Falck's singular opinions, either with respect to the '*prodigious cold*' of the region into which Mr. Day descended ; or the equally prodigious effects which he supposes this cold must necessarily produce on the air which he carried down with him : nor will he readily join the Doctor in his very observable hydrostatical heterodoxy ; which, as philosophical inquirers, we cannot possibly pass unnoticed.

' To me, says Dr. Falck, it appears probable that the air with which Mr. Day descended would be so *diminished* by the cold of the circumambient water at that great depth, as to render the chamber comparatively a *vacuum*.'—Nay, such are Dr. F.'s notions of the more than antarctic cold which, he supposes, rages in the submarine regions, at the depth of 22 fathoms ; that he affirms that Mr. Day ' must, as it were, have been *thunderstruck* with cold at the end of his fatal and sudden descent ; so as to exhaust all vivifying warmth of the animal automaton.'

On coming ' to a conclusion on this head,' the Author adds, that ' if it has so happened that the chamber' (in which Mr. Day descended) ' has been burst in by the pressure of the water, the violence could neither proceed from the density of the water at that depth ; nor from the weight of the column of water pressing upon the object ; but from the *prodigious coldness* of the circumambient water, contracting the inclosed air in the chamber,

so as to render it comparatively a *vacuum*, not only unable to resist, but even by an attractive force to invite the circumambient cold and condensed fluid to press in its walls, similar to an exhausted vial in the receiver of the air pump, when the air is let in, which, on account of the *vacuum* within, is crushed by the weight of the atmosphere.'

In this and other passages Dr. Falck treats the well known, and certainly well founded, *hydrostatical paradox*, as it has been called, very cavalierly. He declares it to be a *gross philosophical error*, 'although it is generally adopted—to attribute the pressure to the weight of the column of water above;' and stigmatises this doctrine, as a proposition 'incompatible to *common sense*, and the nature of things.'

What COMMON SENSE, in her great wisdom, but unenlightened by experience, might say, if she were consulted on this matter, we shall not inquire. For our parts—though she is undoubtedly a very respectable good old lady—experiment, and reasoning, induce us to fly in her face on this occasion, and resolutely to maintain, against all her, and her advocate's, suggestions to the contrary, that the *Maria*, or any other sloop, lying in 22 fathoms of salt water, must undoubtedly sustain, on all sides, a pressure at least equal to the weight of four atmospheres.

Overlooking these and other theoretical *mistakes*, which are not intitled to a regular or formal confutation, we shall only add, that those whose curiosity is directed towards the subject of this performance, will here find it gratified with an authentic detail of all the circumstances relating to the very singular transaction recorded in it. It contains likewise various observations and practical directions respecting the art of weighing vessels, which appear to be judicious. We apprehend that the Author has likewise the merit of being the first (as far, at least, as our reading enables us to speak to this matter) who has treated of this useful art; which has hitherto, we believe, been deposited, and locked up, in the heads of certain adepts, who derived their knowledge of it solely from practice and tradition.

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ART. VII. *Four Discourses*. I. On the Duty of a Christian Minister under the Obligation of conforming to a national Religion established by the Civil Powers. II. On the Questions, What is Christianity? and, Where is it to be learned? III. On the true Meaning of the Phrase, THE INTERESTS OF RELIGION. IV. On the original Principles of the FIRST PROTESTANTS. Delivered to the Clergy of the Archdeaconry of Cleveland, in the Years 1767, 1769, 1771, and 1773. By Francis Blackburne, M. A. Archdeacon of Cleveland. 8vo. 3s. sewed. Wilkie. 1775.

THE masterly Writer of these Discourses has introduced them with a long preface, in which, beside stating, in general, the design of each discourse, he considers certain collateral questions,

questions, arising from the subjects which he has treated. The point most largely discussed by him is, the objection that has been made to the conduct of certain clergymen, who are dissatisfied with the subscription, and other matters required by the Church of England, for still continuing to exercise their ministry in that Church. Our Author, having here done justice to the integrity and character of Mr. Lindsey, proceeds to allege a number of considerations that merit attention, in favour of such of the clergy "as may continue to minister in, or communicate with the Church, though they may think something or other may be made better, and more adapted to the ends of religion and the interests of Christianity."

Part of what hath been advanced by Mr. Blackburne, is as follows :

' But as their system (speaking of the first framers of our established forms) continues to be bound upon us by the laws of a civil establishment, and is not likely to be reduced, in the present age, to a more liberal standard of conformity, and is yet adhered to by so large a majority of our fellow-christians, and has in it so many excellent things which may be turned to the use of edification, without any especial respect to the abstruse and scholastic doctrines, that are held up as the shibboleth of the Church, (which after all allows us to bring them to the test of the scriptures) it may be worth the consideration of a serious minister of the gospel, how far he may be justified, upon *the whole*, in leaving his station, where he hath so many fair occasions of being profitable to the people under his care, and exchanging it for another, where the very circumstance of his having a new foundation to lay, must make his success in the practical and far more important part of his duty, extremely precarious.

' It is, I freely own, a mean and disingenuous part in any clergyman of the establishment to gloss over the faults and blemishes of it, and to defend all the forms in use, merely for the purpose of exculpating himself for continuing to officiate in the church; but I will not scruple to say, that no man has a right to charge another with hypocrisy and duplicity, who fairly and openly declares his sentiments on these defects, and not only wishes, but uses his best endeavours to have them reformed.

' A sensible man who has objections to the forms and ordinances received in the religious society with which he is in communion, may have reasons of conscience inducing him seriously to deliberate whether he is obliged to separate from it on account of *these* objections? There have been, both in former and latter times, many wise and good men who have thought it a matter of no little consequence to separate from a society professing itself a Christian Church, and adopting the scriptures as the only authentic rule of the faith and duty of its members, even though it should have adopted some very exceptionable principles and practices into its established constitution. The sense that one man has of the Church's deviations from her acknowledged rule, would not probably justify him in separating from communion with her; at the same time that another man, who considers

consider her deviations in another view, may think his separation from her, not only justifiable, but necessary. Both may agree that she does in fact deviate from her rule; but a question still remains between them, what those deviations are, and how far they make conformity to her ordinances sinful and criminal?

'I do not apprehend, that the most zealous defenders of the established Church are so perfectly agreed in the sense of particular scriptures, as to pronounce with united voice, how far any religious society of Protestants among us, deviates from this capital rule in every instance. We must therefore necessarily differ, both with respect to the instances wherein even our own Church is supposed to deviate, and with respect to the degree of blame, or if you will, of guilt, imputable to the Church for persisting in such deviation.'

Our ingenious Archdeacon farther observes, that those who have their suspicions, or even a strong persuasion, that many things in our ecclesiastical forms and ordinances are wrong, and ought to be reformed, may still have substantial reasons for not leaving their station in the Church, 'and I will venture, says he, to name for *one*, the impossibility of their being in any degree so useful in any other.

'It seems to be a matter of indifference with those zealous and disinterested confers, who would have every clergyman to leave the Church, unless he is perfectly convinced that the Church wants no reformation, that many hundreds by such secession might want bread to eat, and raiment to put on. They would probably tell the sufferers, that they are not to look at the temporal consequences of their self-denial, but leave their future provision to providence. Such suggestions come with great ease from those who are not to be at the expence of maintaining these outcasts. But though *that* may be none of their concern, it certainly would become their *care* and their *charity*, to point out the provinces in which these honest separatists might be equally useful, though not so far and well liking, as they are in the church of England.—

'In the mean time, the fact is, that numbers of our brethren remain in the church (whatever their motives may be) who have very different conceptions, concerning her established doctrines, and the forms by which the law obliges them to officiate. Concerning these, or at least a majority of them, I am persuaded, they may do much more service in their respective stations, in a hundred instances, where neither the church nor the state would interfere with them, than they can do harm by their conformity, or than they can do good by separating from the church. And to these, I would willingly hope a few intimations to that purpose may be neither useless nor impertinent; leaving the rest to every man's conscience, and considering that our superiors will in no long time be convinced, that so much of our church system as is worth supporting, will never be hurt by being established upon more equitable conditions.'

The Author hath given a long and curious note, in which the case of Father Paul is particularly examined. Bishop Be-

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dell, in a sermon preached from *Revelations* xviii. 4, undertakes, among other things, to apologise for *some* who continued in communion with the Church of *Rome*, in which Bishop Burnet "did not doubt but he had his friend Padre *Paulo* in his thoughts." The whole citation, says Mr. Blackburn, is well worth the perusal, if it is but as a matter of curiosity. But I shall only select one passage, which, if it will apply in the case of Father *Paul*, the benefit of it may *a fortiori* be claimed by the Conformists to a less exceptionable Church. "Neither, says the Preacher, let the hard term of *hypocrisie* be used of the infirmity, and sometime of humble and peaceable carriage of some that oppose not common errors, nor wrestle with the greater part of men, but do follow the multitude, reserving a right knowledge to themselves; and sometimes (by the favour which God gives them to find where they live) obtain better conditions than others can."

The latter part of this quotation, which is repeated, by our Author, in the course of the note, may possibly have been recited by him as capable of a *distinct and peculiar application*. He wishes to have it understood, that the instances of Father Paul, Erasmus, and others, are not brought to furnish any sort of men with apologies or expedients of exculpation, to which they may possibly have no title; but to restrain that spirit of judging one another, where the verdict neither is nor can be supported by sufficient evidence: and above all, to suggest, with all due deference to our superiors, that the same sort of *exactions* which gave offence and disquiet to wise and good men in communion with the Church of Rome, can never do honour to a Protestant Church.

Without asserting that we are completely satisfied with the whole of what has been alleged, by this able Writer, in defence of continuing in ministerial conformity, where the Conformists have great objections to the established system, we must say, that it appears to us to have much weight in it; especially with regard to those persons who may be so happy as " (by the favour which God gives them to find where they live) to obtain better conditions than others can." We do by no means approve of the censures which are sometimes thrown out, either by bigoted Churchmen or zealous Dissenters. The latter are precluded, by their education and situation, from having any proper conception of the difficulties which a worthy clergyman feels, who is dissatisfied with many things in the public forms, and yet is bound down, by almost irresistible ties, to his present state. Indeed, the propriety of any individual's remaining in the Church must depend on a variety of circumstances. If such a one should happen to think, that the stated worship of the establishment derogates from the honour which is due to the one God and Father of All, and, at the same time, doth not " find that favour, where he lives, to obtain better

better conditions than others can," his case is, undoubtedly, of a very serious nature.

From that part of the preface which relates to the second discourse, we shall make a small extract, for the sake of its fine concluding reflection. Mr. Blackburne has been speaking of the notion of Christianity entertained by Algernon Sidney.

' I might indeed have given *Gregory Nazianzen's* definition, *Christianity is the imitation of the divine nature*. But a professed disputant would have known his business very imperfectly, if he had omitted to ask, what was meant by the *divine nature*? which might have led to a discussion of ten thousand opinions of philosophers and fathers, into which I have neither time nor inclination to enter.

' St. James's definition was much nearer at hand. *Pure religion and undefiled before God even the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world*. If any one should tell me, that the *charitable visitation* and *spotless life* here mentioned, are only the *fruits* of religion, and that we are still left to inquire by what doctrines or principles they are brought forth, I would chuse only to answer, *Go thou and do likewise, and thou shalt know more of the doctrines*, both with respect to their origin and real meaning, than the greatest divine upon earth can exhibit, with all his definitions, axioms, and criticisms.'

The *first* of these discourses took its rise from a suspicion that the younger, and the less capable part of the clergy, studious and attentive to discharge their duty according to *the due order of the Church*, might sometimes overlook what the Holy Scripture requires of us towards *making full proof of our ministry*. Accordingly, it is the principal design of our Author, to exhort the clergy to the study and preaching of the sacred writings, and to shew that this is their first and chief obligation. In the prosecution of his subject, he makes many important observations on the nature and views of civil establishments, and other concurrent matters: but we shall only give a few detached extracts, as, indeed, we must do with regard to the whole of the present performance; because a regular account of every object deserving of attention would carry us beyond our limits.

The following delineation of the purposes of our Lord, in the choice of his apostles, merits the notice of the Christian Reader:

' And therefore, as our Lord came into the world to *bear witness unto the truth*, and to preach and propagate the gospel of truth among people of all ranks and denominations, without any regard to the carnal prejudices or the political interests of the powers of this world, He chose his preachers and ministers out of a sort of men who were strangers to the intrigues and refinements of human policy, and who, though they were full of the expectation of a temporal Messiah, would be the more easily weaned from this prepossession, in

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consideration, that persons in their low condition, and of their slender accomplishments, could form no very sanguine hopes of being much more distinguished, or much better provided for, in consequence of any national revolution, than they were in their present situation. Their adherence to this mistaken expectation so long, appears to have been occasioned by their suggesting to themselves, that, being chosen by Jesus to be his disciples and intimate friends, in preference to others of more eminent talents, they might have pretensions to honours and rewards in this new kingdom, to which they could not have aspired, under the government of any person with whom they had no such connection, and from whom their station and circumstances set them at a greater distance. They were, however, easily cured of this prejudice, when they came to understand, that they were the companions, not of a triumphant, but of a suffering Messiah, whom the powers of this world would treat with contempt and cruelty, and in the event with capital execution; and would be much sooner reconciled to their disappointment, than men whose conversation and acquaintance with the world at large, had taught them to put a greater value upon the honours and profits of a superior station.

At the same time that they had this account of the humiliation of their Lord and Master, they were told, that they were to succeed to his ministry with the same sufferings in their view, and with the same enmity from Kings and Magistrates, and the ruling powers of this world, wherever they should be called or allotted to discharge their commission.

Our Saviour's instructions to them, with respect to their preaching and propagating his gospel, prepared them for these trials, and their conduct and practice afterwards shewed, that they had profited by his admonitions. And thus all connection of this new dispensation with the political views and interests of secular authority, were entirely broken. The preachers of the gospel were not to stay for the permission of civil governors to enter upon their province, or to take directions from them what doctrines they should teach, or at what times or places, or under what restrictions. The maxim that God, in these things, *was to be obeyed, and not man*, was a full exemption from this kind of dependence. And lest this appeal from human authority might give occasion to stigmatise them with the imputation of factious and seditious designs, their commandment was, to be the servants of all, to recommend the word of truth to the universal acceptance of the whole race of mankind by their own innocence and humility, by their disinterested charity, their unwearied diligence in preaching peace and love, as well as truth, and finally to shew by their example, as well as doctrine, that the kingdom to which they were employed to gain subjects, *was not a kingdom of this world*.

In whatever other respects the pastors of Christian churches in the present times, may be called the successors of the apostles, they certainly succeed them in this part of their obligation, that is to say, in the obligation to preach the word of God in truth and in sincerity, unawed by the powers of this world, and uninfluenced by the hope or

or fear of present reward or punishment; the same word which Christ himself preached, and his disciples have recorded, unadulterated with the subtle refinements and fictitious comments of vain and interested men, and without any other respect to the ordinances of man, than as they tend to promote the common edification of the Christian brotherhood, and to answer the original design of the preachers' office, of bringing all men *to the knowledge of the truth*, and by that means to everlasting life.'

Agreeable to the spirit and design of the preceding remarks, are the subsequent exhortations :

' Upon whatever terms, or by whatever authority we receive our office, if we take it upon us *willingly*, and of a *ready mind*, we should consider ourselves as under an indispensable obligation to that heavenly Master whose stewards we are, prior to any stipulations with any particular society which calls itself Christian. No such society indeed can, upon its own principles, justly require either more or less in matters of religion, than our sovereign head and governor hath prescribed in that revelation of his will, which his providence hath handed down to us in the Holy Scriptures. To this doctrine the Church of England bears her testimony in several of her solemn forms, and in that particularly, by which our office is conferred.

' In these circumstances, to be influenced in our public ministrations, by the hope of pleasing, or the fear of displeasing the powers of this world, must subject us to an account which we cannot think of giving with joy and satisfaction, if the apostles of Christ have faithfully and truly stated the conditions on which they received their commission.'

Mr. Blackburne, with great truth and justice, takes notice, that it is much to be regretted, that they who undertook to establish Protestant Churches in different countries of Europe, by civil sanctions, should not have been a little more attentive to the nature and genius of the Christian religion, which their own principles, if adhered to, would have suggested to them, was then the most efficacious, when professed and practised with its native moderation, and in its native simplicity :

' The beginnings, continues he, of the Reformation were indeed attended in all these countries with great difficulties, and violent struggles with powerful adversaries. But calmer times succeeded, when, if due regard had been paid to the healing dictates of Christianity, many of those evils and scandals might have been avoided, which give a serious reader of those histories pain and disgust.

' The civil powers who espoused the Protestant religion, seem, in their provisions for peace and order in their respective Churches, to have been too apprehensive of the disturbances which they supposed a more enlarged toleration of private judgment would have produced. They did not foresee that the establishment of one system of doctrine, and one mode of worship, with so undue a preference, and so many superior advantages above the rest, would necessarily foment those divisions which they intended to avoid ; and drive them

at length, in their pursuit of an ideal uniformity, into those very unchristian measures of coercion which had been the objects of their abhorrence in the Church of Rome, and none of the least justifiable motives they had for coming out of her.

‘ Experience, and the free discussion of the grounds of Christian liberty, has given us a more distinct view of the mistakes of our predecessors, some of which have accordingly been rectified. But more still remains to be done, and it is to be feared will remain, till the civil powers feel the inconveniences of confining Christian edification by political covenants, which prevent even the state from receiving the benefits that a more diffusive encouragement of the *conscientious principle* among its subjects, would unquestionably derive upon it.’

In conclusion, the Author, with equal seriousness and good sense, observes, that it is in the endeavours of the clergy to revive the influence of the *power of godliness* upon the heart, that they must expect their sincerity and perseverance will be put to the utmost test.

‘ It is, says he, an undertaking next to desperate, to attempt to bring back a careless and dissipated people to the pure and uncorrupted fountains of evangelical truth and piety, where so many hypocrites and plausible professors teach them to put so high a value upon mere formalities.

‘ But it is a work indispensably annexed to our calling, and therefore to be undertaken at all events; and though in the progress of it, we should fall upon expedients that may grate upon the secular and political accommodations, to which some parts of our established system may seem to give countenance, let us remember, that the *wisdom which is from above, is without partiality*, that it is our especial commission to enforce the *power of godliness*, and that wherever this is our aim, as it is always our duty, it will be of very little consequence to our final account, what becomes of those *forms* of it, by whatever precedents or examples they are recommended, which derive not their authority from the word of God.’

The second of these Discourses refers to an objection made to the Christian religion, on account of the *uncertainty* of its doctrines, as they are differently represented by many eminent divines who have undertaken to explain them. It has been observed, that if you should ask a Jew or a Mahometan concerning their faith respectively, each of them would give a clear and satisfactory account of his religion, and for the most part consistent with what another Jew or Mahometan would give, in answer to the question, What is Judaism? or what is Mahometism? Whereas were you to ask the two first Christians you meet, one after the other, What is Christianity? You would have two answers as different from each other, as the answer of the Jew or the Mahometan would be from either of them.

**End**

But it is shewn, by our learned Writer, that this is a reflection which most probably was never justified by a fair experiment; and that we might safely deny the fact, if the trial should be made in similar circumstances. Leaving, however, these comparisons out of the case, the question, *What is Christianity?* is a question of importance, particularly to the teachers of it, and a question which they ought frequently to put to themselves. This, therefore, is the point here discussed; in doing which many pertinent reflections are made on the complex artificial explanations that have been formed of particular points of doctrine, and on the enforcement of them by the civil power. Justice is done, in the course of the charge, to the character and conduct of Gallio; and the Author hath delivered his own sentiments of the temper with which religious establishments ought to be conducted, in the following passage:

‘Establishments of religion, for public worship, and other good purposes of mutual edification, are doubtless highly expedient, and in the present state of things, even necessary. But when the edification of a Christian people is the object of them, great care should be taken that they go not beyond the bounds prescribed by the nature of the dispensation on which they profess to be founded, which in this case, the scriptures exhibit with sufficient perspicuity and precision. Whenever men have acted in such cases without their proper warrant, error, mischief, and tyranny have been the certain consequences, of which popery stands as a deplorable instance, and an awful warning to all future times. So far as establishments of religion are either necessary or expedient they are necessary and expedient for every serious and sincere Christian. Can then those establishments be good, can they be righteous, can they be Christian establishments, which exclude from Christian privileges numbers of pious and serious Christians, by prescribing conditions of communion, which neither Christ nor his apostles have authorised, or so much as mentioned.’

In this discourse, Mr. Blackburne hath made some proper strictures on the essay upon establishments, and on Dr. Balguy's sermon at the consecration of the Bishop of Llandaff; after which he spiritedly adds,

‘What kind of representations of Christianity are these? What could tempt men of sense and learning to defend establishments upon these licentious principles, at the expence of almost every evangelical duty, and every benevolent end, enjoined and proposed by our Lord and his apostles in this gracious and heavenly dispensation, for the instruction and reformation of a degenerate race of mortals, lying in darkness and the shadow of death, without hope, and even without God in the world?’

‘The only inference I would draw from these particulars is, the necessity we are under to consider for ourselves, *what is Christianity?* To be going back frequently to this question, when we meet with men or books, which either through a false zeal, or a worse motive, are attempting to lead us into plausible systems and theories, adapted,

not to the discovery of the truth, or the conviction of falsehood, but merely contrived to support and continue things in their present state whatever it may be, and to discourage all examination into the grounds and principles on which they are established.'

We cannot refrain from inserting the admirable conclusion of this discourse:

' Finally, it is not only material for our own information to learn what true Christianity is, or where it may be found, but material for the information of those who are committed to our care and oversight, as ministers of the gospel. The common people are subject to delusions in matters of religion of various kinds, but more particularly to those which arise from the prejudices they contract in favour of the system in which they have been educated, and by which their principles are instilled as it were mechanically, without sufficient pains taken with them by their instructors, to shew them how what they profess, is connected with or related to the true foundation of their Christian faith and worship.

' Our province requires us not only to lead our people into the way of truth, but, as much as possible, to inspire them with the love of it, to shew them the comfort and advantages of Christian knowledge, to prevail with them to search and examine the scriptures for themselves, and to bring every thing that is taught them to that test; so that they may not only be ready to give a proper answer to those who ask a reason of the hope that is in them, but may likewise have a sufficient stock of this sacred treasure to apply on all occasions, for consolation in adversity, for support under every trial, and for steadfastness and resolution in the course of their Christian practice, wherein they will meet with so many temptations, so many bad examples to turn them out of the way of truth, so much opposition, scorn, and contempt to discourage their perseverance, and so much plausible sophistry to allure them into the ambitious, avaricious, and sensual pursuits of worldly good; and all from those who profess the same religion with themselves; but would pretend to improve it by maxims of prudence and decency, which, in the event, make a *conformity to the world* a more indispensable qualification of a Christian, than that *renewal of the mind* which is opposed to it by the apostle Paul, as the means of proving or discerning more perfectly the will of God, in the dispensation of the gospel.

' Nothing, in our present situation, can be more unworthy of our ministerial calling, than to take the advantage of any personal esteem we may have from our people, or of any wrong notions they may entertain of peculiar gifts and privileges belonging to the clerical character, to inculcate our own private opinions and sentiments on disputable points of doctrine, as matters of faith to be believed on the peril of their salvation. We may, and we ought freely to profess our sentiments, and, with a becoming modesty, give our reasons why we adopt them; but to say to the multitude, thus and thus ye must believe, or be shut out of the kingdom of heaven, may amaze and terrify the ignorant and the fearful, and procure an outward assent to what is advanced with such assurance; and in certain circumstances, may serve perhaps to gain over numbers to strengthen a sect

sect or a party, but will not add one grain of Christian knowledge or Christian edification to the reasonable mind of the humble hearer, who, whatever may be pretended, is as much intitled to the knowledge of the truth, as the ablest of his teachers.

‘ True Christianity speaks another language. *Search the scriptures, whether these things are so.—Believe not every spirit, but try the spirits whether they are of God. Beware of false prophets. Why even of yourselves judge ye not what is right. I speak, says the great apostle of the Gentiles, as to wise men, judge ye what I say.*

‘ Be these our rules in our teaching, and be these our instructions to our hearers. Let us be clothed with the same moderation and with the same humility, and, as far as possible, prevail with our people to make themselves judges from their own diligent study of the scriptures, what true Christianity is. And let us be assured that the more we succeed in these exhortations and endeavours, the more sincere believers, and the more true servants of God we shall find among them; and what is still more, we shall find more agreement in opinions, more union of affections, and more edification every way, among ourselves, than ever yet was produced, or ever will be, either by the terrors or allurements invented by the wisdom of the world to inforce uniformity of faith and worship, or by the peremptory decisions and sentences of particular teachers, pretending with unabashed assurance, to supernatural illuminations. The glory cannot be great in either case, when the numbers that are added either to an established system, or to a sect or party deviating from it, are merely the profelytes of ignorance and credulity.’

We could, with equal pleasure, produce some extracts from the remaining part of the work : but we must refer our Readers to the book itself; only remarking, that, at the close of the fourth discourse, the Author has unanswerably refuted the positions advanced by Dr. Balguy in his charge, and proved them to be entirely contrary to the true principles of a Protestant establishment.

It is no more than doing justice to this publication, to say, that it is replete with ingenuity, piety, and learning. Mr. Blackburne possesseth so-accurate and extensive an acquaintance with ecclesiastical history, and hath so much sagacity in his judgment of circumstances and characters, as enables him to convey his observations with peculiar force and spirit, and to enter admirably into the temper of the times and the men whom he occasionally describes : and he appears to have employed all his talents for the laudable purpose of promoting Christian and Protestant knowledge, purity, and liberty. How greatly superior is the character of such a clergyman, to that of those men who make every thing bow to the shrine of worldly interest, and the contracted views of human policy !



ART. VIII. *A Description concerning such Mechanism as will afford a nice, or true Mensuration of Time; together with some Account of the Attempts for the Discovery of the Longitude by the Moon: as also an Account of the Discovery of the Scale of Music.* By John Harrison, Inventor of the Time keeper for the Longitude at Sea. 8vo. 3 s. Jones. 1775.

THE curiosity of the Public may perhaps be raised in expectation of having the principles of Mr. Harrison's celebrated time-keeper fully explained, the many curious contrivances in his machines clearly described, and their uses pointed out by the inventor himself. We are sorry to say the Public will be disappointed. Any one who reads but a single page of this pamphlet will be convinced that Mr. H. is utterly unqualified to explain, by writing his own notions, or to give a tolerable idea of his own inventions, even when he chuses to do it; but he is in some places purposely obscure. He often means to conceal (the only thing useful) the particulars of the machines he has actually made; and deals much in abstract principles, obscure hints, and general intimations of what might be done. See the note in page 32, note in page 39, and the top of page 47.

Much of this work is taken up in showing the defects of Mr. Graham's escapement *à r. pos* or dead seconds, as requiring oil, and having an improper force on the pendulum, both in respect to its whole quantity and the law of its variation. Mr. H. dwells largely on the advantages of his own escapement; but there is no drawing or description of this escapement, and none will he give, *his encouragement not having suited* (note in p. 27); however, out of his grace and favour, he does promise to show the Royal Society, not only the drawing, but also the palets themselves (p. 54). We apprehend this escapement is of the same kind with that of the three great machines, made by Mr. H. and now at the Royal Observatory. We find many valuable observations relating to astronomical clocks; viz. on the application of cycloidal cheeks as proposed by Huygens, and by himself, on the necessity of a large vibration of the pendulum, and the advantage that may be made of the resistance of the air, of the necessity of a firm suspension of the pendulum; and above all Mr. H. strongly inculcates that grand doctrine, that the *auxiliary force*, (as it has been called\*) though it ought to be considerable in respect of friction or other causes that may make it vary; should yet be small in respect of the original force of gravity on the pendulum.

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\* See Thoughts on the Means of improving Watches, by Thomas Mudge. Mr. Cumming calls this, the *maintaining power*. Essay on Clock-work.

Mr. H. also shows how the several advantages in the construction of his clock, take place in his marine watch for finding the longitude. He tells us his last improvement was made in 1772, he being then in his 80th year, and that he had made a drawing of it, &c. (p. 44), but gives no description of this, nor of the proposed alteration in the shape of his diamond pallets (*note in p. 44*), nor of any other improvements made or proposed since 1765. The greater part of these new designs he says are put into execution, but not the last and nicest part; and he now finds the watch keeps time to a second in a fortnight (p. 60 and 103). He also gives an account of his discovery of the scale of music. These accounts and observations are scattered up and down the work without any order, and are interspersed with some curious anecdotes of his life †. The whole pamphlet abounds with invectives against the Cambridge and Oxford Professors, and continual railing against the lunar method of finding the longitude, and its patrons. Mr. H. goes so far as to attack one Professor by name, who, as he is not only Professor of Experimental Philosophy at Cambridge, but also *Master of Mechanics* to his Majesty, we cannot but suppose must know something more than that *one wheel may turn another* (*note in p. 42*). Mr. H. is also very angry at the *Parsons*; indeed the civillest thing he says of them is, that *they are strange things!* (p. 102). As Mr. H. complains so much of extreme ill treatment (p. 58) we will give our Readers a short view of his claims, and the grants that have been made to him by the Public.

The act of Queen Anne for providing a reward for such as should discover the longitude at sea, being obtained by the importunity of Mr. Whiston, was probably framed with a particular view to his method by bombs, and is therefore very defective, considered as a general act respecting all other methods. The enacting part, taken exclusively of the preamble, seems to confer the whole reward on the accidental success of one trial. If an *adventurer* should take with him a gross of watches, and fail to the Indies “in a ship, and to a port assigned by the commissioners;” and any one of these watches should ever happen to be right during his stay at the port, he would (as some interpret the act) be entitled to the whole 20,000*l*. Nor would the commissioners have power to examine the watch at its return, though nothing can be more reasonable than to inquire whether the watch had kept its time within the stated

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† The Reader will find the better part of this Gentleman's life in the *Biographia Britannica*. See Art. *Harrison*.

limits in coming from, as well as in going to, the Indies †. Accordingly Mr. H. after the last trial of his watch in 1764, would not suffer it to be publicly examined at its return from Barbadoes, although it had been so examined after the former trial at Jamaica in 1762.—But Mr. H. had not then been taught to rely on the sophistry of cunning lawyers, rather than the merits of his cause; to which indeed he himself was inclined. The act of Queen Anne does not formally oblige the author of the discovery to explain the means necessary to enable others to find the longitude as well as himself; and accordingly Mr. H. utterly refused to discover the construction of his watch to the commissioners in 1764. The commissioners however construed the act differently, and were of opinion that such an imperfect discovery as this, could be of no public utility, and therefore not such a one as described in the preamble to the act of Queen Anne, and for which alone a public reward was provided. Yet they thought the success of Mr. H. very great; that his labours merited a reward, and his abilities encouragement. An application was therefore made to parliament for an act to explain that of Queen Anne, and to settle the meaning of this wonderful word *discovery*. This new act (5 George III. cap. 20.) passed in 1765, and assigned to Mr. H. the sum of 10,000 l. for what he had done, provided he fully explained the construction of his watch. It also promised to him or his executors, &c. 10,000 l. more, when other *watches* of the same kind, and of sufficient exactness, should be made either by himself or others. Mr. H. after boggling some time about discovering the principles of his watch in the terms of the act, and finding, as himself says, *he should get nothing if he did not*\*, did at last fully explain its construction and principles; and in consequence received the first 10,000 l.

It now remained for Mr. H. to make out his title to the other 10,000 l. The Board of Longitude was so indulgent, as

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† To know whether a watch will determine the longitude of a port in the Indies, the longitude of that port must be first settled by some other method. This, whatever that method be, is a matter of some trouble and some uncertainty. But to examine how far such a watch hath kept its time at the return from the Indies, is a matter of no difficulty and no uncertainty. If the time be determined by the same astronomical instruments unaltered, both at the going out and return, no material error can be made, even though the position of the instruments should not be nicely adjusted to the meridian, as their position will be the same in both cases. Instruments must be provided for a public examination at going out, and it does not look well to decline the same public examination at the return; though it be not required by the express words of the act of parliament.

\* Remarks on Mr. Maskelyne, page 21.

to declare they would be satisfied if only *two* other such watches were made; and the words of the act would not permit them to dispense with fewer. They also ordered one of these two to be made at their own expence, by another watchmaker, Mr. Kendall. They appointed a short and easy mode of trial at home, without requiring any voyage to the Indies.—But Mr. Harrison's tutors soon found a readier way to get the other 10,000 l. than by making watches, and submitting to trials, namely, by renewing their former clamour about the act of Queen Anne, and the hardship in construing that act by the new one of 1765, although this new act passed with Mr. H.'s consent (for we never heard of his petitioning against any part of it) and he had actually received 10,000 l. by virtue of its authority. Such was the tenderness of the legislature in a claim of a private subject upon government, that notwithstanding the dispute had been fairly compromised (and generously too on the part of government) by the act of 1765, yet in a *snug money-bill* of 1773 (13 George III. cap. 77) the sum of 8750 l. was directed to be paid to Mr. H. without so much as stipulating on the part of the Public that they should be acquainted with the improvements made in eight years since 1765. This sum with 1250 l. before paid to Mr. H. in 1753, as set forth in the act of 26 George II. cap. 25, makes the other 10,000 l. †

Several acts of parliament have been made principally, and one solely on Mr. H.'s account; this is the act of 1763 (3 George III. cap. 14) for encouraging him to publish his invention for finding the longitude. It has been Mr. H.'s constant complaint that the Commissioners of longitude having seats at that board by virtue of the public offices they hold, or as being professors of abstract sciences in the universities, are not competent judges of improvements in practical mechanics.—Well, the Commissioners of 1763, were not the board of lon-

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† The act of 1773 sets forth that the remaining part of the 20,000 l. was paid to Mr. H. because *he had applied himself with unremitting industry for the space of 48 years, to the making an instrument for ascertaining the longitude at sea.*—Of what use to the Public are his last eight years unremitting labours, if the Public is to know nothing of what he has done?

Mr. H. says, that when he made the explanation of the principles of his watch in 1765, there was on his behalf some mistakes concerning some of the contrivances in the same: see note in p. 27. Ought he not in justice now to rectify those mistakes? No! *the Public shall not by him be better instructed, the remaining and still more valuable part of the discovery shall sleep, until he be more generously rewarded, being now paid short*: note in p. 28. Yet page 60, he tells us that now (viz. now he has got all he can get, the whole 20,000 l.) he does not mind the money.

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gitude, but others appointed purposely; being noblemen and gentlemen of the first rank, practical mechanicians of the first reputation, (if we except two obscure watchmakers nominated by Mr. H. himself) and only one *parson* among them † But what was the result? Mr. H. refused to discover his invention in such a way as seven out of ten of these very competent judges thought reasonable and necessary; and he offering no other mode that was satisfactory, the Commissioners broke up *re infectâ* \*.

We shall now give some account of Mr. Harrison's scale of music.

Much pains have been taken by the writers on harmonics, to determine what system of sounds is best fitted for musical purposes. It is confessed that were only one key to be used, all its 8 notes should be tuned perfect consonances according to the diatonic scale. But such a system admits of no modulation into other keys, either for variety or a change of pitch. For if any other note but the fundamental, be made the key-note, the rest will not all of them have the proper relation to the new key-note; that is, will not be in tune with it. To remedy this, it has been found necessary to interpolate each of the whole tones in the diatonic or natural scale, with an artificial note called a sharp or a flat, and taking its name from that note for which it is substituted in passing into the new key. By this means the octave instead of 8, will now consist of 12 different sounds, making 12 intervals usually called semitones, being each nearly equal to a semitone in the diatonic scale. But this remedy is by no means complete. The system of 8 sounds belonging to the new keys, (consisting partly of the old sounds, and partly of the new interpolated ones) will not yet be perfect consonances to the key-note according to the diatonic scale. It seems therefore to be agreed on by all, to abate somewhat of the rigour of strict tuning in the natural key, and to allow all the other keys to depart more or less from a perfect conformity to the diatonic scale; so that by distributing the errors among the several keys, their quantity in each may be lessened. Thus instead of a perfect system of one key only, a *tempered* system that allows of many keys has been introduced; the departure

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† The commissioners were Lord Charles Cavendish, the Earl of Morton, Lord Willoughby of Parham, G. Lewis Scott, Esq; Mr. James Short, Rev. J. Michell, *all Fellows of the Royal Society*, Alexander Cumming, Thomas Mudge, William Frodsham, Andrew Dickie, and James Green, *watchmakers*.

\* The minority were the two watchmakers Green and Frodsham, and Mr. Harrison's *champion* the late Mr. Short.—Mr. Dickie having declined acting, was absent.

from strict tuning in the several consonances, being called *temperaments* or *bearings*. What the quantity of these temperaments should be in the several consonances, has been a matter of much dispute. Some will have all the 12 semitones in the octave equal. Huygens divides the octave into 31 equal parts, assigning to some of the semitones 3, to others 2 of these parts\*. Others are for increasing the number of interpolated sounds; this is part of Dr. Smith's scheme†. But all seem to agree that temperaments are admitted out of necessity, and are a departure from perfect harmony for the sake of variety, for the sake of that pleasure which arises from modulating out of the principal key into a variety of subordinate ones. Mr. H. we believe, is the only person who would not have the simple system of 8 notes perfectly in tune; and who thinks that 3ds, 5ths, or other consonances simply considered (the octave excepted) are more agreeable, *either in succession or together*, when out of tune than in. He seems indeed to be forced into this by the principle he has adopted. The interval of the perfect sharp 3d, *happens* to be to that of the octave *nearly* as the diameter of the circle to the circumference. Mr. H.'s grand principle is, that this consonance (to make true melody) should be so tuned, as to be to the octave *exactly* in the ratio before mentioned. He would also have the interval of a tone be to that of the octave, as the radius of the circle to its circumference; for no other reason we can find, but a fanciful analogy to the geometrical properties of the circle. Nor does Mr. H. offer any argument in support of his favourite system. He does indeed *certify, avouch, and affirm* that the circumference, diameter, and radius of a circle are the foundation of all melody, which he has verified by experience on his viol and monochord (p. 73, 77.) The temperaments in Mr. H.'s scale, though not founded on any principles of harmonics, accidentally fall in with Dr. Smith's system nearly‡.—And as much may be said for Mr. H.'s system as for that of Dr. Smith, or any other puritanical reformer of the established scale of music. These stiff mathematical rules produce only a dull sameness in the several keys used in music. They who are accustomed to tune, make the natural keys most perfect, the others less and less so, till they come to the extreme keys. By this means every key has a character and effect peculiar to itself,

\* The names of the 13 sounds in the octave, with the number of these parts in each interval are as follows: C. 2. C#. 3. D. 3. D. 3. Eb. 2. E. 3. F. 2. F#. 3. G. 2. G#. 3. A. 3. B. 2. B#. 3. c. See Huygen's *Cyclos Harmonicus*.

† The Temple organ built by the celebrated *Father Smith* in 1687, has two interpolated notes between G and A, also two between D and E.

‡ See Smith's *Harmonics*, preface, p. xii.

well known to composers of music. Keys in the sharp 3d, abounding with flatted notes, are solemn and majestic; abounding with sharped notes, are light and airy. Keys in the flat 3d of the former sort, suggest deep tragic woe, if of the latter sort, they suggest the plaintive pastoral complaint. The compositions of great masters in proper keys do in turn support and establish their several characters; so that in tuning the harpsichord, they who have taste, alter the temperaments till all the keys have their wonted effect. Thus what was called an imperfection, and admitted out of necessity on one account, brings with it another and unforeseen advantage in the variety of characters it gives to the several keys in music. Some mathematicians, would indeed throw out the remote keys for not being perfect; and reform the rest, till they become alike insipid; and for the same reason they may proscribe 2ds and 7ths in composition. The truth is, Mathematics, though an useful handmaid to the finer arts, will prove but a formal and tyrannical mistress.

Let us now return to Mr. H.'s *Description of his Mechanism, &c.* and proceed to give a passage or two as a specimen, together with a *Translation*; for, obscure as he is, he is seldom without a meaning.

TEXT. Page 59, ' Had it been possible that the professors of arts or sciences at Cambridge and Oxford, as from their high algebra, &c. could have been able to have discovered or to have comprehended such mechanism to have been in nature, as I am now, by the blessing of God, master of, viz. for time-keeping, and I to have been apprized of it, (viz. of their knowing that) and still, or as notwithstanding, to have come out of the country from where I did come, and as with a scheme or description for finding the longitude by the moon, and as when the use of which must, and as even at the best, or seldom opportunities stand, or rather turn upon such tickle points or uncertainties as it must do, and of which the professors must hardly, or presumptuously be said to be ignorant; what a fool of a fellow must I then have been! yea even so, as neither to have been heard to speak to Mr. Graham, nor to any body else, viz. of any understanding in the matter; but however, be it now as it will, if it so please Almighty God, to continue my life and health a little longer, they the Professors (or Priests) shall not hinder me of my pleasure, as from my last drawing, viz. of bringing my watch to a second in a fortnight, I say I am resolved of this, though quite unsuitable to the usage I have had, or was ever to expect from them; and whenas Dr. Bradley once said to me, (not but that I understood the same without his saying it) viz. that if time-keeping could be to 10 seconds in a week, it would, as with respect to the longitude, be much preferable to any other way or method. And so, as I do

do not now mind the money, (as not having occasion so to do, and withal as being weary of that) the Devil may take the priests; for Dr. Bradley owned to me, that as otherwise in the matter, there might be always error in the tables; always error, viz. in some respect or other in the making or preparing an instrument; always error in the observing; and always error from the refraction; and as moreover owned, that as still in the whole, a little variation from the truth, (and as without taking any notice of what was to come from the performance of a common watch, its setting, &c.) might be of extremely ill consequence in the affair; and yet it seemed that, for the love of money, he could even have broke through all! And now the Parsons still want to prefer such the same method for the longitude, &c.'

TRANSLATION. "Had it been possible for the professors of sciences at Cambridge and Oxford, by virtue of their sublime algebra and geometry, to have discovered, or even comprehended the possibility of making such a time-keeper as I by the blessing of God have made; had I been apprized of this their knowledge, and yet had come out of so distant a country, as I did, with no better a scheme for the longitude, than their defective and uncertain one by the moon (of which defects and uncertainties the Professors can hardly be said to be ignorant) what a fool of a fellow must I have been? (*that is such a fool as these Professors now are; who deal on their own defective method, though they are apprized of my perfect one*)—not fit to have spoken to, or been taken notice of by Mr. Graham, (*as I was*) or any one else that had understanding in the matter.—Be that now as it will, yet if it please God to continue my life and health a little longer, these Professors (or rather meer Priests) shall not hinder me (*as they have done*) of the pleasure of bringing my watch to keep time, to a second in a fortnight, by means of the improvements in my last drawing. I say I am resolved on this, though the usage I have had, or could ever expect from them, is no encouragement to go on in making improvements. And Dr. Bradley, one of these astronomical Professors, once let it out to me (not but I knew it as well as he did) that if a watch could be made to keep time to 10 seconds in a week, the method of finding the longitude, by such a time keeper would be preferable to any other. And so now, (as I do not mind money, having no occasion now I have got the 20,000 l. and being wearied of my former attendance in getting this money) I care not for the Priests—whose schemes are of no value. For Dr. Bradley owned to me, there might be always error in the lunar tables, error in making or adjusting the instrument for observing lunar distances, error in observing, error in allowing for the effects of refraction. He moreover owned, that a little variation



variation from the truth in the whole, compounded of so many parts each liable to error, might be of extreme ill consequence; (not to mention the errors of a common watch in carrying on the time) yet it seemed that for the love of money the Doctor would have broke through all, and preferred the lunar method to mine! And now the Parsons want to do the same, &c."

To conclude, when Mr. H. made the discovery of the principles of his timekeeper, in 1765, two memoirs were given in to the Board of Longitude, by the two university Gentlemen appointed to be present at that discovery. One of these was published at that time, and we now present our Readers with the other:

"Mr. Harrison took his watch to pieces, shewed us all the parts, and explained the structure, manner of making them, and the reasons upon which he had so formed them, with great apparent candour, openness, and ingenuity.

"We had only two slight disputes with him, one was in relation to the drawings and explanation delivered to the Commissioners in writing, which he did not care to part with out of his own custody for us to examine by ourselves, which we thought the most likely method of having every thing suggested, that it might be at all material for us to ask; but as we took some time farther to recollect what had occurred from the course of our examination, and examined the drawings and written explanation over a second time, I think it is not probable that any thing material escaped us that could have been suggested by our examining the drawings by ourselves.

"The other dispute with Mr. H. was about a reason he said he had for giving a greater velocity to the balance, and which, he said, obtained likewise with regard to pendulum clocks. What this reason was he did not care to declare: at the same time however he gave us other sufficient reasons for the practice. Whether this ought to be considered as any principle of the watch, or as what may enable others to make it better, is what it is impossible to say without knowing what it is; but being challenged upon his oath, he declared he did not think it necessary.

"With regard to the general mechanism of his watch, he seems to have been aware of all the causes of irregularity that are hitherto known, and some that perhaps hardly any body but himself was aware of. Some of these he has found from reasoning upon the subject without any experiment, and others from what occurred in the course of his experiments, and in these he seems to have shewn a great deal of sagacity in unravelling the causes, as well as ingenuity in applying remedies to them. Some of the greater irregularities that common watches are subject to, are corrected by the keeping the watch going whilst it is wound up, the winding up a small spring every eighth part of a minute, and the provision for heat and cold which he calls his thermometer. There are besides these, two other sources of error, from the difference of density of the air, and the difference of friction occasioned by the different state of the oil used in his watch, and the last of these being the least manageable of the two is made to affect the going as little as possible by making use of as large a balance, and as great a degree of motion

in it as possible; and the errors that result from these two causes, found by experiment (as they are I think in some degree mixed together) are in a great measure corrected by the form of his pallets, and what he calls his cycloid, both which seem well contrived for this purpose.

“How far the watches made upon this plan may answer the specimen he has exhibited, experience only can shew. The road he has pointed out, bids fair to do much more than any thing else of the watch kind hitherto constructed can pretend to. But it will require that the parts upon which many of these minute corrections depend should be constructed by a person who knows the ground upon which they are built, nor can they be done even by such a one, but with a great deal of care and many trials; this will probably make it some time before many watches upon this construction will be made with the same degree of accuracy, that they may obtain under Mr. Harrison's hands.  
J. M.”

It may not be amiss to inform our Readers that an act passed the last year (14 George III. cap. 66.) by which all former acts relative to the longitude are repealed, except such parts as relate to the appointment of Commissioners, and the printing of the Nautical Almanac. The several rewards of 5000 l. 7500 l. 10,000 l. are again held out to all future discoverers of the longitude. Some conditions are required by the act, but much is left to the discretion of the Commissioners. Encouragement is also given to such as shall make any useful discovery relative to the longitude, *or to navigation*; though not so important as to entitle the Author to any of the greater rewards before mentioned.

••• Erratum in part of the impression of this Article. P. 325, l. 7, for, ‘this is one of Dr. Smith's *scbemes*’; read, ‘this is *part* of Dr. Smith's *scbeme*.’

ART. IX. *Conclusion of the Account of Bryant's New System, or Analysis of Ancient Mythology.* See our last Volume, p. 475.

OUR learned Author, having dispatched the reputed heroes of antiquity, proceeds to the consideration of the deluge, and the memorials thereof in the Gentile world. The principal circumstances of this wonderful occurrence he states from the account of Moses, and justly observes, that they are of such a nature, as, one might well imagine, would be long had in remembrance. We may reasonably suppose, that the particulars of this extraordinary event would be gratefully commemorated by the Patriarch himself; and transmitted to every branch of his family: that they were made the subject of domestic converse; where the history was often renewed, and ever attended with a reverential awe and horror: especially in those who had been witnesses to the calamity, and had experienced the hand of Providence in their favour. In process of time, when there was a falling off from the truth, we might farther expect that a person of so high a character as Noah, so particularly distinguished by the Deity, could not fail of being revered by his posterity: and, when idolatry prevailed, that he would be one of the first among the sons of men, to whom divine honours would be paid. Lastly, we might conclude, that these memorials would be interwoven in

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the mythology of the Gentile world : and that there would be continually allusions to these ancient occurrences in the rites and mysteries ; as they were practised by the nations of the earth.

In conformity to these suppositions, Mr. Bryant endeavours to shew, that these things did happen : that the history of the deluge was religiously preserved in the first ages : that every circumstance of it is to be met with among the historians and mythologists of different countries : and that traces of it are particularly to be found in the sacred rites of Egypt, and of Greece.

It will appear, from many circumstances in the more ancient writers, that the great Patriarch was highly revered by his posterity. They looked up to him as a person peculiarly favoured by heaven ; and honoured him with many titles ; each of which had a reference to some particular part of his history.—Among the people of the East his true name was preserved : they called him Noas, Naus, and sometimes contracted Nous : and many places of sanctity, and many rivers, were denominated from him. Anaxagoras of Clazomenæ, had been in Egypt ; and had there obtained some knowledge of this personage. He spoke of him by the name of Noas or Nous ; and both he and his disciples were sensible that it was a foreign appellation : yet he has well nigh ruined the whole of a very curious history, which he had been taught, by taking the terms in a wrong acceptance, and then making inferences in consequence of this abuse.—Suidas has preserved, from some ancient author, a curious memorial of this wonderful personage (Noah) whom he affects to distinguish from Deucalion, and styles *Νανακος*, Nannacus.—Stephanus calls this person Annacus ; and, like Suidas, makes him of great antiquity, even prior to the reputed æra of Deucalion.—Annacus and Nannacus relate to Noachus, or Noah. And not only these, but the histories of Deucalion and Prometheus have a like reference to the Patriarch.

As the Patriarch was by some represented as a King called Naa-chus and Nauachus ; so by others he was stiled Inachus, and supposed to have reigned at Argos.—By Inachus is certainly meant Noah : and the history relates to some of his more early descendants. His name has been rendered very unlike itself, by having been lengthened with terminations ; and otherwise fashioned according to the idiom of different nations. But the circumstances of the history are so precise and particular, that we cannot miss of the truth.

He seems in the East to have been called Noas, Noasis, Nusus, and Nus, and by the Greeks his name was compounded Dionusus. The Amonians, wherever they came, founded cities to his honour : hence places called Nufa will often occur.—Though the Patriarch is represented under various titles ; and even these are not always uniformly appropriated : yet there will continually be found such peculiar circumstances of his history, as will plainly point out the person referred to. The person preserved is always mentioned as preserved in an ark. He is described as being in a state of darkness ; which is represented allegorically as a state of death. He then obtains a new life, which is called a second birth ; and is said to have his youth renewed. He is on this account looked upon as the first-born of mankind ; and both his antediluvian and postdiluvian states are

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commemorated, and sometimes the intermediate also is spoken of.—We are assured by Philo, that Deucalion was Noah: and that he was unduly adjudged by the people of Thessaly to their country solely, may be proved from his name occurring in different parts of the world; and always accompanied with some history of the deluge.—Josephus says, that this great occurrence was to be met with in the writings of all persons, who treated of the first ages. He mentions Berosus of Chaldea, Hieronymus of Egypt, who wrote concerning the antiquities of Phenicia; also Musesas, Abydenus, Melon, and Nicolaus Damascenus, as writers, by whom it was recorded: and adds, that it was taken notice of by many others.

As we proceed towards the East, we shall find the traces of this event more vivid and determinate than those of Greece; and more conformable to the accounts of Moses. Eusebius has preserved a most valuable extract to this purpose from Abydenus; which was taken from the archives of the Medes and Babylonians.—But the most particular history of the deluge, and the nearest of any to the account given by Moses, is to be found in Lucian.

The relations of this event, which occur in the Gentile world, though varied indeed, and in some measure adapted to the prejudices of those who wrote, contain, nevertheless, all the grand circumstances, with which that catastrophe was attended. The story had been so inculcated, and the impressions left upon the minds of men were so strong, that they seem to have referred to it continually; and to have made it the principal subject of their religious institutions.—Part of the ceremony in most of the ancient mysteries consisted in carrying about a kind of ship or boat. Of this custom, and other similar emblematical representations, our able Writer produces many instances; and he thinks it pretty plain, that they all related to the history of the deluge, and the conservation of one family in the ark.—Both ships and temples received their name from hence; being styled by the Greeks, who borrowed largely from Egypt, *Navis*, and *Naos*, and mariners, *Nautai*, *Nautæ*, in reference to the Patriarch, who was variously styled Noas, Naus, and Noah. A number of other circumstances are insisted upon by our Author, which we have not room to enumerate; all of them exhibiting memorials of the deluge, and particularly of the ark. The histories of Danaë, Danaus, and the Danaïdes, he looks upon as fragments of history, which relate to the same event. The whole of the article is replete with uncommon learning.

In the prosecution of his design, Mr. Bryant considers some particular titles and personages; such as Janus, Saturnus, Phoroneus, Poseidon, Nereus, Proteus, Prometheus: and here he remarks, that though the history of the Patriarch was recorded by the ancients through their whole theology, it has been obscured by their describing him under so many different titles, and such a variety of characters. Among all the various personages, under which he may have been represented, there are none wherein his history is delineated more plainly than in those of Saturn and Janus. This our eminent Writer endeavours particularly to evince; and then proceeds to shew, likewise, that Phoroneus, Poseidon, Nereus, and Proteus, are all to be found in Noah. The Romans made a distinction between Janus and Sa-

turn; and supposed them to have been names of different men: but they were two titles of the same person. At the close of the dissertation, the Author informs us, that, when it is said in the early histories, which Thales and other Grecians copied, that all things were derived from water, he doth not believe, that the ancient mythologists referred to that element, as the *ὕλη*, or material principle; but to the deluge, as an epocha, when time, and nature, and mankind were renewed. Plutarch mentions it as an Egyptian notion, that all things proceeded from water; but at the same time tells us, that *Osiris was Oceanus*. Hence the doctrine amounts to no more than this; that all were derived from Osiris, the same as Poseidon, the same also as Dionusus, the father of mankind.

The ideas of Mr. Bryant, concerning the memorials of the deluge, are still farther pursued, under the words Noah, Noas, ΝΥΞ; ΝΟΥΞ, and Nusus; which, though formerly mentioned several times, are now made a distinct article. The mistakes of the ancients, concerning these terms, are rectified; and the true history found to be, that Noah was characterized by them. When writers mention Saturnus quasi Sator ΝΟΥΞ, and Dionusus, ΔΙΟΣ ΝΟΥΞ; and finally, when they describe Prometheus, Προμηθεύς ΝΟΥΞ, and Προμηθεύς τὸς ἀνθρώπους ὡς ΝΟΥΞ, the purport in these instances is the same. The original history was undoubtedly meant to signify, that Saturnus, Cronus, Dionusus, and Prometheus, were different titles of the Patriarch who was called Noos, Nous, and Nusus.—Our Author is of opinion, that the royal triad, spoken of by some philosophers, related to the three sons of Noah, and the three families from whom all mankind proceeded: and he thinks that the triad of Plato and his followers had no allusion to the doctrine of the Trinity. If we collate what these writers have added by way of explanation, we shall find that they had no idea of any such mystery; and that the whole of what they have said is a refinement upon an ancient piece of history.

The next article, which is of considerable length, is intitled JONAH, יוֹנָה, Chaldeorum: a continuation of the Gentile history of the deluge. This article, besides a great display of learning as usual, contains a surprising number of instances, in which there appear to be references to the deluge, in ancient history and mythology. After so many proofs of allusions to this grand event as have already been given, it may be supposed, says Mr. Bryant, that 'the history of the Dove, and of the Iris, could not fail of being recorded, where the memory of the other circumstances was so carefully preserved. The latter was an emblem of great consequence, having been appointed as a token of a covenant between God and man: and it will be found to have been held in uncommon regard for ages. The dove, which returned to Noah with a leaf of olive, and brought the first tidings that the waters were assuaged, was held in many nations as particularly sacred. It was looked upon as a peculiar messenger of the Deity; and an emblem of peace, and good fortune.'—Accordingly, our ingenious Writer produces many evidences of the regard paid to doves, and recites several stories concerning doves and pigeons, that occur in the Pagan mythology: after which he introduces the following curious observations:

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\* The ancient and true name of the dove was, as I have shewn, Iōnah, and Iōnas. It was a very sacred emblem, and seems to have been at one time almost universally received. For not only the Mizraim, and the rest of the line of Ham, esteemed it in this light; but it was admitted as an hieroglyphic among the Hebrews: and the mystic dove was regarded as a symbol, from the days of Noah, by all those who were of the church of God. The prophet, who was sent upon an embassy to the Ninevites, is styled Iōnas: a title probably bestowed upon him, as a messenger of the deity. The great Patriarch, who preached righteousness to the antediluvians, is by Berosus and Abydenus styled Oan, and Oannes, which is the same as Iōnah. The author of the Apocalypse is denominated in the like manner: whom the Greeks style Iωαννης, Joannes. And when the great forerunner of our Saviour was to be named, his father industriously called him Iωαννης, for the same reason. The circumstances, with which the imposition of this name was attended, are remarkable: and the whole process, as described by the Evangelist, well worth our notice. *And it came to pass, that on the eighth day they came to circumcise the child: and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table; and wrote, saying, his name is John. And they marvelled all.* The reason of this name being so particularly imposed may be inferred from the character given of the person: *And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.* And in another place we are told that John was *a prophet, and much more than a prophet. For I say unto you (they are the words of our blessed Saviour) among those that are born of women, there is not a greater than John the Baptist.* This name, which we render John, I have shewn to be no other than Iōna. It signifies a dove: but means likewise an oracular person; by whom the voice of the Most High is made known, and his will explained. —

\* The Patriarch Noah seems to have been the first who was in the Gentile world typified under this emblem. He was a great prophet: and it was foretold at his birth, that he should bring peace and comfort to mankind. The purport of his name was Rest from Labour.—Hence the dove became an emblem of peace, as well as of the person, through whom it was derived to the earth. He was in consequence of it called Oan and Oanes, by Abydenus and Alexander Polyhistor, analogous to the Iωαννης of the Greeks: both of which names were derived from the Iōnah and Iōnas of the Chaldees: and the terms were undoubtedly so expressed in the original language, from whence the history is borrowed by the Greeks.—We find then, that the dove was a truly sacred symbol; and so acknowledged in the times of the most pure worship. But the sons of Ham, perverted that, which was intended to be only typical; and carried their regard for it to a degree of idolatrous veneration.

The Author exhibits numerous proofs of the truth of this assertion. Among other things, he shews that Semiramis was no more than a

divine emblem under the figure of a dove or pigeon; and that hence we need not wonder at the etymology of her name, and the circumstances of her history, as they are transmitted by the Grecian writers. As Semiramis was Sema-Ramis, *the token of the Most High*; so Semele, the supposed mother of Niobe, was Sema-El, and of the like purport.—The term Ionah is sometimes found compounded; and expressed Ad, or Ada Ionah, Regina, vel Regia Columba: from which another deity Adiona was constituted; and particular rites were superadded.—Venus was no other than the ancient Ionah, and we shall find in her history numberless circumstances relating to the Noachic dove, and to the deluge.—In the hieroglyphical sculptures and paintings where the deluge was represented, the dove could not well be depicted otherwise than hovering over the face of the deep. Hence it is that Dione or Venus is said to have risen from the sea. Hence it is also she is said to preside over waters; to appease the troubled ocean; and to cause, by her presence, an universal calm: that to her were owing the fruits of the earth; and that the flowers of the field were renewed by her influence.—Mr. Bryant imagines, that the fable of the Mundane egg, and of Typhon, related to the deluge—It appears from repeated evidences, that the history of this great event came to Greece in great measure from Syria and the Euphrates. It was derived from that part of the world, which was nearest to the place of descent, and to the scene of those occurrences, which were subsequent to the deluge. It is on this account that the Mundane egg and the history of Typhon are referred to the Euphrates, and the regions of Aram.—These several positions are largely illustrated and confirmed by our Author; and the conclusion drawn by him is, that all the mysteries of the Gentile world seem to have been memorials of the deluge, and of the events which immediately succeeded. The same mythology, and the same hieroglyphics, which took their rise from it in other parts of the earth, are proved to have been carried as far as China and Japan; where they are to be found at this day.

The inquiry into the Ionah Chaldaeorum is followed by a short dissertation on Da, the Chaldaic particle for *The*, which is shewn to enter into the composition of many words. In treating of Danans and Danae our ingenious Writer had surmised that they were not the names of persons, but ancient terms which related to the sacred ship; and to the rites which were introduced by the Ionim, and Dorians from Egypt. Some observations of the like kind are here made; and we learn, among the rest, that the river Danube was properly the river of Noah, expressed Da-Nau, Da-nauos, Da-Nauvas, Da-Naubus. Herodotus calls it plainly the river of Noah without the prefix; but appropriates the name only to one branch.—Diana is a compound of De Iana, and signifies the goddess Iana. She was probably the same as Dione.

Under the head of Juno, Iris, Bros, Thamuz, farther evidences are produced of allusions to the history of the deluge. As Juno was the same as Ionah, we need not wonder at the Iris being her concomitant. This was no other than the rainbow, which God made a sign in the heavens; a token of his covenant with man. This circumstance is apparently alluded to by Homer, in a reference

rence to that phenomenon ; where he speaks of it as an appointed sign.—As the peacock in the full expansion of his plumes displays all the beautiful colours of the Iris ; it was probably for that reason made the bird of Juno instead of the dove, which was appropriated to Venus. The same history was variously depicted ; and consequently as variously represented.—Mr. Bryant hath introduced, under the present article, some very curious remarks on the god Eros, the God of Love ; from which it appears how different the original representations of him were from those we have of the more modern Cupid.

The next subject of examination, is Baris or Barith, the Barith of the scriptures: Beroe of Nonnus, lib. 41. We read in very early times of a deity, Baal Berith in Canaan ; who was worshipped by the men of Shechem, and of no small repute. This, our Author thinks, was no other than the Arkite God ; with whose idolatry the Israelites were infected, soon after they were settled in the land.—Near Sidon was an ancient city, Berith or Barith, of the like purport ; and sacred to the same deity. It was by the Greeks called Berytus ; and sometimes by the poets Beroë ; being, as was supposed, so denominated from a nymph of the ocean, who was the nurse of Semele.—The delivery of Beroë, according to the mythological tradition of it, and the description of Nonnus, is here particularly considered, and shewn to be manifestly the opening of the ark.—There is in the same poet another remarkable allusion to the Mosaic accounts of the deluge. At the time of this calamity the earth was in a manner reduced to its chaotic state ; all the elements being in confusion. The ark providentially weathered the storm ; and got rid of the gloom, with which it had been a long time oppressed. At last the dove was sent out, which returned to the window of the ark, and was through that opening taken in. All this we find mentioned in the history of Beroë.

As all the great occurrences of old were represented by hieroglyphics ; and as these were at times variously exhibited ; we may in consequence of it perceive many different emblems, which manifestly relate to the same history. Hence Mr. Bryant proceeds to examine various types, such as Seira, Cupselis, Melitta, Rhoia, Rimmon, Side, Macon ; and to treat of Scuphos, Hippos, and the sacred contest.—Seira was no other than Damater, the supposed mother of mankind ; who was also styled Melitta, and Melissa ; and was looked upon as the Venus of the East. It was properly a sacred receptacle.—The priests of the Seira were called Melittæ, and Melissæ.—Many colonies went abroad under this appellation ; and may be plainly traced in different parts of the world : but the Grecians have sadly confounded the histories, where they are mentioned, by interpreting Melissæ *Bees*.—The fables about bees related to colonies of the Melissæans ; who performed all that is mentioned. At the same time the bee was an hieroglyphic, by which Melitta was described.

The ark was likewise styled Cupselis, a word of the same import as Seira.—As the ark was looked upon as the mother of mankind, it was figured under the semblance of a pomegranate, which fruit



was named Rhoia. Hence the deity of the ark was called Rhoia, who was the Rhea of the Greeks.—Rimmon was another name for the pomegranate;—and so was Side. There was a city of this appellation in Pamphylia, which received its denomination from the rites of the ark, and the worship of the dove. In many countries, where the people were unacquainted with the Rhoia, they made use of the poppy for the same emblem; which by the ancient Dorians was styled Macon.—Macon denoted the deity worshipped under the title of Poseidon; and signified *Marinus Deus, five Rex Aquarum*.—Cubela was another name of Damater; and Cubeba was the same deity; or rather they were both places where those deities were worshipped: for places were continually substituted for deities.

But the most pleasing emblem among the Egyptians was exhibited under the character of Psuche. This was originally no other than the aurelia, or butterfly; but in aftertimes was represented as a lovely female child with the beautiful wings of that insect.—The Egyptians thought the aurelia a very proper picture of the soul of man, and of the immortality to which it aspired. But they made it more particularly an emblem of Osiris; who having been confined in an ark, or coffin, and in a state of death, at last quitted his prison, and enjoyed a renewal of life. This circumstance of the second birth is continually described under the character of Psuche. And as the whole was owing to divine love, of which Eros was an emblem, we find this person often introduced as a concomitant of Psuche—Our Author, having explained these curious particulars, and others connected with them, takes occasion to censure the mode of interpretation which runs through the whole of Plutarch's treatise on Isis and Osiris; and through the writings of all those, who have given a rationale of the Egyptian rites, and theology—In considering the Scyphus, the Hippos, or the Horse of Poseidon, and the Sacred Contest, our penetrating Writer finds evident traces of the deluge. The Scyphus, called at times the Cup of Hercules, of Nereus, of Oceanus, of the Sun, was no other than the ark, represented under this characteristic. The Hippos, alluded to in the early mythology, was a float or ship, the same as the Ceto.

In the pursuit of his learned inquiries, Mr. Bryant examines the additional types, Taurus, Apis, Mneuis, Laban, Labar, Laris, Larissa, Aithya, Iithya, and Orathya. He treats also of Man, Maon, the Manes, and the Lares; and hath added a dissertation on the Cabiri, Corybantes, Idæi, Dactyli, Curetes, Ignetes, Telchines, and other Arkite priests. But each of these heads we are under the absolute necessity of passing over, with only observing, that they abound with fresh and accumulated proofs of the general system here maintained.

The learned and laborious Author, having thus largely manifested the traces of the deluge, and of the arkite history, comes in the last place, to the consideration of the Argo, and Argonautic expedition. The examples, which he hath produced, of the Grecians having formed variety of personages out of titles and terms unknown, and from misinterpreted hieroglyphics, will, he thinks, make the Reader more favourably inclined to the process  
upon

upon which he is about to proceed. 'Had I not, says he, in this manner opened the way to this disquisition, I should have been fearful of engaging in the pursuit. For the history of the Argonauts, and their voyage, has been always esteemed authentic, and admitted as a chronological æra. Yet it may be worth while to make some inquiry into this memorable transaction; and to see if it deserves the credit, with which it has been hitherto favoured.'

Mr. Bryant gives a concise detail of the expedition; and then observes, that the main plot, as it is transmitted to us, is certainly a fable, and replete with inconsistency and contradiction. 'Yet many writers have taken the account in gross: and without hesitation, or exception to any particular part, have presumed to fix the time of this transaction. And having satisfied themselves in this point, they have proceeded to make use of it for a stated *Æra*. Hence many inferences and deductions have been formed, and many events have been determined, by the time of this fanciful adventure. Among the most eminent of old, who admitted it as an historical truth, were Herodotus, Diodorus, Strabo; and with them every Grecian mythologist: of the fathers, Clemens, Eusebius, and Syncellus. Among the moderns, the principal are Scaliger and Petavius: and of our country, archbishop Usher, Cumberland, Dr. Jackson, and Sir Isaac Newton. This last speaks of it without any diffidence; and draws from it many consequences, as from an event agreed upon, and not to be questioned: an æra to which we may safely refer.'

In contradiction to the system of Sir Isaac Newton, our Author shews plainly, that the sphere, which is thought by that great man to be formed by Chiron, could not have been the invention of Chiron or Musæus, had such persons existed; that it was not at any rate a Grecian work; and that the expedition itself was not a Grecian operation. The sphere, as we have it delineated, was the produce of Egypt. For the astronomy of Greece confessedly came from that country: consequently the history to which it alludes, must have been from the same quarter.—The zodiac, which Sir Isaac Newton supposed to relate to the Argonautic expedition, was an assemblage of Egyptian hieroglyphics. Aries, which he refers to the Golden Fleece, was a representation of Amon: Taurus of Apis: Leo of Ares, the same as Mithras, and Osiris. Virgo with the spike of corn was Isis. They called the zodiac the grand assembly, or senate of the twelve gods. The planets were esteemed listers and attendants, who waited upon the chief deity, the sun.—

Strabo indeed, one of the wisest of the Grecians, cannot be persuaded but that the history of the Argonautic expedition was true; and, from numerous evidences, which he has collected from parts of the world widely distant, he concludes that the history of Jason must necessarily be authentic. 'Yet I am obliged, says Mr. Bryant, to dissent from him upon his own principles: for I think the evidence, to which he appeals, makes entirely against his opinion. I must repeat what upon a like occasion I have more than once said,

said, that if such a person as Jason had existed, he could never have performed what is attributed to him. The Grecians have taken an ancient history to themselves, to which they had no relation: and as the real purport of it was totally hid from them, they have, by their colouring and new modelling what they did not understand, run themselves into a thousand absurdities.—These absurdities are well pointed out; after which it is justly observed, that if there were any truth in the history, as applied by the Grecians, there should be found some consistency in their writers. But there is scarcely a circumstance in which they are agreed.—The most contradictory accounts are given of Hercules.—The æra of the expedition cannot be settled without running into many difficulties, from the genealogy and ages of the persons spoken of.—How can we trust to writers upon this subject, who boast of a great exploit being performed, but know not whether it was at Colchis, or the Ganges?

The Author goes on to examine the detail of the expedition; and the conclusion he draws from it is, that in the account of the Argo we have undeniably the history of a sacred ship, the first which was ever constructed. This truth the best writers among the Grecians confess; though the merit of the performance they would fain take to themselves. Yet, after all their prejudices, they continually betray the truth, and shew, that the history was derived to them from Egypt.—There was certainly a constant tradition that the Argo was the first ship; and that it was originally framed by divine wisdom.—Testimonies to this purpose are produced by Mr. Bryant; and from hence, he thinks, it is plain, that the story of the Argo related to an ancient event, which the Egyptians commemorated with great reverence.

The causes of the mistakes in this curious piece of mythology are traced out by him; and a number of additional arguments are brought, in proof of the Argonautic expedition's having a reference to the Arkite history.—The Grecians in their accounts of the heroes, have framed a list of persons who never existed.—Jason has been esteemed the chief in all their adventures. But this is a feigned personage, made out of a sacred title.—Jason was certainly a title of the Arkite god, the same as Arcas, Argus, Inachus, and Prometheus: and the temples spoken of by the ancients were not built by him, but erected to his honour.—

We cannot finish the view of this curious article, without declaring our being entirely convinced by it, that the Argonautic expedition, as represented by the Greeks, was a fable.

In the conclusion, the Author has introduced some observations on Erechtheus, and the city Erech; and has acquainted his Readers with the design of the present performance, and with his future intentions. The purport of the whole is, and will be, to confirm and establish the Mosaic history, to explain the origin of idolatry, and to throw light on the dispersion and settlement of nations, in the earliest ages of the world.

After having given so large a review of this extraordinary publication, we need not say that it is a work of prodigious erudition.

This

This appears on the face of almost every page of it; and, in this respect, it has not perhaps been equalled, by any production in the present age.

But it is a work of uncommon ingenuity, as well as learning. Mr. Bryant's system is entirely new; and he hath discovered great sagacity in the invention of it, and in the numerous instances which he has produced in its support.

We must declare, too, that, in our opinion, he has thrown vast light on many hitherto obscure points of antiquity. Several of his conjectures must, from the very nature of the subject, be precarious; but, by uniting etymology with a certain degree of historical evidence, whether more or less founded, we cannot but think that he hath hit upon the truth in a variety of cases; and he hath clearly overturned the systems of others, where some little doubt may remain about the equal establishment of his own.

But though this work be justly intitled to the highest praises, we cannot assert that it is without faults, or that it leaves no room for hesitation. It is defective in point of arrangement and method. The dissertations follow each other without any apparent connexion, and might frequently change their places without any perceivable disadvantage. The result of this is, a good deal of repetition, some degree of confusion, and, perhaps, here and there a want of consistency. We cannot, for instance, reconcile the Author's denial, in the first volume, of the Heathen Gods being men, with what he advances, in the second volume, concerning the worship paid by the Gentiles to their Arkite ancestors. Indeed, it is the unanimous testimony of the ancients, that the pagan divinities had originally been inhabitants of the earth.

It is somewhat extraordinary that Mr. Bryant should assert, 'that all knowledge of Gentile antiquity must be derived through the hands of the Grecians;' and yet that he should say so much to discredit their evidence. He represents them as a people so stupid as 'out of every obsolete term to form personages;' to 'mistake temples for deities, and places for persons;' constantly to 'mistake titles for names, and from these titles to multiply their deities and heroes.' He assures us, that the Greek writers did not themselves understand the words of their ancient hymns, but changed them into something similar in sound.

We have some doubt, likewise, whether our eminent Author hath not ascribed too much to one family. He refers all the remarkable events of antiquity to the Amonians, or Cushites, who are represented as passing from Chaldaea to Egypt, as extending to Phœnicia, and as disseminating themselves to every part of the world. But might not other descendants of Noah leave memorials of their ancestors? Might not other descendants of Noah fall into a like species of idolatry? Might they not settle colonies in different places; and leave names allusive to the great patriarch, and drawn from the common language of the east? Do the instances produced by Mr. Bryant always indicate any thing more than a general oriental original?

Might it not, also, be asked, how far it is probable that mankind, when they first degenerated into idolatry, and renounced the true

true worship observed by their ancestors, should institute religious rites as memorials of those ancestors?

In mentioning these things, we do not mean to derogate from the reputation of this extraordinary work. We propose them with hesitation and candour, as difficulties still lying upon our minds; and which, perhaps, may be entirely removed in the subsequent publications.

The learned world is unquestionably under the highest obligations to the Author. Whatever doubts may continue in some respects, he seems decisively to have shewn, that the Greeks were totally mistaken in referring their mythology to their own country; and that it had a more remote origin.

Each of the volumes is accompanied with a number of plates, finely executed, representing several of the most curious remains and symbols of antiquity.

ART X. *Letters of the Rev. Mr. Lawrence Sterne, to his most intimate Friends.* With a Fragment in the Manner of *Rabelais*. To which are prefixed, *Memoirs* of his Life and Family, written by himself, and published by his daughter, Mrs. Medalle. Small 8vo. (Shandy-size.) 3 Vols. 7s. 6d. sewed. Becket, 1775.

THAT these Letters, &c. are authentic, will be readily admitted, (even were the internal evidence questionable, in any instance) on the credit of the lady who tenders her name to the Public, as their editor \*. Mrs. Medalle †, we are persuaded, has too much reverence for the memory of her justly admired father, and too much zeal for his literary fame, to suffer any thing to appear as the production of *his* pen, and *his* correspondence, the legitimacy of which, she could have the least reason to doubt. The Letters we have not yet had time to peruse, as they have been published but a few days: they must, therefore, be the subject of a second article. At present we can only gratify the impatience of our Readers, by giving them an abstract of Mr. Sterne's account of himself;—which appears to have been written in a familiar letter to his daughter, at her request, but a very few years before his death.

Contending nations, like those of ancient Greece with respect to the birth of HOMER, might, hereafter, have disputed with each other the honour of having produced a STERNE; and the claims of England might have been set in opposition

\* The Letters, are, however, all printed from Mr. Sterne's *originals*, which we have seen, by the favour of the publisher.

† It was the fortune of Miss Lydia Sterne to marry a French gentleman of this name. A very pretty engraving of this lady (who is said to inherit a portion of her father's spirit) is prefixed to the first of these volumes, from a fine picture of West's.

to those of her sister Isle, had not the present Memoirs determined the point, in favour of Ireland; which country has had the peculiar felicity of giving the world a second Cervantes, and a second Rabelais. The writers of Gulliver's Travels and of the Sentimental Journey, were both Irish.

The Memoirs and Anecdotes here given, of the parentage and life of Sterne, are, however, not very copious; the facts are detailed within a moderate compass, and may easily be compressed within yet smaller limits.

Lawrance Sterne was a descendant of Archbishop Sterne. His father was a lieutenant in Handiside's regiment. Lawrence was born, it is here said, at "Clomwel," [misprinted, we suppose, for *Clonmel*] in the south of Ireland, Nov. 24th, 1713, a few days after his mother arrived from Dunkirk. There seems to be a degree of probability that Sterne had some of the unfortunate circumstances of his father's life in view, when he wrote the affecting story of *Le Fevre*.—"My birth-day, says he, was ominous to my poor father, who was, the day after our arrival, [at Clonmel] with many other brave officers, broke, and sent adrift into the wide world, with a wife and two children; the elder of which was Mary: she was born at Lille in French Flanders, July 10, 1712. This child was most unfortunate. She married one Weemans, in Dublin, who used her unmercifully,—spent his substance, became a bankrupt, and left my poor sister to shift for herself: which she was able to do but for a few months; for she went to a friend's house in the country, and died of a broken heart. She was a most beautiful woman, of a fine figure, and deserved a better fate!

As soon as the little Lawry, the hero of our tale, was fit to commence traveller, his father, with the rest of the family, left Ireland, and repaired to Elvington near York, where, at a family seat there, lived the mother of lieutenant Sterne. She was daughter to Sir Roger Jaques, and an heiress. 'There, says our Author, we sojourned for about ten months, where the regiment \* was established, and our household decamped, bag and baggage, for Dublin.

What a weathercock-life is that of a soldier in a *marching* regiment! Within a month after his return to Ireland, the wind changes, and lieutenant Sterne is ordered to Exeter; whither, 'in a sad winter,' his wife and two children follow him. In twelve months, the wind chops about again, and we find them all blown back to Dublin; with the additional company

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\* What regiment, is not said.

of another son, born at Plymouth, during their stay in Devonshire.

At Dublin, says this compendious historian of his own times, 'My father took a large house, furnished it, and in a year and a half's time spent a great deal of money. In 1719, all unhinged again! the regiment was ordered, with many others, to the Isle of Wight, in order to embark for Spain, in the *Vigo* expedition.' Mr. Sterne's family accompanied the regiment to England; whither they had a very bad voyage and their second son (a pretty boy, whose name was Joram) died in the passage. Here Mrs. Sterne and her two remaining children staid till the expedition to *Vigo* was accomplished, and the regiment had got back to Wicklow in Ireland; and during their stay in Hampshire, the loss of their son was supplied by the birth of a daughter, named Anne; but 'this pretty blossom fell at the age of three years, at the barracks of Dublin—not made to last long, (it is added) as were most of my father's babes.'—An observation dubiously expressed; but the meaning cannot be mistaken: and it was verified in the case of our Author himself.

In the barracks at Wicklow, ann. 1720, this little migrating corps was recruited by the birth of another son, named *Devijeher*, after a colonel of that name.

From Wicklow they decamped, to stay half a year with Mr. Fetherston \*, a clergyman at *Animo*, about seven miles from their late barracks.

It was in this parish, says Mr. Sterne, 'that I had that wonderful escape in falling through a mill-race, while the mill was going, and of being taken up unhurt. The story is incredible, but known for truth in all that part of Ireland, where hundreds of the common people flocked to see me.'

From *Animo* they followed the regiment to Dublin, where they lay in barracks a year.

In 1722 the regiment shifted quarters to Carrickfergus; but in their march thither, Captain Sterne and his family were kindly received by a relation, a collateral descendant from archbishop Sterne, who took them all to his castle, hospitably detained them a year, and then sent them to the regiment.

At Carrickfergus they lost their son *Devijeher*, at the age of three years; but losses of this kind were always soon repaired in captain Sterne's family: another girl (*Susan*) supplied the place of *Devijeher*.

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\* He was a relation of our Author's grandmother.

And now we attend master Lawry to a school, near Halifax; from whence his cousin Sterne, of Elvington, 'who became a father to him, sent him to the university.'

These Memoirs being not so much those of Lawrence Sterne, as of his father and family, we return to the regiment.

At Londonderry, whither the regiment was removed, from Carrickfergus, another sister was given to Lawry: 'still living,' says he, 'but most unhappily estranged from me by my uncle's wickedness and her own folly.'

From the last mentioned station 'the regiment was sent to defend Gibraltar, at the siege, where my father was run through the body, by captain Philips, in a duel.' It was very *like* our Author to add, as he does, that the quarrel began about a *groat*.

Mr. Sterne survived his wound; but with an impaired constitution, unable to withstand the hardships it was put to; for being sent to Jamaica, he soon fell by the country fever, which took away his senses first, and made a child of him; in this condition he remained a month or two, walking about continually, without complaining, till the moment he sat down in an arm chair, and breathed his last †.

'My father,' says our Author, 'was a little smart man, active to the last degree, in all exercises—most patient of fatigue and disappointments, of which it pleased God to give him full measure.—He was in his temper somewhat rapid and hasty—but of a kindly, sweet disposition, void of all design; and so innocent in his own intentions, that he suspected no one; so that you might have cheated him ten times in a day, if nine had not been sufficient for your purpose.'—You see, Reader, we have, here and there, even in this little family-paper, a genuine stroke of YORICK. We now return to our Author, whom we left at the university.

Mr. Sterne has forgot to tell us the name of the university at which he was bred; but he says, he went thither in 1732, and there he commenced a friendship with Mr. H—— 'which has been most lasting on both sides.'—We suppose the gentleman here meant, is Mr. Hall, the ingenious author of the *CRAZY TALES*, &c.

Quitting the university, Sterne repaired to York; and his uncle procured him the living of Sutton. And 'at York,' adds he, 'I became acquainted with your mother. I courted her for two years. She owned she liked me, but thought herself not rich enough, or me too poor.—At length she fell into a consumption; and one evening that I was sitting by her,

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† In March 1731.



with an almost broken heart to see her so ill, she said, 'my dear Lawry, I can never be yours, for I verily believe I have not long to live; but I have left you every shilling of my fortune.' Upon that she shewed me her will. This generosity overpowered me. It pleased God that she recovered, and I married her, in 1741.

His uncle soon after got him the prebendary of York; but he had, afterwards the misfortune to quarrel with his relation and patron, about party-matters, which Sterne declares he detested\*; and his uncle, he says, became his bitterest enemy.—By his wife's means, however, he also got the living of Stillington; but he remained twenty years at Sutton, doing duty at both places. He had then, he tells us, very good health; and that books, painting, fiddling, and shooting were his amusements.

In 1760, Sterne went up to London, to publish his two first volumes of *Shandy*. In that year lord F—— presented him with the curacy of Coxwold: 'a sweet retirement,' says he, 'in comparison of Sutton.'

In 1762, Sterne went to France, before the peace was concluded; and his wife and daughter followed him. In two years after he went to Italy, for the recovery of his health;—this is the *last* material incident of his life, mentioned in this Letter to his Lydia; which he concludes by a most affectionate compliment to his daughter; declaring his inexpressible joy at seeing her returned from abroad 'EVERY THING HE WISHED HER.'—The Memoir concludes with the following memorandum:

*'I have set down these particulars relating to my family, and self, for my LYDIA, in case hereafter she might have a curiosity, or a kinder motive, to know them.'*

We cannot more properly conclude this part of our account of the present publication, than by a transcript of Mr. Garrick's epitaph on Sterne, prefixed, with other verses, to the literary correspondence:

" Shall pride a heap of sculptur'd marble raise,  
Some worthless, un-mourn'd titled fool to praise;  
And shall we not by one poor grave-stone learn,  
Where genius, wit, and humour, sleep with STERNE."

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\* And yet we have heard of his writing a periodical electioneering paper at York, in defence of the Whig interest.

MONTHLY

# MONTHLY CATALOGUE, For OCTOBER, 1775.

## MEDICAL.

Art. 11. *Enquiries into the Nature of a new Mineral Acid discovered in Sweden, &c.* To which is added an Idea of an artificial Arrangement, and of a natural Method of Fossils, &c. By Sir John Hill. 8vo. 1s. 6d. Trueman. 1775.

THE greater part of the papers here intitled, 'An Idea of an Artificial Arrangement, and of a Natural Method of Fossils,' which constitute above two thirds of this pamphlet, we recollect to have read in some of the Author's former publications: we shall therefore only take notice of the *Enquiries into the Nature of the New Swedish Acid*, comprehended within the scanty limits of sixteen pages, prefixed to the abovementioned Idea; but which, as relating to a new and very curious subject, the Author has prudently considered as well adapted to the purpose of furnishing a *taking title page*; and has accordingly placed them in the front of that very significant member of every performance.

In our 47th volume [December 1772] we gave an account of this remarkable discovery, and of some of the more important processes, by which the singular nature and qualities of the *sparry acid* were detected by Mr. Scheele. It is doing no injustice to our present *Enquirer* to affirm that his analysis is very superficial and unsatisfactory, compared with the profound and scientific investigation of the ingenious Swede. His conclusions with respect to the peculiar nature of the *stony acid*, and of the substance from which it is obtained, are in general as follows:

He infers that the *spatum vitrescens*, or *vitrescent spar*, or *flust*, is 'of a peculiar genus;' that it is neither chrystal *spar*, talc, or selenite. He supposes that, as the *universal acid* (or the vitriolic) can, for instance, unite with clay, or with chalk, 'there is nothing contradictory to reason, in supposing it may join also with an earthy or strong substance, neither argillaceous or calcareous:'—and that, as with the first, it forms alum, and with the latter a selenite; it may, when combined with an earth totally different in its nature from these two, 'form a body also different both from allum, and from selenite.' For these and other reasons, he thinks it most probable that his supposed *spar* is a combination of the mineral acid with the *stearite* or *soap rock*.

Throughout this inquiry the Author takes no notice of the evident contradiction between his conclusion, with respect to the constituent principles of this substance, and that of Mr. Scheele; whose very name is not once mentioned, or even hinted at, in this performance; and who has not only shewn, by his analysis, that the basis of the *sparry fluid* is a calcareous earth; but has likewise regenerated this *spar*, by combining the peculiar acid obtained from it with the calcareous earth in lime water\*.

Art.

\* See Mr. Scheele's Series of Experiments, &c. in the Swedish Memoirs for 1771; or in a translation of them annexed to *Forster's* Rev. Oâ. 1775. A a

Art. 12. *An Apology to the Public for commencing the Practice of Physick; particularly in gout, rheumatic, and hysterical Cases, &c.*  
By D. Smith, M. D. 8vo. 6d. Carnan.

More than once §, as well wishers to humanity, have we pressed Mr. (now Dr.) Smith, as far as we decently could, to favour his numerous fellow sufferers in the gout, (according to the voluntary promise given by him in a former publication) with an account of the preparation of that invaluable medicine, by the external application of which he had, it seems, repeatedly given himself instant and never-failing relief in that excruciating disorder.—It now appears, however, that when he made this promise to the public, accompanied with a declaration that he would never practise physic, he had most unaccountably overlooked the interests of *self* and *family*. Having been at length reminded of these *home considerations* by his more prudent friends who, he tells us ‘have warmly interposed’ on the occasion, he has taken the resolution to keep his medicine a secret, and to *turn* doctor of physic;—as we collect from the two significant capitals now affixed to his name. Those therefore who are fortunately situated within the reach of the inventor and dispenser of this *nostrum*, (the astonishing powers of which are here ascertained by the recital of a case or two,) may now apply to, or be attended by, the doctor himself; who, being at the same time ‘truly desirous that every person afflicted with the gout may partake of the *inestimable benefits* which he has in so eminent a degree received,’ descends from his new dignity so far, as even to declare that he ‘*will not scruple* to supply all those who live at a considerable distance from him, with the medicines, and with the most ample instructions for their use and application:’—at what price, we are not here informed.

To deter the inquisitive race of chemists, analysers, *quid pro quo* apothecaries, and their patients, even from peeping into the empyric sanctuary, or from prying into its *arcana*; the doctor fairly gives all of them notice that, though his *nostrum* is perfectly innocent, ‘the least variation in its composition may prove fatal;’ and that he verily ‘believes it impossible for the most expert chemist exactly to analyse it.’

But this is not all:—profoundly pondering on the nature of *hysterical disorders*, this happy investigator has invented another secret *panacea* which has never once failed to subdue these rebellious complaints. The Author forgets himself so far as to divulge,—indeed only to true adepts,—the theory on which this discovery is founded. Deeply meditating on the subject, ‘It was clear to me,’ says he, ‘that this stubborn disease would readily yield to a medicine so compounded, as to brace up the relaxed habit, correct the vitiated crasis of the blood and juices, and at the same time give a *stronger vibration to the nerves*.—The regularly graduated and orthodox tons

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*fer's Method of assaying mineral Substances, &c.* Section I. 10 and 16, III. 21. and VI. 30.

§ See M. Rev. December 1772, page 483, and September 1774, page 239.

of *Cam* and *Ipsi*, were they to exert all their powers, could scarce *spent* in more scientific and recondite terms. The medical members of our fraternity, have grown grey in the theory and practice of physic; and yet we humbly confess, not one of the grey-beards amongst us is acquainted with any device, whereby 'to give a *strong vibration to the nerves*;' or even pretends to know whether a nerve is accustomed to vibrate at all; or, granting that it does, whether it can be obliged, when it is not in the humour, to regulate its vibrations at the instigation of any doctor in Christendom.

Art. 13. *A Critical Enquiry into the Ancient and Modern Manner of treating the Diseases of the Urethra, with an improved Method of Cure, &c.* By Jesse Foot, of the Company of Surgeons in London, &c. 8vo. 1s. 6d. Becker.

After giving an historical account of the different methods that have been proposed for the cure of the diseases of the *Urethra*, by preceding writers; the Author hastens to the only rational method of removing obstructions in this part, by the introduction of medicated bougies, first brought into use by M. Daran. After criticising some parts of M. Daran's doctrine and practice, the Author proceeds to recommend the small bougies made of catgut, proposed by M. de Daran, in the room of the stiff bougies made of linnen or taffety; as being excellently adapted, by their flexibility and other qualities, to effect a gradual dilation of the canal of the urethra. By the use of these alone, (gradually increasing their size) he affirms that a cure may be frequently effected: but if these should fail to remove the obstructions, their application may be followed by that of the stiff bougie, compounded of the most simple materials; the introduction of which will now be practicable and easy, and to which, however, a requisite quantity of M. Goulard's *extraſum ſaturni* may be added with advantage. For other particulars, conducive to the cure, we must refer to the pamphlet; throughout which the Author controverts the common opinion, that the suppuration brought on by bougies is necessary to the cure of these obstructions; and treats the practice founded on that opinion as a 'work done by the hand of severity—where a more rational and humane method will succeed.'

Art. 14. *Introduction to the Study of Pathology on a natural Plan: Containing an Essay on Fevers, &c.* By James Rymer. 8vo. 3s. sewed. Donaldſon. 1775.

When ignorance assumes the chair of instruction, and confidently apes the manners of learning, gravity itself must smile at the spectacle.—Mr. Rymer's production is indeed so generally equal, and its several parts are so well suited to each other, and so excellently calculated to become the subject of ridicule, that any selection which we can possibly make from it, will greatly detract from the entertainment our Readers might derive from a perusal of the *whole*: but as some of them may not choose to incur this expence, we must endeavour, in some degree to gratify their curiosity.

The work is divided into two parts, and the preface to the second of these begins as follows: 'For empirics; for all those, whose

souls are unfitted for refinement by philosophical aid ; and, for those who act by the rash impulses of wild fancy, whose actions, consequently are not conducted by the unerring *rules* of divine reason, and sound judgment, this work is not intended.'

' I have given (continues he) particular attention to the present state of medical knowledge, and as I find it faulty, in many particulars, mean to make corrections. You may look upon me in the same light as you would upon VOLTAIRE's American ; my mind is not a labyrinth of prejudice, and the knowledge I have acquired of the medical science, has taken place since the arrival of my mind at no contemptible degree of reasonable maturity.' ' But let that be as it may (adds Mr. Rymer) my plan shall be of a particular and hence uncommon kind. All the systems on this subject are too elaborate ; but mine shall be short. Many of them also are unintelligible, and as a body might say, contain *medical bulls*.'

In defining diseases, writers have usually endeavoured, to ascertain their several characteristic peculiarities so as to distinguish each of them from every other ; but Mr. Rymer, scorning all example, has so contrived his definitions, that instead of conveying accurate ideas of the subjects defined, they afford *no idea whatever*. In support of this observation we shall select two out of many instances, viz.

' *General definition of nervous fevers.*—Nervous fevers are those diseases wherein patients have the *same and no other symptoms* than those attending a person who by a proper medical judge, is said to be affected with *no other phenomena* than those which characterize a proper *nervous fever only*.'

' *General definition of putrid fevers.*—Putrid fevers are those diseases wherein patients have the real symptoms of a putrid fever only.'—What these symptoms are the Author in no instance even attempts to ascertain.

That *order* of fevers which afford no absolute suspension or intermission of the symptoms between their commencement and their termination, has been called '*Continual*' in distinction from *intermittents* ; and by men of common understanding this name had been deemed sufficiently proper.—To the sagacious Mr. Rymer it has, however, appeared otherwise :

' A continual fever, says he, is an affection of a finite being : a continual fever must mean an eternal disease : but a finite being cannot have an eternal quality ; hence, there can be no such *thing* as a continual fever. However, not to be too severe upon the doctrine of those supposed to be learned and acute, I shall proceed to the general definition.

' *General definition of continual fevers.*—Upon this subject it becomes necessary to deviate a little from the general doctrine, by advancing some alterations. I know it is looked upon as a hard task to attack, and criticise upon subjects of this nature ; notwithstanding, I attempt it. I cannot say what may be the attendant success ; but, as my intention is laudable, I proceed.

' With regard to the general name given to those diseases, the hint I have advanced, may convince the medical men of genius, and all those of the profession, whose moderate talents have been amended  
by

by the means of scientific cultivation, that the general name may not be proper.'

This may serve as a specimen of our Author's critical abilities, which are not unfrequently displayed in this performance. As a proof of Mr. Rymer's uncommon vanity, the usual attendant of ignorance, take the following passage, viz. 'I also conjecture that all those men whom philosophy hath polished, and whom Heaven hath blessed with pure and untainted minds, will embrace my doctrine, and accept of my theory, with scientific gladness, as the means of enlightening and elucidating some obscure particulars in that noble and divine science, medicine.'

Unhappy Monthly Reviewers! the all-perfect Mr. Rymer will never allow us a place among 'those men whom philosophy hath polished, and whom Heaven hath blessed with pure untainted minds;' because we have not embraced his doctrine, nor accepted his theory '*with scientific gladness*,' though we have indeed read his production with unusual merriment.

#### AMERICAN CONTROVERSY.

Art. 15. *A calm Address to our American Colonies*. By John Wesley, M. A. 12mo. 2d. Hawes. 1775.

When we saw the venerable father of a religious sect stepping out of his apostolic chair, to enter into the fields of political disputation, we naturally expected to find, that he had some new observations to suggest, or some healing measures to propose, worthy of the wisdom of age, and the sanctity of the clerical character. How far we have been disappointed in our expectations, our Readers may judge from the following summary of his arguments.

If the supreme power cannot tax the colonies, it can make no laws to bind them, nor inflict punishment in any criminal cases. It is not true that every freeman is governed by laws to which he has assented: the minority is always governed not only without, but against their consent: it is the majority alone who are governed as they choose. The ancestors of the colonists, as English subjects, had ceded to the king and parliament the power of disposing, without their consent, of their lives, liberties and properties; and though they did not, by emigration, *forfeit* any of the privileges of Englishmen, they voluntarily *resigned* the right of voting for representatives: their descendents therefore cannot claim this right, any more than those who have no votes in England could erect a separate parliament of their own. The Provinces can have no privileges but such as are given them by charter; now the charter of Pennsylvania has a clause admitting taxation by the British parliament in express terms; and the people of Massachusetts were promised exemption from taxes for seven years, which implied a right of demanding them afterwards.—The true cause of the opposition, to the exercise of the clear right of taxation has been, that a few determined enemies to monarchy, having resolved to undermine the present government, and establish a commonwealth on its ruins, have fomented divisions at home and abroad, and made many well meaning persons their dupes.—The people do

not give the sovereign power. The grant to Masseniello, in Naples, is the only instance of this kind in all history.

In writing this Address, Mr. W. hath revived some of the arguments urged by Dr. Johnson, in his celebrated pamphlet on *Taxation*; and which were sufficiently noticed in our Review for March last.

Art. 16. *A Letter to the Rev. Mr. John Wesley, occasioned by his "Calm Address to the American Colonies."* 1 amo. 2d. Dilly.

The substance of this reply is as follows: Every man who is taxed without his own consent is a slave. Montesquieu and Locke assert this. To grant our own property is an essential part of British liberty. The commons alone, properly speaking, tax the people; all money-bills originating with them, and passing without alteration by the other branches of legislature. Lord Camden and Lord Chatham assert taxation to be inseparable from representation. It is ordained by several statutes that the king shall have no aid without consent of parliament. When the parliament taxed the Palatinate of Chester, they refused to comply, pleading that they had a parliament of their own; their plea was allowed, and they taxed themselves. Those who have no vote in the election of representatives, being generally able to procure one, by declining to do this, tacitly assent to the choice which is made. The determination of the majority, is by implicit consent that of the whole body. In any great revolution, the generality, by not opposing those who are active in bringing it about give a tacit consent to it; without which no power could be preserved. All power then is from the people. The English people have never resigned their power of disposing of their own money.—The Americans are in a situation entirely different from that of their brethren in England who have no votes, because it is not in their power to acquire the right of voting. It cannot be supposed that when the American colonists left their country they meant to give up their right of disposing of their own property: this right has been acknowledged by the establishment of assemblies, in which they have actually enjoyed it. They are in the same situation with the people of Ireland, and, like them, have been taxed by their own representatives from their first settlement. The temporary exemption from taxes in Massachusetts Bay refers to the *quit rents* for lands. The clause with respect to Pennsylvania regards not internal taxation but duties for the regulation of trade. If the British parliament always possessed the right of taxing America, why have they suffered them to tax themselves in their assemblies for perhaps 150 years?

After these replies, nothing material occurs in this Letter except a censure of Mr. Wesley's inconsistency, in writing such an Address, after having, in the year 1770, declared that he doubted whether the measures pursued respecting America could be defended on any principles of law, equity, or prudence. But the consistency or steadiness of Mr. Wesley's opinion, do not concern the present question, and respecting this we have already sufficiently expressed our sentiments.

**Art. 17.** *Arguments in Support of the Supremacy of the British Legislature and their Right to tax the Americans.* Addressed to the Citizens of London. By a Liveryman. 8vo. 1s. Wilkie, 1775.

These arguments, excepting a very few, advanced by Mr. Mau-duit, are all extracted from a pamphlet published near seven years ago under the title of a Review of the Controversy between Great Britain and her Colonies; which pamphlet has been more than once satisfactorily answered and refuted. But of this our Compiler was doubtless as ill informed as he appears to be of other facts respecting 'America,' which he seriously tells us, in his 20th page, 'was discovered the latter end of the 15th century by *Sebastian Cabot*.—Poor *Columbus*! how art thou despoiled of thy just fame?

**Art. 18.** *The Proceedings of the House of Burgesses of Virginia.* 4to. 1s. 6d. Williamsburgh printed, and sold by Longman in London. 1775.

Details the proceedings of the assembly convened in June last, with respect to their contests with the governor, Lord Dunmore; and published by order of the house: 'that the most material transactions should be seen in one connected and distinct point of view.' His lordship's letters, messages, &c. as well as the addresses and resolutions of the assembly, are printed at length, from the original papers in the office, &c.

**Art. 19.** *Americans against Liberty: or an Essay on the Nature and Principles of True Freedom, shewing that the Designs and Conduct of the Americans tend only to Tyranny and Slavery.* 8vo. 1s. 6d. Mathews, 1775.

*Well argued.* But argument is not, at present, likely to avail either party. It is no longer a war of tongues or of pens. *Well fought,* is, now, the point. This Author, however, is an able advocate for the British claims.

#### NATURAL PHILOSOPHY, BOTANY, &c.

**Art. 20.** *A Discourse on the Torpedo,* delivered at the Anniversary Meeting of the Royal Society, &c. By Sir John Pringle, Bart. President. 4to. 1s. 6d. Nourse, 1775.

We have already treated so largely of Mr. Walth's curious experiments on the Torpedo †, that we shall only observe, on that particular head, that some of the most remarkable of them are related in this discourse; which was addressed to the Royal Society, by the president, on his delivering to Mr. Walth the annual prize-medal founded on the benefaction of Sir Godfrey Copley.

Previous to the account of Mr. Walth's experiments, the Author has drawn up an accurate and entertaining historical abstract of what had been done in this branch of natural history, by ancient and modern naturalists or philosophers, antecedent to Mr. Walth's Inquiries. It is remarkable, he observes, that of all the ancients, Pliny and Ælian, those two professed writers of natural history, have left us the lamest and most fabulous accounts of the Torpedo. Before the time of Galen, this fish was applied alive to different

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† See M. Rev. vol. 51. Sept. 1774. page 219.



parts of the body, for the removal of local pains. Galen, always theorising, readily assigned a cause for its supposed salutary effects, drawn from his system of the four primary qualities, hot and cold, &c. *Cold benumbs* the members of a living body; so does the Torpedo: *ergo* the Torpedo acts by a *frigorific* quality. For the space of above a thousand years this strange conceit reigned in the medical schools, and was so far improved upon by the successors of this medical chief; that, as a living Torpedo could not always be procured, whenever a refrigerating medicine was indicated, the defect was thought by these sages to be excellently supplied, by preparing and applying the oil procured from the dead animal.

In speaking of the moderns, the Author particularly dwells upon, and candidly apologises for, the delusion into which that excellent naturalist, M. de Reaumur, fell, and into which he led the greatest part of the philosophical world, by attributing the phenomena of the Torpedo to a *mechanical* cause, or to the sudden and violent action of certain muscles. He next commemorates those who investigated this subject, after the important but accidental discovery of the Leyden vial; when suspicions first began to be entertained that the shocks given by the electric fluid, in a state of condensation, and those produced by the Torpedo, the *gymnotus*, and probably other fishes, were the effects of one and the same agent differently modified. On this occasion he particularises the observations of Mr. 'sGravesande, Mr. Vander Lott, and lastly those of Dr. Bancroft; whose remarks on this subject, (in his natural history of Guiana) we acknowledge, first made us converts from the plausible system of Reaumur §, to that now so firmly established by the accurate and well imagined experiments of Mr. Wallb.

Art. 21. *A generic and specific Description of British Plants*, translated from the *Genera et Species Plantarum* of the celebrated Linnaeus. To which is prefixed an etymological Dictionary, explaining the Classes, Orders, and principal Genera. And a Glossary is added to explain the technical Terms. With Notes and Observations. By James Jenkinson. 8vo. 5 s. 3 d. Boards. Kendal, printed. London, sold by Casson, &c. 1775.

In our apprehension, this Author has used great diligence and care in preparing the present work; the lovers of Botany, or those who chuse to make some attainments in that science will, therefore, no doubt, find it very useful. He offers it to the Public with a becoming diffidence, being conscious of the many difficulties attending a work of this nature, and fearful whether his words are adequate to convey the original sense in full perfection.

As the Original abounds with technical Terms, of a singular nature, he has been obliged to use words, 'perhaps, he says, not to be found in any English dictionary extant.' The Glossary is therefore added to elucidate what may appear too obscure to the mere English Reader. In the Introduction he has reduced a few plants to their

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§ See M. Rev. vol. 37, December 1767, page 453; and vol. 40, March 1769, page 206.

*classes, orders, and genera*, in order to introduce the young student into the method of classing plants according to the Linnæan system.

M A T H E M A T I C S, &c.

Art. 22. *The Use of the Hydrostatic Balance made easy, and applied particularly to the Purpose of detecting counterfeit Gold Coin. With several Tables and Calculations relative to the Weight of Gold.* By J. B. Becket. 8vo. 1 s. Robinson.

The most certain method of distinguishing counterfeit from sterling coin, and of detecting both the quality and quantity of the alloy, is that which is here proposed and explained: if a guinea of the present reign weighs in air 120 grains, and loses  $7\frac{1}{2}$  grains of this weight in water, we may safely conclude, that it is sterling gold; the specific gravity of such gold being 17.78: but if a guinea, suspected to be bad, has the same weight in air, and, being of greater bulk, loses  $7\frac{1}{2}$  grains of its weight in water, then its specific gravity (found by dividing its weight in the air by its loss in the water) will appear to be 16.64; and the guinea counterfeit. As the chief danger in the circulation of money, since the late regulations, arises from counterfeit coin, we wish, that the hydrostatic balance was generally used. This small treatise furnishes all the necessary instructions for this purpose; and they have the advantage of being intelligible to every common Arithmetician.

Art. 23. *Considerations on the Means of preventing fraudulent Practices on the Gold Coin.* Written at Geneva in 1773, by Lord Viscount Mahon, F.R.S. 4to. Shropshire. 1775.

'There are only two ways (says the noble author) of defrauding the Public, in respect to the coin. First, By making new coin of less value than the standard; or, Secondly, By diminishing the weight of the current coin.' To prevent the frauds arising from *false coinage*, he recommends a particular attention in forming all those parts of the coin which are the least exposed to wear, and which are the most obvious to inspection: by caution and scrupulous exactness in this respect, it would become extremely difficult to procure an accurate resemblance; none but the best workmen would be able to succeed in attempting it; and the danger, together with the small profit attending this business, would deter such from employing their talents in this way. Rewards should likewise be offered to encourage informations against false coiners, and the most exemplary punishments should be insisted on the offenders. The *second* fraud may be committed by dipping, by nailing, by rubbing, or by sweating the coin. His Lordship proposes hints for regulating the coinage, by an attention to which this business would be rendered very difficult and very liable to detection; not to add, that the profits arising from it would not be worth seeking. The coin (he observes) should have but very little *relief*, and this precaution would secure it against being filed or rubbed. The letters of the inscription should be very near the edge of the coin; or there should be a flat circle in *relief*, round the outside of the letters, and very near the edge of the coin, which should be indented nearly through its whole breadth, and this would prevent its being diminished either by clipping or milling: and in order to guard it against the injury of sweating, he proposes a number of fine strokes in low *relief* on the *field* of the coin, and some very fine hollows

hollows of small depth in the *relief* itself; the date of the year should be stamped in and sunk under the *field* of the coin, and the coin should be made thicker and of a less size. The Advantages arising from this method of coinage, are farther stated and explained.

Art. 24. *An Explanation and Proof of "The complete System of Astronomical Chronology, unfolding the Scriptures." In which the Truth and Reality of the Original Luni-Solar Radix is clearly and fully ascertained; first, by Calculations à Priori; then confirmed, to the minutest Exactness, by Calculations à Posteriori, through an extensive Interval of 5800 Years.* In a Series of Letters addressed to Mr. James Ferguson, Author of a Treatise of Astronomy upon Sir Isaac Newton's Principles of Philosophy. By the Rev. John Kennedy, Rector of Bradley in Derbyshire. 8vo. 1s. 6d. Davis.

Art. 25. *Two Letters to the Rev. Mr. John Kennedy; containing an Account of many Mistakes in the Astronomical Part of his Scripture Chronology; and his abusive Treatment of Astronomical Authors.* By James Ferguson, F. R. S. 8vo. 6d. Cadell. 1775.

In the year 1763, Mr. F. published some remarks on the astronomical Part of Mr. K.'s "Complete System of Chronology:" these were submitted to the Author's perusal before they were printed, and the *Reviewer* very candidly subjoined his name to them, when they were actually published. They were so unfavourable to the credit of Mr. K., as a calculator, that he took the first opportunity of commencing a correspondence with Mr. F., which has been since carried on with a very unjustifiable degree of heat and asperity. The original question in debate is perplexed and confounded by personal reflections, and by unkind but unsuccessful attempts to depreciate the abilities and fidelity of our "popular Astronomer:" nor indeed have other names, however, justly celebrated, escaped the lash of Mr. K.'s pen. 'I know you (says he, speaking of Mr. F.) to be extremely deficient in the very first principles of practical astronomy: you suspect it not, because you have not yet been thoroughly searched into: and the reason why this is not generally known, and generally regarded, is, because but very few, perhaps not above one in 100,000, earnestly concern themselves about astronomy.'

As to the famous *Luni-Solar Radix*, or the true position of the sun and moon, with respect to each other at the very instant of their creation, by which the age of the world is to be accurately determined, this, our author informs us, is a mere 'scriptural datum,' and 'could never have been ascertained by the acuteest penetration of the human mind; *non sagacissimâ ingenii Newtoniani vi.*' But he has not told us where this inscrutable secret is disclosed, nor does he seem to possess the true key for discovering it. Mr. F. has clearly convicted both his principles and calculations of unpardonable errors in a variety of instances: we are therefore sorry to find, that he has yet published only the first part of his defence, and that 'more is to follow in his intentions.'

Should Mr. K. resume this involved and intricate inquiry, to which no disciple of Hutchinson seems equal, we hope that he will discover a greater portion of the true spirit of philosophy, and make some apology for the very illiberal reflections which he has cast on his

his antagonist:—on his integrity, as well as on his judgment, we could not read the following paragraph, as Mr. F. has quoted it, without concern and indignation; “*Historical evidence has no more weight with me, nor makes any more impression upon my mind, than the reveries of a sick man’s dream; though heaven may have given a sanction to its truth*” Let our readers peruse the model astronomer’s defence; “*Disingenuous Sir! although you and I always differed widely in our sentiments with respect to astronomy, I had a good opinion of your heart till now; and believed you to be a well-meaning man, a searcher for divine truth, and a sincere Christian.—What you have here said would wound my very soul, if it were true.—But, as heaven knows it to be false, and you dare not lay your hand upon your heart, and say, Before God it is true; seeing you never had the least ground for it, either from my actions, my writings, or my conversation, I now look upon you to be below my further notice. Nevertheless, I sincerely wish you a better mind; and do bid you heartily farewell.*”

## P O L I T I C A L.

Art. 26. *Select Dissertations on Colonies and Plantations.* By those celebrated Authors, Sir Josiah Child, Charles Davenant, LL. D. and Mr. William Wood, wherein the Nature of Plantations, and their Consequences to Great Britain, are seriously considered; and a Plan proposed which may settle the unhappy Differences between Great Britain and America. 8vo. 1s. 6d. Hay. 1775.

The well known names of the Authors, is a sufficient recommendation of the tracts here reprinted.

Art. 27. *Considerations on the Poor Laws,* on the present State of the Poor, and on Houses of Industry. With some occasional Remarks on a Pamphlet lately published on these Subjects. By the Rev. R. Potter. 8vo. 1s. Lewis, in Ruffel-Street. 1775.

This publication is occasioned by the bill for establishing an *House of Industry* for the Hundreds of Misford and Launditch, in the county of Norfolk. The Author differs greatly in his opinion of these institutions from Mr. Potter, and offers many serious arguments in behalf of the present system of our laws for the regulation of the poor; which, he thinks, is greatly to be preferred to the new establishments recommended by Gentlemen on the other side of the question. He appears to be well acquainted with the subject, and his reasoning merits the consideration of the public. For our account of Mr. Potter’s tract, see Rev. last vol. p. 310.

N. B. The Considerer’s pamphlet is so ill printed, that it may lead some readers to doubt whether the Author himself is not rather deficient in Literature. Principle is every where put for Principal; with other faults of the like ill-looking sort.

Art. 28. *A Letter to John Sawbridge, Esq;* on Popular Opposition to Government. By Tribunus. 4to. 1s. 6d. Wheble. 1775.

A flaming declamation against Tyranny and Slavery; accompanied with *strong intimations*, relative to a *timely exertion* of those ‘*inherent, indispensable, controuling powers,*’ which are said to ‘*rest in the people;*’ and for the existence of which, the Author quotes the acknowledgment of Judge Blackstone: with his declaration that “no time,

time, circumstances, or condition can vacate or destroy it."—The present times produce many of these Patriotic effusions ; but whether, as the friends of Government contend, it is "*much Cry and little Wool,*" remains for future discovery.

## P O E T I C A L.

Art. 29. *The Nativity of Christ* ; a sacred Pastoral ; also *Thoughts on Life and Death*, a Poem. By J. M. 4to. 1 s. Nicoll.

From the pastoral ;

Oxen and asses his attendants are,  
Whom angels honour, and as God revere.

From the Thoughts on Life and Death ;

To all my friends a long farewell,  
Yet hope to meet again ;

And sing his praise, who freed our souls

From sorrow, sin, and pain.

The Author wrote this in his 78th year. *Pueris senibusque expor-  
recta venia.*

Art. 30. *Orazione e varii Poetici Compnimenti, &c.* An Oration, with several poetical pieces in praise of poetry, composed and MOST HUMBLY DEDICATED TO THE INCOMPARABLE MERIT OF THE MOST ILLUSTRIOUS LADY Miss James. By Domenico Aurelio Vitellini, Professor of the Italian Language. 8vo. 82 Pages. Grant. 1775.

An inflated oration, with some indifferent poetry, addressed by an Italian teacher to an English young lady ; who, it is to be hoped, will entertain a proper idea of the adulation of professors of this kind.

Art. 31. *The Beauties of Homer, selected from the Iliad.* By William Holwell, B. D. F. A. S. Chaplain in Ordinary to the King. 8vo. 4 s. bound. Rivington. 1775.

This is a very judicious collection of some of the finest passages in Homer, arranged in such a manner as to renew the Reader's idea of the business as well as of the beauties of the poem. The Latin text is prudently omitted : for, this book ought only to belong to those who have read Homer entire.

Art. 32. *The Yankies War-boop* ; or, Lord North's *Te Deum* for the victorious Defeat at Boston, June 17, 1775. Written by an American. 4to. 1 s. Bladon.

Banters the Gazette account of the battle, and extols the Americans, in wretched rhymes ; concluding with the following couplet,—which is worth all the rest of the poem :

" And therefore I think we'd best kiss and be friends,  
For Vice must be beat that with Virtue contends."

Art. 33. *Britannia* ; a Poem in Two Parts. By an Eton Scholar. 4to. 6 d. Harris.

This poem is, agreeably to the title-page, a puerile performance.

Art. 34. *Religion* ; a poetical Essay. By William Gibson, M. A. of Pembroke Hall, Cambridge. 4to. 2 s. Wilkie.

There are some things too high for criticism, and some too low : Mr. Gibson's poem is in both those predicaments.

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- Art. 35.** *The Adventures of Telemachus.* Written originally in French by the celebrated M. Fenelon, Archbishop of Cambray, attempted in English Blank Verse. To which is prefixed, an Essay on the Origin and Merits of Rhyme. By the Rev. John Youde, M. A. late Fellow of St. John's College, Cambridge. 8vo. 2 s. 6 d. Dodsley. 1775.

'Tis time, Telemachus, that you should rest  
From your fatigue, and change your wet apparel.

Saith Calipso.

With our hands bound behind us we were brought  
Into the town —

Quoth Telemachus; and of this *easy* kind of *verse*, shall we call it? here are the two first books, by way of specimen.

- Art. 36.** *The Praises of Poetry; a Poem.* By Capel Loft. 12mo. 2 s. Owen. 1775.

There is a spirit of poetry, some agreeable imagery and good lines in this poem; but there is also a want of judgment, a confusion and obscurity, that greatly lessen its merit; and Pascal Paoli and James Boswell, Esq; figure but poorly in the same field with Alexander and Homer.

- Art. 37.** *Cadron and Cara, a Ballad.* By the Author of *The Pastoral Ballad*\*. 4to. 1 s. 6 d. Longman.

In this poetical vagary, the Author, possibly, had it in his intention to burlesque some of the best stanzas in our best poems; and, if we mistake not, the ingenious Author of *Armine* and *Elvira* has been in his eye, through the three last pages. It is certain that the most excellent performances are liable to this kind of funny *taking off*, but the original suffers not from the *caricatura*. *Armine* and *Elvira* will be admired as long as the English language lasts. The story of the present poem is lost in obscurity.

#### M I S C E L L A N E O U S.

- Art. 38.** *Plan and Reports of the Society instituted at London, in the Year 1774, for the Recovery of Persons apparently drowned.* 8vo. 1775.

We have already given accounts of the nature of the institutions which have been formed on the Continent, for the recovery of the drowned; and of the success which has attended their humane endeavours. The present pamphlet contains an history of the establishment, and regulations of the society formed last year in London, for the same laudable purposes; together with several cases of drowned persons who have been restored to life, in consequence of this establishment; from which it appears that they have been instrumental in saving the lives of nearly one in three, who would otherwise have been consigned to the grave.

In one of the cases here recited, the recovery of a woman is related, who hanged herself in a fit of phrenzy, and who appears to have been suspended at least 25 minutes. We mention likewise the very singular case of a young child, who fell out of a one pair of stairs win-

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\* For an account of this very humorous performance, see Review, vol. L. p. 484.

dow upon the stone pavement, and was taken up to all appearance dead. The child having been given up as irrecoverable, Mr. Squire was induced to try the effects of electricity. Repeated shocks through various parts of the body produced no effect; but on transmitting a few shocks through the chest, a small pulsation was perceptible, and a perfect recovery was effected.

One observation made by the Editor, and which has formerly been given by us, cannot be too frequently inculcated, or too extensively circulated. Although there should not appear the least symptoms of returning life, the means of recovery ought to be persevered in with spirit, for *two hours, or more*. It is highly probable that many lives have been sacrificed in consequence of the vulgar opinion, that a person will recover in a few minutes, or not at all; and of the ridicule thrown by the ignorant by-standers, on those who are willing to persevere, by treating them as persons absurdly employed in attempting impossibilities.

Art. 39. *The Works of his Grace George Villiers, Duke of Buckingham*; containing his Plays and Miscellanies in Prose and Verse, with explanatory Notes and Memoirs of the Author. 12mo. 2 Vols. 6s. sewed. Evans. 1775.

Never were any Author's works so ill edited. Never were memoirs more execrably written\*. Never were notes in the English language so destitute of English†. This is really a shameful and disgraceful publication. An honest industrious grub that got his bread by putting words together, if he had been any time at the business, could never have done this: nor yet a bookseller, who had been accustomed to examine and look at words when they were put together; nor yet the printer himself: it is certainly the work of the devil; for in bad works is his delight!

Art. 40. *The Elements of German Grammar*, by the Rev. Mr. Wendeborn, Minister of the German Chapel, on Ludgate-Hill. Dedicated, by Permission, to his Royal Highness the Prince of Wales. 3s. Heydinger.

\* The Germans have lately made great improvements, both in their language and their manner of writing. If we compare a German writer of the beginning of this century, with others who have

\* Take a specimen—'The King was highly incensed against the Duke for his conduct in parliament this session; and being informed the Duke was plotting against the government, he ordered him by proclamation to surrender himself. The Duke soon found means to make his peace with the King, and was restored to favour. The Duke ascribed his disgrace, &c.' In this curious composition *the Duke* occurs four times in seven lines.

† It is not easy to say whether the following note on a passage in the *Rehearsal* is more curious for its style or its importance. "Mr. Abraham Ivory had formerly been a considerable actor of women's parts; but afterwards stupified himself so far with drinking strong waters, that before the first acting of this farce, he was fit for nothing but to go of errands; for which, and *meer charity*, the company allowed him a weekly salary." Is not this good language now, as Bayes says?

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written within these thirty years, we should hardly be able to persuade ourselves that they lived in the same age. The best ancient and modern authors have served as models for the present mode of writing; and the language has been so greatly refined and polished, that it will probably soon claim the attention of every man of learning.

'The French, who, in general, are thought to be rather partial to their own productions, have lately begun to study the German language, and to think favourably of German literature; against which they formerly entertained great prejudices. Among the English the German has been hitherto very little known; but there is reason to expect, that within a few years, even in this country, so famous for the improvement and patronage of the arts and sciences, the language and the literature of the Germans will no more be looked upon with indifference. Some translations made here lately, have already paved the way for this. But it were to be wished that they had done as much justice to the originals, and had been executed with the same degree of accuracy and elegance, as that of Agathon, lately published. The ingenious translator of this book is indeed intitled as much to the thanks of his readers in general, as to those of the Germans in particular, for the learned preface prefixed to it; in which the English are made acquainted with the present state of German literature, and the several merits of their writers, which are pointed out with judgment and impartiality.'

The Author, in the preface, hath introduced his Grammar with these observations; which shew that the German tongue is now become more worthy of general attention than it was in former times. The language has its difficulties; and voluminous grammars have also contributed to deter people from learning it. But Mr. Windenborn flatters himself, that the sheets here offered, will convince any one that it is not so intricate and perplexed, as it appears to be, by the representations of many grammarians. He has endeavoured to avoid the faults of the English German grammars heretofore published, by abridging the etymological part, and rendering the syntax more perfect. He has carefully perused the two principal German grammarians, Gottsched and Aichinger, and selected from them whatever was fit for his purpose.

With regard to the Grammar itself, we shall only say, that the known abilities of the Author leave no room to doubt of its having been executed in the best manner.

Art. 42. *Walking Amusements for cheerful Christians.* To which are added, various Pieces, in Prose and Verse: With a Map of the Roads that lead to Happiness and Misery. By the Author of *Solitary Walks*\*, &c. 12mo. 2s. sewed. Buckland, &c. 1775.

Spiritualizes the tradesmen's shops, and occupations; and out Flavel Flavel himself: thus—'when you pass by a bookseller's shop,' you are not to recollect whether you want to buy an Homer, a Milton, or a Monthly Review: no—'Let it teach you to look *within yourself*, and see whether your mind, which is a book God has committed to your care, is clear and unfilled, the subject it treats on spiritual and di-

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\* See Rev. July, 1774, p. 78.



vine, the impression legible and fair, and its contents worthy the perusal of its glorious Author,\* and so—of all the other trades.—This is a species of wit which ranks with anagrams, acrostics, and enigmas.

**Art. 42.** *Marmor Norfolciense*; or, an Essay on an ancient prophetic Inscription in Monkish Rhyme lately discovered near Lynn in Norfolk. By Probus Britannicus. Printed and published in the Year 1739. A new Edition, with Notes, and a Dedication to Samuel Johnson, LL.D. By Tribunus. 8vo. 1s. 6d. Williams. 1775.

This is a bloody Jacobitical pamphlet, on the most avowed anti-revolutional principles, prophesying the evils impending on this nation in consequence of the accession of the present R. F. and said (*new. con.*) to have been written by the *now notorious* Gentleman, to whom this new edition is addressed. It is, indeed, a little unfortunate for him, if he is the Author, that it should be dragged out of its lurking-hole at the present time; that is, if he may be supposed to feel it; for, as he would say, *the man who has arrived to such a degree of moral turpitude, as to militate against the best interests of mankind, must be indurated to conviction, and obtunded to remorse.* The substance of the pamphlet has been retailed in almost every newspaper.

**Art. 43.** *A Voyage to the Island of Mauritius, or Isle of France, the Isle of Bourbon, the Cape of Good Hope, &c.* with Observations and Reflections upon Nature and Mankind. By a French Officer. Translated from the French by John Parish. 8vo. 5s. bound. Griffin. 1775.

We gave so ample an account of the original in our Appendix to vol. 49, that we need not dwell longer on the contents of this work, which, we find, the Translator has, in some places, abbreviated. The conchiology he has wholly omitted, for want of knowledge of the terms. He ought to have left the attempt to some abler hand.

**Art. 44.** *A Collection of Voyages, chiefly in the Southern Atlantic Ocean.* Published from original MSS. By Alexander Dalrymple. 4to. 5s. in Sheets. Nourse. 1775.

Mr. Dalrymple has not yet given up *all* thoughts of a *Southern Continent*, unless the return\* of Capt. Cook, from his last voyage, hath completed that conviction, which we imagine, must have been begun by his perusal of the collection published by the late Dr. Hawke; notwithstanding his resentment of some things which the Doctor (perhaps inconsiderately) let fall, against our Author.

The present collection consists of

I. An extract from the geographical description of *Terra Magellanica*, by Capt. Seixas y Lovera; who gives an abstract of the voyage † of one La Roche, in 1675. and who declares that he discovered,

\* Since the preface to this collection, dated in April last, was written.

† La Roche's narrative is said to have been originally printed in London, in 1678.

in 45° S. "a very large pleasant island, with a good port toward the Eastern part, in which they found wood, water, and fish; but saw no inhabitants, though they staid there six days."

II. Two voyages by Dr. Edmund Halley, performed anno 1698—1700, with a view to nautical improvements, but particularly to ascertain the variation of the needle: Mr. Dalrymple was favoured with these MSS. by the board of Longitude. They are printed *verbatim*, and contain nothing but winds, latitudes, variations, amplitudes, &c. &c.

III. *Extrait du Voyage fait aux Terres Australes, les années 1738—1739, par M. DES LOZIERES BOUVET, commandant la frégate l'Aigle, accompagnée de la frégate la Marie.* This was copied, and communicated to Mr. D. by M. D'Après, from the archives of the French East India Company.

IV. The same Gentleman obliged our Author with a MS. "*Journal de Navigation pour un voyage de la Mer du Sud, fait par le S. DUCLOZ GUYOT de St. Malo, dans le Vaisseau Espagnol le Leon.*" 1753—1756.

V. The Lords of the Admiralty also favoured Mr. D. with a Journal of the winds and weather, and the degrees of heat and cold by the thermometer, kept at Falkland's Island from Feb. 1, 1766 to Jan. 19, 1767, by Capt. Macbride. This article finishes the volume.

Mr. D. has likewise inserted his proposal for a voyage *on discovery*, at his own expence, in the South Seas; together with his plan for establishing and governing a settlement in the country which should be discovered, and which a friend of his styled "a very good model for the worst of all governments—a PURE REPUBLICAN." But as no part of this scheme could be carried into execution without the concurrence of administration, which he was unable to obtain, the design dropped in course. Mr. D. however, deserves praise for the regard which he has shewn to LIBERTY, civil and religious, in his plan of government abovementioned.

Art. 45. *A brief Account of a new Invention*, for which has been obtained his Majesty's Royal Letters Patent. It consists of a peculiar Method of constructing and setting Boilers of any Dimensions, in Fire-Engines, Salt-Works, Brewhouses, Distilleries, Sugar-houses, and Sugar-Works; and also in Allum, Copperas, Roman Vitriol, and Saltpetre Works, in such a well contrived Method, that more than the half part of Coals and Fuel is saved, and yet obtained a quicker and larger Dispatch of Business in every respect. Published by the Patentee Christopher Chrysel. 8vo. 3 d. Bristol printed; and sold by Evans in Paternoster-Row. 1774.

On the principles, that the quantity of steam arising from boiling water, is in proportion to the surface and not to the depth; that the strength of this steam depends on the limits of its confinement; and that a shallow copper is made to boil much more easily and speedily than a deep one; the Patentee makes, or rather surveys the making of wide shallow coppers set in a peculiar manner to gain the greatest possible quantity of heat from any quantity of fuel. The terms he proposes for his instructions are, his travelling expences, with the extra profits accruing from his inventions, for the first year, or a moiety of them for the two first years: and no one who gives

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full credit to what Mr. Chrysel affirms in his own favour, can reasonably object to his *own* measure of gratification. 'Moreover I say, without any arrogancy, that I am the first in 5000 years, or in all the world, who hath found out and discovered a geometrical proportion between a furnace and the body of fire, and the flue and chimney, that a small quantity of fuel gives a great fire and flame, which goes in a body a way of above one hundred feet, and produces the desired effect, though it will be incredible.'

Whether all this be incredible or not, it may be pronounced scarcely intelligible; and our Patentee will probably say, he intended to be obscure. 'I am, says he, a stranger, and like a sheep among wolves, if the hand of God had not protected me, I should have been devoured a long time ago. Therefore I must proceed, wife as the serpent, and without all falsehood like the dove.' It may in charity be hoped these boilers will plead better in favour of their construction, than their contriver does in recommending them.

Art. 46. *New Geographical Tables.* Exhibiting at one View all the Empires, Kingdoms, States, Republics, Provinces, Cities, chief Towns, Islands, Oceans, Gulphs, Bays, Rivers, Lakes, Curiosities, &c. &c. in Europe, Asia, Africa, and America, &c. To which are prefixed. I. Directions for the Use of the Globes, &c. on a new Plan. II. Chronological Tables of Sovereigns, &c. With a List of uninhabited Islands, Ruins, &c. By John Povoletti. Small 8vo. 6 s. bound. Cadell, &c. 1775.

Though an author or bookseller has an undoubted right to tell what his book contains, in his own manner, yet when from want of proper skill, or from bad policy, they give such tedious empirical title-pages as are never read; we must assume the liberty of contracting them for our own sakes, as we were obliged to do in this instance.

This *new* plan is that of exhibiting the meer skeleton of a Gazetteer, in a *tabular* form. This form is often of advantage to analyse a complex subject; but a common Gazetteer is as easy to consult, and more satisfactory and familiar in its mode of information, than these geographical tables. The chronological table of the sovereigns of Europe appears to be the best digested article in the volume, if correct; which we have not leisure to ascertain.

#### N O V E L.

Art. 47. *The Pilgrim, or a Picture of Life:* in a series of Letters mostly from London, by a Chinese Philosopher to his Friend at Quan Tong: containing Remarks upon the Laws, Customs, and Manners of the English and other Nations; illustrated by a variety of curious and interesting Anecdotes and Characters, drawn from real Life. By the Editor of Chrysal. 12mo. 2 Vols. 5 s. sewed. Cadell, &c.

The Author of Chrysal, Mr. Charles Johnston, is already well known to the public as a writer of no mean abilities. His former works, at the same time that they have exhibited their Author in the character of a severe and angry satirist, have afforded many proofs of inventive genius, and a cultivated understanding. In the present publication he so nearly pursues the same line of writing, and so ex-

actly preserves his former rough manner, and peculiar turn for exaggeration and caricature, that it is unnecessary to enter into a particular critique on the work.

### RELIGIOUS and CONTROVERSIAL.

Art. 48. *The Satisfaction of Christ demonstrated in a Series of Dialogues.* By John Beatson. 12mo. 2s. Leeds printed; sold in London by Rivington, &c.

This Writer published sometime ago a treatise on the Divine Character of Christ, an account of which has been given in our Review \*. A great part of what is there said is, we think, applicable to the present performance. The term *satisfaction* is, in the opinion of numbers, unscriptural, uncertain, unnecessary, and likely to involve a person in difficulties, which, by the use of some other phrase, might be avoided. Might it not be sufficient to all the ends of gratitude, piety, and virtue, to learn from express revelation that the Creator has appointed a method in which he will pardon and accept offenders, without inquiring whether an exact equivalent, or *adequate compensation* has been made for the offence? Does the scripture lead us to make such inquiries? Or how will the Divine Goodness and Mercy be manifested in such a strain of reasoning?

Mr. Beatson has, we doubt not, a great regard for what he deems to be *scripture truth*, and a sincere good-will to the interests of his fellow-creatures, though he may extend his notions of *satisfaction* beyond what the scriptures either require or warrant. He professes, however, to be wholly guided by them in his inquiries. 'He does not,' we are told in the preface, 'intrench himself behind the authority of *great names* or *great numbers*, as the abettors of satisfaction are said to do. He knows very well, that it is no matter how many churches, or how many men may concur in the support of a doctrine, if it be not at the same time agreeable to the religion of Jesus: and *their* authority, he is free to acknowledge, is *no* authority in matters of this nature; else we call ourselves Protestants with very little propriety.' Such sentiments well become every Christian and Protestant, whether he publishes his thoughts to the world, or keeps them to himself.

Art. 49. *A Letter to a Friend, on the Subject of Methodism.* 8vo. 6d. No Bookseller's Name. Sold by Cavel. 1771.

Very severe upon the Methodists, whom the Author considers as no better than cunning, canting hypocrites. He tells many stories of the tricks and knavery of some of their leaders; and concludes with a droll ballad written upon them, which he ascribes to the late Dr. Bowden.

Art. 50 *The Doctrine of Life* for the New Jerusalem. From the Commandments of the Decalogue. By the honourable and learned Emanuel Swedenborg. Now first translated from the original Latin. 4to. 1s. Plymouth printed, and sold by Lewis, &c. in London.

Our Readers have been already brought acquainted with this honest *Visionary*: see Review, vol. xlii. p. 445.

\* Vid. April, 1774, p. 328.

Art. 51. *A Speech in the lower House of Convocation*, on Monday 23d January, 1775. By the Rev. James Ibbetson, D. D., Archdeacon of St. Alban's. Published by Request. 4to. 6d. White. 1775.

The speech before us relates to the King's supremacy. From the period of Henry the VIIIth, Dr. Ibbetson considers the style and title of the supreme Head of the Church, as so essentially united to the imperial crown of this realm, that it is not in the power of parliament to separate and disjoin them; so long, at least, as we continue a Protestant church and nation. 'The oath of supremacy, says the Doctor, which came in upon abolishing the Papal authority, is a powerful protection against the return of it. It was originally the blessed means of preserving us from Popish tyranny; and it is still the best security of that mighty deliverance, which was wrought for us at the Revolution.'—Hence our Author regards it as a matter of real and great disquietude to inconsiderate men, who distinguish between toleration and establishment, that the royal supremacy is very much abridged and diminished, and in effect entirely taken away, in a very great part of his Majesty's American dominions, by the abolishing of the oaths relative to the King's supremacy. Accordingly, Dr. Ibbetson moved, that the following clause should be introduced into the Address of the Convocation.

"It is with the most zealous affection of duty and loyalty to your Majesty's royal person and government, that your faithful clergy do on every occasion express their gratitude for the repeated declarations which your Majesty has been pleased to make of your firm resolution to maintain them in the full enjoyment of their civil and religious rights; of which, under God, the royal Supremacy, indissolubly united to the imperial crown of this realm, is a powerful security, as well as an essential part of the constitution itself, and an eminent branch of your Majesty's royal prerogative."

The motion was rejected, as conveying a censure of the Quebec bill. Indeed, our Author thinks, that the clergy, who are under the most solemn engagements to maintain and defend the royal supremacy, cannot embrace a system which *establishes Popery* in any part of his Majesty's dominions. But, at the same time, he is of opinion, that the *toleration of Popery*, in the extensive province of Quebec, is most consistent with the King's justice and clemency, and with the true spirit of the Protestant religion.

Art. 52. *The Christian Expofitor*: being a brief Explanation of the New Testament, whereby the holy Scriptures are rendered easy to be understood by the meanest Capacities. Designed for the Use of Families. By the Rev. Mr. James Ashton. 8vo. 5 s. Boards. Wilkie. 1774.

Compendiums of the scriptures, with short explanatory notes on different passages, are the more useful, as they may be more easily purchased than larger volumes; but such a work requires great attention and judgment, in order to render it at once concise, clear, and beneficial: it sometimes happens, however, that the Expofitor will neglect passages which require illustration, and bestow his labour on others which need it but little. In regard to the present publication,

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we think Mr. Ashton seems to have assumed rather too much in his title-page. We have looked over the volume, and find several pertinent illustrations; but we apprehend that this well intended work will admit of a great deal of improvement.

Art. 53. *Dissertations* moral and philosophical, on natural and revealed Religion. To which are added, Expositions on select Passages of Scripture, and other Discourses. By the Rev. Daniel Turner, A. M. Woolwich, Kent. 12mo. 4 s. Hay, &c. 1775.

The Reader will here find a *collection* of just and useful observations on the subject of natural and revealed religion; the more useful, because they are here brought into a smaller compass than works of this kind frequently assume. Four expositions; three on the account given in the book of Genesis, of the fall of our first Parents; one on the 23d psalm; together with two sermons on Revel. iii. 21, form the rest of the book, and indeed nearly one half of it. The Author employs some time in descanting on serpents, and enquiring of what kind that was which tempted Eve; after all, we know as much of the matter as when he began his disquisition; but the disquisition, he says, is far from being impertinent, nay is profitable, as tending to make us understand aright the nature and way of our apostasy from God: we acknowledge, we do not enter fully into the propriety of his remark. In one part of his work, we think we must pronounce him defective in candour and charity. When he mentions Dr. Taylor's explication of the sentence, *Thou shalt surely die*, as meaning a subjection to temporal death: after other observations, Mr. Turner adds, 'In fine, we will venture to declare *him* not a true Christian, who understands it not as also implying death spiritual and eternal.' Such a dogmatical decision disgraces a work, which otherwise is not without its value.

#### SCHOOL BOOK.

Art. 54. *An easy and complete Introduction to Reading*; containing a copious Alphabet, Tables of Words from one to six and seven Syllables, Collections of Verses from Scripture, Select Fables, Stories, Moral Sentences, and Pieces of Poetry, with Tables of Scripture proper Names, and others, properly and methodically digested: wherein the Words of more than one Syllable, both in the Tables and Exercises, (the last Exercise excepted) are divided, and in such a Manner as the Pronunciation requires, without regard to the common and mechanical Rules, which very often lead to a vicious Pronunciation; the gradual Progress from easy to more hard Lessons, throughout the whole, carefully attended to; and the Monosyllables, Dissyllables, and such of the Trissyllables as have any Difficulty or Peculiarity in their Pronunciation, arranged according to the several Classes in the most accurate and advantageous Manner, (in such a one as hath never before been attempted); so that Children, with the utmost Facility, and the greatest possible Ease to the Teacher, may thereby gain a sufficient practical Acquaintance with the Principles of English Pronunciation, while they are yet incapable of attaining a theoretic Knowledge thereof.

thereof. By Peter Maclaurin. Newcastle, printed by Saint. 12mo. 1775.

This Author has adopted a new method of dividing syllables which, in some instances, appears more eligible than that in common use; were children to learn the true pronunciation of the English language by themselves without the help of a teacher, they might more readily acquire it by our Author's division than by any other: but he seems to us to diverge too far from the common system, and to establish a rule, as universal, which might be usefully applied to particular cases. There are many words, in which the division here suggested and practised would be extremely proper; there is a great variety of others, in which separating the consonants from the succeeding vowels is needless, and tends rather to obstruct than to promote a just pronunciation: a number of these occurred to us in perusing several of his tables: our Author's lessons are selected with judgment; and the continued division of the words, with or without a hyphen, may facilitate the reading of them: his notes are, for the most part, just and pertinent; they discover a considerable acquaintance with the laws of orthography; and his future labours in this field of enquiry will not, we apprehend, be unacceptable. We could wish him not to be led away by too great an affectation of peculiarity and novelty, and to expunge from his tables, should he have an opportunity of revising them, words, which are not to be found in any modern dictionary.

### S E R M O N S.

- I. *The Fourth Panegyric*; or, Sermon in honour of Ascension-day, of that most famous Father of the church, St. Chrysostom; translated from the Greek, and never before published in our Language. By William Scott, M. A. Late Scholar of Eton, and Trinity College, Cambridge. 8vo. 6d. Crowder. 1775.
- II. *The Fifth Panegyric*; or, Sermon in honour of Whitsunday. By St. Chrysostom; translated from the Greek, &c. By William Scott, A. M. 8vo. 6d. Crowder.
- III. *The Sixth (and last) Panegyric*; or, Sermon in honour of Trinity-Sunday. By St. Chrysostom; translated. By the Rev. William Scott, A. M. 8vo. 6d. Crowder.

As these Sermons are all in the same strain and published by the same Author we have brought them into one account. What has been said of the \* Sermon on Christmas-Day in a former Review is fully sufficient for all those which have followed it. They are principally curious or valuable for their antiquity; in any other view the Reader may meet with much better English discourses on the same subjects. We think it not unnecessary to repeat what we have hinted at before, that the observation of these particular days fourteen hundred years ago is no proof of an obligation on Christians in any age to regard such seasons with peculiar care, which it is well known rather tends to formality and superstition. We cannot also avoid just taking notice of the pains Mr.

\* Vid. Review for March, 1775, p. 285.

Scott uses to recommend his pamphlets when we read in the title page, *price ONLY sixpence*, and again are told how large a number of the first panegyric, &c. have been sold. Has not this something too much of a mercenary air? and will it not, in the estimation of discerning readers, tend rather to the discredit than the advantage of Mr. Scott's performances?

IV. *On the Vanity of Man, as mortal*—Preached as a farewell Sermon, on the 2d of April last, at the Chapel in Little Ayliffe Street, Goodman's Fields, by the Rev. Lewis Lewis, deceased. 8vo. 9d. Luffman, at No. 8, in Newgate-Street.

V. *The Want of Labourers in the Gospel Harvest, considered and improved*—July 30, 1775, on occasion of the Death of the reverend and learned Dr. Caleb Ashworth, Tutor of the Dissenting Academy at Daventry, in Northamptonshire; to which is added, a Postscript, containing some Hints, with a View to the Interest of Religion among the Dissenters. By Samuel Palmer. 8vo. 6d. Buckland.

VI. *The Precepts of the Levitical Law still in force*—Aug. 6, 1775, in Henry the Seventh's Chapel, Westminster. By the Rev. Herbert Jones, Joint Lecturer of St. James's, Duke's Place. 6d. Mathews.

## FOREIGN LITERARY INTELLIGENCE.

I. **T**HE Literary Society of Harlem, at its meeting in May last, distributed the prizes of 1775 to the authors of the best discourses on the subjects proposed, one of which was, *To what disorders are the Inhabitants of Holland most exposed in consequence of the natural constitution of their country, and what are the methods of preventing or healing these disorders?* And the other related to *the best method of instructing, in the doctrine of Christianity, the inhabitants of the colonies that belong to the republic, and of propagating the Gospel in these parts of the world.*—At the same meeting the Society proposed two new questions with prizes annexed to the best answers (each prize is a gold medal of the value of 25 l. sterling). The first is, *What is the real utility of the PSYCHOLOGICAL Science (or the Science of Mind) in education, in the direction of human conduct, and as it relates to the happiness of public societies? and what is the best manner of improving and perfecting this excellent science?*—The second is expressed in the following terms: *From what cause does the diminution of the sea fishery on the coasts of Holland proceed? and what reason can be assigned, why the fish remove, more and more, to a greater distance from the coasts!*—The answers to the first of these questions, composed in Dutch, or French, or Latin, must be transmitted to Mr. C. C. H. VAN DER AA, Secretary to the Society, before the 1st of January, 1778, and the answers to the second before the 1st of the same month, 1777. All, but the Members of the Society, may contend for the prize. The writers, who enter the lists, are advertised to send their pieces with a motto subjoined, and their names and direction in a billet sealed with the motto at the head. No billet will be opened, but that of the piece that shall be judged worthy of the prize, that the victorious candidate may be known.

Two



Two questions were proposed in the year 1773 by the Society; the first respecting *the shrubs, roots, legumes, plants, herbs, &c. which are yet unknown in Holland, but might be introduced there with success; as also relative to the Method of bringing to greater perfection the vegetables that actually grow there*; the second concerning the shrubs, trees, or plants (*the arundo arenaria and the ranus silvestris excepted*) *that would be the properest to plant in the sand-hills along the sea coast to prevent the sand from being carried away by the violence of the wind.* The answers to these two questions not proving satisfactory, they have been proposed anew for the prizes of the year 1777.

II. The Low Dutch Literary Society established at Leyden having again addressed us, on the subject of their annual prize of 150 Guilders, we insert the substance of their *Programma*, in which they announce the subject of the prize to be given next year by the Society, for the best dissertation, written either in Low Dutch, or Latin, on the following questions.—That of the preceding year may be seen in our 51st volume, September 1774, p. 247.

“What are the general ends that a poet ought to propose to himself?—Which are therefore the most fit subjects for poetry? and what are its universal rules?”

The design of these questions, we are told, is to search for an universal foundation, on which to fix the essential properties of a good poem; as well with respect to the choice of the subject, as to the manner of treating it. It is supposed, by the question, that this foundation must be sought for in certain general ends, which the poet must, in all his pieces, propose to obtain. Accordingly, it is expected that those ends should be specified, and that it should be from thence determined, to what kind of subjects poetry is most naturally adapted; and what are those universal requisites that must be found in every good poem. It is further to be observed that the purport of the question relates to poetry *in general*; but does not extend to the giving particular rules in the different classes of poetry.

N. B. *The monthly account of FOREIGN BOOKS, intended for October, is deferred to our next, in order to pay off some part of our large arrears of British publications.*

## CORRESPONDENCE.

AS we did not think it proper to publish Dr. Gibbons's letter to the Reviewers at *his own request*, we are surprised that any person should presume to “CALL upon us to publish it *verbatim*.” This has been done in a letter signed “A great Friend to Impartial and Candid Reviewers.” If the Gentleman means that he is a *great* friend to the Monthly Reviewers, we are duly sensible of the honour of his anonymous friendship; but he must excuse our not answering to his *call*, till we are better satisfied of his right to pry into our Correspondence, farther than we may deem it expedient to permit.

††† We cannot insert S. T.'s letter concerning some improvements of Dr. Harwood's “View of the various Editions of the Greek and Roman Classics;” but we will forward it to the Doctor, if it be agreeable to our Correspondent.

\*.\* ERRATUM in the account of Mr. Sheridan's book, in our last, viz. p. 204, l. 8, for ‘exceptions of vanity,’ read *expressions*, &c.

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# THE MONTHLY REVIEW,

For NOVEMBER, 1775.



ART. I. *An Essay on the original Genius and Writings of Homer; with a comparative View of the ancient and present State of the Troade. Illustrated with Engravings.* By the late Robert Wood, Esq; Author of the *Descriptions of Palmyra and Balbec.* 4to. 16 s. Payne. 1775.

IT is well known, and Fontaine has made a pleasant use of the story, that Æschines took a journey to Troy, to read Homer, on the scene of his immortal Iliad. The same enthusiasm led Mr. Wood and his companions, Messrs. Dawkins and Bouverie, to the banks of the Scamander; a pursuit which may possibly appear fantastical to those who never felt the powerful influences which the veneration of ancient genius leaves upon select minds. That veneration is always respectable, because almost always favourable to the interest of letters. Every new votary may produce some illustration or discovery, which accidental advantages, or the ardour of investigation, or, possibly, a congeniality of soul, may strike out.

Mr. Wood had many acquired advantages; he had, moreover, taste, sensibility, and enthusiasm. His reputation, with respect to those kinds of erudition, so amply displayed in the *Ruins of Palmyra and of Balbec*, as well as in the present essay, will invite the attention of persons of that turn. His finer sentiments will render his memory dear to those whom Nature has favoured with the happiness of loving and enjoying the Muses.

In his prefatory address, he thus modestly apologizes for the work:

‘Should the fate of the experiment, I am now making, convince me of a common error, of which I have too much reason to be apprehensive, viz. that of mistaking a fondness of my subject for a knowledge of it, I again promise to stand corrected, and to spare at

best the Public, if not myself, any further trouble on this head; hoping that my partiality to those romantic scenes of heroic action will meet with some indulgence, especially from those who can imagine, and therefore, I hope, excuse, that species of enthusiasm, which belongs to such a journey, performed in such society, where Homer being my guide, and Bouverie and Dawkins my fellow-travellers, the beauties of the first of poets were enjoyed in the company of the best of friends. However wild and unreasonable these feelings may appear to judgments of a more sober cast, I must still confess a return of their influence, whenever I indulge in a grateful review of those happy days, which we passed together, examining the Iliad on the Scamandrian plain, and tracing Ulysses, Menelaus, and Telemachus, through the various scenes of their adventures, with the Odyssey in our hands.

The Author, in the distribution of his subject, first offers some conjectures with regard to Homer's country, and afterwards takes into consideration his travels, which he deduces chiefly from his navigation and geography; the former of these leads him to some observations on his winds, and the latter introduces a review of that part of Mr. Pope's translation which relates to the matter. He also enters into an examination of Homer's religion, mythology, manners, and customs; and, having considered him as an historian and chronologer, takes a view of his language and learning, and concludes with his pretensions as a philosopher.

Mr. Wood, in his inquiries concerning Homer's country, has collected a new kind of evidence from the poet's peculiar images and local descriptions. Such ideas, he observes, could have arisen only from such particular situations; and he concludes Homer to have been either of Chios, or of Smyrna, but he rather inclines to the former. As to the part we take in this debate of two thousand years, we must own that we have always considered the great Father of Verse as a native of Smyrna; and our authority is that of Moschus, who, in his elegy on the death of his master Bion, addressing himself to the river Meles, says,

— vuv παλιν αλλου

‘Τισα δακρυσις—

‘Thou now lamentest for another son:’ he had, immediately before, mentioned that river's mourning for the death of Homer. We never could think this evidence indecisive.

In what the Author calls Homer's travels we meet with the following ingenious conjectures and observations:

‘To what extent navigation was known to him, either from his own experience or the information of others, is rendered difficult to ascertain, by the constant method he follows of preserving some reality in his wildest fictions. The history of the Cimmerians seems to have furnished some of his ideas with regard to the gloomy infer-

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nal shades, and the distinguishing features in the Phæacian character are Phœnician. Even where he is most fabulous, he takes the hint from tales propagated before his time, and embroiders his own variations on that extravagance, which had already the sanction of popular credulity. Thus the Poet's genius, though impatient of the limited knowledge of his age, is unwilling to abandon Nature; and when he seems to desert her, it is in favour of some pleasing irregularity, which vulgar opinion had substituted in her place. This mixture of something, that was either true, or commonly believed to be so, with regard to the scene of his fabulous narration, is observable in his description of the islands of Circe, Æolus, and, above all, in that of Calypso.

His knowledge of the sun setting in the ocean might fall within the observation even of that confined state of navigation, which we may reasonably allow to his age; for it is probable, that not only the Phœnicians, but the Poet's countrymen, had passed the Pillars of Hercules, and of course could, as eye witnesses, report such an appearance. But how he could learn that the sun rises out of the ocean, or that the globe is entirely surrounded by water, was so much beyond my idea of his experience, that I continued to attribute this knowledge to guess and conjecture; till upon further consideration I was induced to think, that this account of the ocean, upon which so much of his geographical science is founded, will, if rightly understood, rather convince us of his ignorance upon that head; and that the ocean in his time had a very different meaning from that which it now conveys. Nor am I surpris'd that, so much later, Herodotus should treat this idea of an ocean, where the sun rises, as a poetical fiction.

The country and manners of Phœnicia and Egypt were so well known to Homer, and so frequently alluded to in his works, that it is needless to point out the particular passages. He also mentions Arabia and Libya, but probably did not know the extensive southern limits: neither were they described particularly by the best of the Grecian geographers. I should imagine that he was not a stranger to Judea and its inhabitants: but as the authorities for such an opinion may not interest every reader, I shall refer them, who have any curiosity, to the annexed note \*.

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\* There is nothing in Greek or Roman fable more known than the story of Typhon, who was vanquished by Jove's thunder, and hur'd in fire and sulphur. The poets differ about the place, where this giant was defeated. I am of opinion that the plain of Sodom and Gomorrah was the original scene of this fable. My notions are not merely drawn from the striking similitude between the Greek and Jewish accounts of the impiety which drew down the divine vengeance, but I found my opinion on the testimony of Homer and Hesiod, who place the scene of this fable in Αἰόλος. Now, the Αἰόλος are confessedly the same as the Syrians, as we learn from the Septuagint, Strabo, Josephus, Eusebius, Bochart, and others. There is moreover a line belonging to the passage, I have quoted, which, I believe, is not to be found in any MSS. of Homer. We meet with it imperfectly preserved by Strabo; but it has been happily corrected by Dr. Taylor:

Χαῖρα ἐν δρυμοῖσι Τύβος ἐν πύλοι δρυμῶν.

Which he renders,

Χαῖρα ἐν δρυμοῖσι Τύβος ἐν πύλοι δρυμῶν.

Strabo, L. 13, p. 929.

See Taylor's Civil Law, p. 554.

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‘ He has left us traces of his knowledge of particular places beyond Thebes to the South, as far as *Æthiopia*. Beyond this was *Æthiopia*, the country of the Blacks, divided into two parts, containing most probably, as Strabo thinks, the S. E. and S. W. part of the southern globe, as divided by the Red Sea. But the extremities of the earth here, as elsewhere, are terminated by the river ocean.

‘ That the Euxine or Black Sea was known to Homer, I have not the least doubt; of this his description of the Hippomolgians, and other nations in its neighbourhood, affords sufficient proofs; nor can we draw any conclusions to the contrary, from his neither mentioning this sea, nor Sinope and other cities on its coast. It is strange how far the argument of the Poet’s ignorance of places, because he does not expressly mention them, has been carried; but never more unreasonably than in the present case. Is it a fair way of judging to suppose, that Homer did not know Sinope, a colony founded by his own countrymen, the Ionians, rather than conclude, either that he did not think proper to take notice of this, more than of several other places not less considerable: or that it was founded after his time, or that he could not, without gross anachronism, introduce, in the times of the Trojan war, the name of a city built so long after?’

We pass by HOMER’S WINDS, though that article is not unattended with classical illustrations, and proceed to HOMER’S GEOGRAPHY, AND POPE’S TRANSLATION.

Mr. Wood allows all the merit that is due to that very elegant and poetical, but (we must be allowed to say, upon our own knowledge and observation) very inaccurate translation. We are to observe, nevertheless, that the idea of a superior translation in blank verse is by no means auspicious.

Some of this Author’s strictures on the catalogue, and other essential matters, must be admitted:

‘ Now, though it must be acknowledged, that Mr. Pope is the only translator, who has, in a certain degree, kept alive that divine spirit of the Poet, which has almost expired in other hands; yet I cannot help thinking, that those, who wish to be thoroughly acquainted, either with the manners and characters of Homer’s age, or the landscape and geography of his country, will be disappointed, if they expect to find them in this translation. Had Mr. Pope pre-

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‘ The passage thus restored fixes the bed of Typhon to the spot in the world most adapted to such a fable, and adds such propriety to the simile, that I think it is impossible for any man who has read Homer with pleasure, to visit the Dead Sea and plains of Sodom and Gomorrah, without feeling a lively reflection of this passage. When Virgil carries the scene of this fable to the neighbourhood of Naples, it is evident that he had this passage of Homer in view, and that out of the two words *sin apixois* of the Greek Poet he forms Inarime, a name which was afterwards affixed to the little island before called Pithensia Pitheensia, and Anoria. It is at this day called Ischia. Whether this was by mistake or design, is doubtful. However, I think it probable, that Virgil introduced this novelty into the Roman mythology, and entailed it upon his poetical successors, Ovid, Lucan, Claudian, Statius, &c. In this they seem to have acquiesced implicitly without examination; for Pliny roundly asserts (l. 3. c. 6.) the Inarime of Naples to have been so called by the Greek Poet.’

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served the first; viz. the manners and characters, Homer would have continued to speak Greek to most of his English readers. For, though the disguise of several passages in a modern dress may sometimes proceed from his not being very conversant with ancient life and manners; yet he often purposely accommodates his author to the ideas of those, for whom he translates; substituting beauties of his own (as similar as he can bring them to the original) in the room of those which he despaired of making intelligible.

‘ But as a truly poetical translation could not be effected, even by Mr. Pope, without his “ venturing to open the prospect a little, by the addition of a few epithets, or short hints of description;” so “ the most valuable piece of geography left us, concerning the state of Greece in that early period,” has of course suffered by such liberties; and, when every descriptive epithet in Homer should have been religiously preserved, Mr. Pope’s alterations have produced a new map of his own, and deprived us of that merit of the original which he called upon us to admire. Thus the Græa and spacious Mycaleſſus of Homer become by translation,

“ Græa near the main,

“ And Mycaleſſia’s ample piny plain.

‘ Had it been proper to describe the narrow streight of the Euripus, by the name of the main, yet it is not at all distinguished, by such a situation, from several other places mentioned on this shore; and as to the ample piny plain, we searched for it to no purpose. It is, therefore, matter of doubt, whether it existed in the time of Homer, though mentioned by Statius about a thousand years after. Indeed it would be difficult to assign any reason for the addition in the English, except that the rhyme requires that Græa should be near the main in the first line, and that Mycaleſſia (for so the translator was obliged to write it in order to make out the line) owes both to rhyme and measure her piny plain in the second.

‘ When the additional epithets of the Translator are descriptive of some permanent circumstances, as in those lines;

“ From high Trœzene and Mæſeta’s plain,

“ And fair Ægina, circled by the main;”

the description (though not Homer’s, and merely introduced to help out the rhyme and measure) has probably been always true; but when unauthorized, and without consulting his author, he enriches the picture with the fluctuating and transitory circumstances of husbandry, it is less excusable. Thus when he informs us, that the following two places were famous

“ For flocks Erythræ, Gliffa for the vine;”

and mentions those

“ Who plow the spacious Orchomenian plain;”

he substitutes the state of those countries in the time of Plutarch and Statius, from whom he takes his account of them, for what it might have been in that of Homer, who connects no such ideas of pasture, vintage, and corn, with those names.

‘ In short, those concise, but descriptive, and therefore interesting, sketches of ancient arts, customs, and manners, with which Homer has enlivened his map of Greece, cannot be translated faithfully, and at the same time poetically. Mr. Pope has succeeded

surprisingly in the latter ; but then his study of a flowing and musical versification frequently betrays him into a florid profusion of unmeaning ornament, in which the object is greatly disguised, if not totally lost ; as when, for the grassy Pteleon of Homer, we have,

“ And grassy Pteleon deck’d with chearful greens,

“ The bow’rs of Ceres, and the sylvan scenes.”

‘ In the same manner the single epithet, noble, which Homer gives the Cephissus, is extended to a complete landscape :

“ From those rich regions, where Cephissus leads

“ His silver current through the flow’ry meads.”

‘ He is still more lavish of ornament, when he dresses up the Peneus and leafy Pelion of Homer in as much additional finery, as can be well crowded into four lines :

“ Who dwell where Pelion, crown’d with piny boughs,

“ Obscures the glade, and nods his shaggy brows ;

“ Or where through flow’ry Tempe Peneus stray’d,

“ The region stretch’d beneath his mighty shade.”

‘ Here the Translator gives us a picture, not without its beauties ; but beauties so much his own, that they retain little of Homer, either as to the subject, or the manner.

‘ We shall say no more at present of the catalogue, where Rhætor is green, Lilæa fair, and Cynos rich, without any authority from the original ; Anemonia has her stately shining turrets, and Corinth her imperial towers, Parrhasia her snowy cliffs, Tarpe her sylvan seats, and Ætylus her low walls, from Pope, not from Homer.

‘ It is owing to these liberties, that we find the old Poet often loaded with English ambiguity, and even contradiction, for which there is no foundation in the Greek ; as where Ithaca is sometimes fair, and sometimes barren, and where, in spite of the sandy coast of Pylos in one place, we have, in another,

“ Alpheus’ plenteous stream, that yields

“ Increase of harvest to the Pylian fields.”

This article of the work, moreover, deserves attention, as it exhibits an accurate account of the ancient and present state of the coast of Egypt.

In the section on HOMER’S RELIGION AND MYTHOLOGY, we find the Author combating the strongly received opinion, that human science and erudition were, with the Egyptians, in the highest perfection of the time.

‘ I shall now, says he, lay before the Reader my reasons for thinking, that the high compliments, which have been so long paid to the knowledge and wisdom of the ancient Egyptians, have not been so well founded as is generally imagined ; and I shall draw those reasons from the only sources, which can furnish evidence of this matter ; viz. first, the monuments which they have left of their taste and genius ; secondly, the accounts, which other nations have given of them in these respects.

‘ It would be difficult to form a judgment of their literary merit, without a specimen of their performance in that way : and I do not find that antiquity has transmitted to us even their pretensions to excellence in composition. I must observe, that, though Egypt produced

duced the Papyrus, its use to letters was a Greek discovery. Their hieroglyphics indeed have been long admired as the repository of much wisdom and knowledge; though there seems great reason to think, that they were the production of an infant state of society, not yet acquainted with alphabetical writing. And they have been preserved by means of circumstances, which were peculiar to Egypt. For this country had the driest atmosphere, and the most durable materials. Hence these memorials have been preserved, while monuments of the same early stage of knowledge have perished in other countries.

\* Architecture, sculpture, and painting, seem to owe little to Egypt. If the temple of Theseus stands to this day at Athens an undoubted proof of the great perfection of Greek arts, as early as the battle of Marathon: in a climate so favourable to buildings as that of Egypt, where there are still considerable remains to be seen of pyramids of such perishable materials as unburnt bricks, some fragments surely would have been preserved to justify their pretensions. But though we are apt to trace every thing back to Egypt, I believe, in those arts the Greeks are entirely original, and took their ideas from Nature alone: and it appears in sculpture, that the Egyptians stuck to their own stiff dry manner, even after they were acquainted with the perfect models of the Greek artists.

\* Egypt has, no doubt, produced the most stupendous and amazing, but I must add, the most absurd and unmeaning public works, to be seen in any country: I mean pyramids, obelisks, labyrinths, artificial lakes, which are without art, elegance, or public utility. Though jealous of strangers, they took little pains to fortify their frontier: and seem to have placed their security more in hiding, than defending, themselves. And though well situated for commerce, they neglected a good harbour, of which the Greeks shewed the value and importance, as soon as they got possession of this country.

\* When the Greeks first applied to the study of Nature, and travelled to Egypt (supposed to have been then the school of science) for instruction, we might reasonably expect some favourable accounts of them. But, besides, that what we are told of these early travellers is obscure, and suspicious, all we can collect from them does not raise our ideas of Egyptian knowledge. If Pythagoras sacrificed a hecatomb upon finding out the 47th proposition of the first book of Euclid, and Thales an ox on having discovered how to inscribe a rectangled triangle in a circle, after they had studied mathematics in Egypt, the parent of geometry, what opinion does it give us of the knowledge of their masters in that science? The obscure account we have of their scheme of joining the Nile and the Red Sea, looks, as if they did not understand how to take a level. Nor does it seem unfair to conclude, that this was, like their other great works, more an object of ostentation than of public utility: for they discouraged navigation and commerce, and neglected a fine harbour on their own coast. It is true we found that their pyramids corresponded exactly with the four cardinal points of the compass; but how small a degree of mathematics does that require? and surely Thales having shewn them how to measure the heights of those py-



ramids by their shadow, is a proof of their little progress in trigonometry.

We have given our Readers these reflections, not as by any means coinciding with our opinion. We consider them only as a proof of the ingenious Author's predilection in favour of the originality of the Grecian literature. We know that the weight of evidence is totally against him. In the section entitled HOMER'S MANNERS, we find something more interesting, and better founded :

' There is nothing more remarkable in the manners of the East, especially to an English traveller, than the degree of refinement, to which profound dissimulation is carried in all ranks, but especially among those in power. In the visits and common intercourse of the great, more attention is paid to the looks than to the words of the company : and the speaker generally weighs, what he is to say, by the countenance of the person he converses with, rather than by his own sentiments or opinion of the question. He accommodates his language much less to truth and matter of fact, than to the private purposes of his hopes or fears. In short, all confidence is destroyed by the despotism of the East. Suspicion begins with the prince, and from him a general diffidence spreads through every rank and order, ending only in the man who has nothing to fear, because he has nothing to lose. The arts of disguise are in those countries the great arts of life ; and the character of Ulysses would form a perfect model for those, who wish to make their way in it with security and respect. A spy, who is secretly employed in other countries, is here an avowed officer of state. But then, in proportion to the mutual distrust, which so universally prevails in the several departments of government, confidence between individuals, where it exists at all, is carried great lengths ; and the Arab history, which is so full of political treachery, abounds also in accounts of private friendships, which do not fall short of those of Pylades and Orestes, Achilles and Patroclus, or David and Jonathan.

' Cruelty, violence, and injustice, are so evidently the result of defective government, that it is unnecessary to look for any other general cause of the scenes of this sort, with which Homer abounds, in common with other ancient writers, and agreeably to the present manners of those countries. For when every man is, in a great measure, judge in his own cause, vices of this class are not only more frequent, but, *in foro conscientiae*, less criminal than in a civilized state, where the individual transfers his resentments to the community, and private injury expects redress from public justice : where the legislature does not engage for our personal security, we have a right to use such means, as are in our power, in order to destroy the aggressor, who would destroy us. In such cases bodily strength and courage must decide most contests, while, on the other hand, craft, cunning, and surprize, are the legitimate weapons of the weak against the strong. We accordingly find, that both the ancient and modern history of the East is a continued narrative of bloodshed and treachery ; and in the heroic times homicide was so common, that we see the Poet alluding to a fugitive murderer taking  
shelter

shelter under the roof of a stranger (to escape, not public justice, but the revenge of the relations of the deceased) as a familiar occurrence in life. Some of the favourite personages of the *Iliad* and *Odyssey* had fled their country for this crime; and most of Homer's heroes would, in the present age, be capitally convicted, in any country in Europe, on the Poet's evidence.

'But that hospitality should be derived, in any degree, from the same source, may seem a paradox to those who have not observed, that this virtue prevails in most countries, and in the different provinces of each country, very much in proportion to the idleness, poverty, and insecurity, which attend a defective police. As dissimulation may be properly called an Oriental vice, so hospitality will retain the name of an Oriental virtue; and both will prevail in the East, as long as the Arab mode of government continues in that part of the globe. It is some consolation, in so wretched a state of society, that hospitality should be most cultivated, where it is most wanted. In Arabia, the rights of hospitality (so properly called the point of honour of the East) are the happy substitute of positive law; which, in some degree, supplies the place of justice, connecting, by a voluntary intercourse of disinterested offices, those vagabond tribes, who despise legislation, deny the perfect rights of mankind, and set the civil magistrate at defiance. A strong instance of the powers of that generous sympathizing principle in the social constitution of our nature, which the wisest government will encourage; and which the most depraved cannot suppress.

'We must acknowledge, that this most pleasing feature, in a portrait of Heroic, Patriarchal, and Modern Oriental life, is sadly contrasted by a gloomy part of the picture, which produces the most striking difference between our manners and theirs; I mean, that unnatural separation of the sexes, which precludes the female half from that share in the duties and amusements of life, which the common interests of society demand.

'The bad effects of this tyrannical proscription of the most amiable part of the creation (true characteristic of savage life) are only known to those, who experience the happiness of a more liberal distribution of the business, and pleasures of the male and female province, which not only soothes the cares, and enlivens the joys of the retired domestic scene: but, in the more active and enlarged sphere of ambition and enterprize, softens ferocity, while it animates indifference, and rouses into action the noblest powers of the mind. What a blank must we then find in the manners of a country, where that sex, to which Nature seems to have intrusted so extensive an influence over the most active period of our lives, is debased by a most humiliating servitude and banishment, which deprives us of the most powerful motives to great and generous undertakings! Yet such was the Heroic and Patriarchal state of society; and such it is, at this day, in the East; with a difference, however, that is much in favour of Homer's manners: for though the female subordination is strongly marked in the *Iliad* and *Odyssey*, yet women seem to make a more considerable part of society there than among the ancient Jews; and certainly much more than the present Oriental restrictions on this head permit.'

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The following observations, in the same section, are indubitable proofs of true taste, and a capacity for moral distinctions.

‘ There is perhaps no display of the human faculties, with regard to which the taste of different ages and countries coincide so little, as productions of wit and humour, whose genuine spirit is so subtle and volatile in its nature, that it evaporates upon the least change in the circumstances which produced it, leaving nothing behind but the insipid dregs of low buffoonry.

‘ If such has been the transitory fate of Greek and Roman wit of the best times, we can have little expectations from those rude productions, which are the objects of our present comparison. But as the resemblance of manners, now under consideration, extends to certain comic similarities, which seem to point towards the same despotic origin, whence we have attempted to deduce the most striking features in Oriental life: a farther enquiry into this matter (including what has been said on that gross and abandoned humour, which prevails in a defective state of female society) might furnish some hints towards the true history and real character of Ridicule.

‘ At this time we shall only observe, that imperfect society neither affords the matter or manner necessary to a fair experiment of talents of this kind.

‘ The uniform sameness of primitive life is incapable of the first; for, while it gives an air of gravity and dignity to manners, it cramps the comic genius, which can only ripen and flourish amidst variety of character. The attentions of rude society are barely sufficient for the necessities of life; those of a more advanced period are taken up with its superfluities. Then it is, that false appetites and imaginary wants are created, unknown to Nature, to Homer, and the Bedouin; arts, trades, professions, multiply; new distinctions, ranks, and conditions are produced; and, in short, the various vices, follies, and affectations, of a wealthy, commercial, free people, open an ample field of pleasantry to a Swift, an Addison, or an Hogarth. If we have excelled other countries in this walk of humour, it may be ascribed to our rich diversity of original character, open to every artist, without those restrictions, which seldom check licentiousness without suppressing genius.

‘ As the matter of primitive wit is circumscribed by this barrenness of subject, so its manner is checked by the danger of offending. Thus the first sallies of this kind are either controuled by timidity, or disgraced by roughness, which is so closely connected with actual violence, that they are often exercised together, and called in aid of one another. Hence that illiberal mockery of personal deformity, that ungenerous sneer at poverty, and, above all, that cruel, unmanly irony, and insolent triumph of the conqueror over the vanquished; which form so many disgusting pictures in Homer, in the present manners of the East, and all barbarous countries, as well as among the vulgar of the most civilized, with whom the transition from raillery to blows is so natural, that the latter seems only a bolder and coarser expression of the first.

‘ So close and so early an alliance between Wit and Violence is, I must own, very little to the credit of the former: I fear it is but

a bad apology for her to say, that she commenced acquaintance with that rough companion when she was very young. But we must not, from partial observations, upon a subject requiring a more enlarged consideration, draw general conclusions, unfavourable to Homer and ourselves; for there are some strokes of humour in the Poet, that it will be difficult to resolve into that tyrannical principle, in which, I must confess, the brutal raillery of the Iliad and Odyssey is too much founded.'

The section entitled, HOMER AN HISTORIAN, abounds with erudition and curious reflections, to which our Readers must be referred, as well as to the subsequent dissertations on Homer's Chronology, Philosophy, &c. In all of which they will meet with a variety of ingenious remarks and disquisitions.

We do not mean, however, by this justly merited commendation, to *flatter* the memory of Mr. Wood. We do not mean to represent him as a man of the most profound learning. He was, rather, what his friends usually styled him, A GENTLEMANLY SCHOLAR: with taste enough to be fond of some of the polite arts in which he was not *deeply* conversant; particularly drawing, painting, sculpture, and architecture.—It might seem ungenerous to censure with severity the posthumous work of a gentleman who has risen to high reputation in the republic of letters; by the elegance and splendor of his publications. It must not, however, pass unobserved, that his Map of the *Troade* is a very defective performance. An inexpert draughtsman seems, indeed, to have sketched a view on the spot, and to have flattered himself that he was able to exhibit a plan of the country; but, among other defects, it is remarkable that his *Simois* and *Scamander* disagree with Strabo: it is to be noted, too, that even in Strabo's time, and, we believe, for many ages before, no diligence could discover any remains of old Troy.

As to trivial mistakes, we have observed some in the present essay; but we avoid particularizing those *minutiae* of which only minute critics will make a parade: nevertheless the following slip, as it misrepresents a *fact*, should be rectified in a second edition.

Speaking, p. 73, of *Demetrius of Scepsis*, one of Homer's commentators, it is said that he 'composed sixty books on thirty lines of the *catalogue*;' but according to Strabo, the number of the *books* written by Demetrius was thirty, and of Homer's lines sixty: a very material difference, with respect to the idea we are to entertain of the abilities of the learned commentator!

ART. II. *Hartley's Theory of the Human Mind, on the Principle of the Association of Ideas; with Essays relating to the Subjects of it.* By Joseph Priestley, LL. D. F. R. S. 8vo. 6s. Johnson. 1775.

DR. Priestley's veneration for the character and writings of Dr. Hartley, is well known to all those who are acquainted with him or his writings. In the preface to his *Examination of Dr. Reid's Enquiry, &c.* he tells us, that he can almost say, that he thinks himself more indebted to the OBSERVATIONS ON MAN, than to all the books he ever read beside, the scriptures alone excepted; and that the most effectual method of establishing the true science of human nature, is to facilitate the study of *Hartley's Theory*. With this view, he exhibits this *Theory*, in the work now before us, as far as it relates to the doctrine of *Association of Ideas* only, omitting even what relates to the doctrine of *vibrations*, and the *anatomical disquisitions* which are connected with it; it being on these two accounts only, he says, that the objection to Hartley's *Theory*, as *difficult* and *intricate*, is founded.

How far Dr. Priestley has succeeded in his attempt to illustrate his favourite theory, and to establish the true science of human nature, our Readers, we hope, will be enabled to judge, by what we shall lay before them.

He introduces his work with three essays. In the first, he gives a general view of the doctrine of *vibrations*; and this essay is extremely valuable on account of the discoveries, made in it, of great vulgar errors. Materialism has been, from early ages, considered as one of the chief bulwarks of atheism. Accordingly, while Epicurus, and Hobbes, and their disciples, have endeavoured to defend it, Theists and Christians have pointed their batteries against it, and with great success too, in the opinion of the friends of religion. In particular, it has been thought, that Dr. Samuel Clarke has demonstrated the impossibility of matter's being the subject of thought. But we learn from Dr. Priestley, (Introd. Ess. p. 20.) that *perception* and all the *mental* powers of man are the result of such an organical structure as that of the brain. Buffon, who thought as highly of the powers of organized particles as most men, upon dissecting the brain of an *uran-utang*, found so perfect a similarity between it and the brain of a man, as forced him to confess that there must be something else in man than matter and organization. But Dr. Priestley shews a firmness of mind not to be overcome either by Buffon's dissections, or Clarke's reasonings.

One thing, however, he hesitates about,—whether from an organical structure, such as that of the brain, the powers of  
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man result necessarily or not. Now we humbly think he could not have stopt a moment at this point, were it not that great geniusses are sometimes apt to forget their own discoveries. For although Aristotle taught the world, long ago, that necessary truths are only known by *demonstration*, or by shewing the contrary to be impossible, and the world was so silly as to believe him, yet Dr. Priestley discovered, *not* long ago, (see Intr. Obs. to the Exam. of Dr. Reid, p. 39.) that the proper proof of necessary truths is by *induction*, and the evidence that any two things or properties are necessarily united is the constant observation of their union. This was a great discovery; for, it follows from it, that before mankind had ever observed silver to be fusible by heat, it was necessarily hard: but as soon as this observation was made, a truth, which before was necessary, immediately changed its nature, and became contingent. Had the philosopher recollected that discovery of his own, he would have had no occasion to qualify *this discovery*, that the mental powers of man result from such an organical structure as that of the brain, with that ugly alternative—*whether necessary or not*. How would Epicurus, how would Collins have triumphed, had they lived to see this point given up to them, even by a Christian divine?

Nor ought we to imagine that this discovery was borrowed from Dr. Hartley, to whom our Author modestly acknowledges himself indebted for *almost* all his knowledge upon this subject. Though Dr. Hartley's *Observations on Man* are, in his opinion, to be ranked among the greatest efforts of human genius, and without exception, the most valuable production of the mind of man; yet, in this point, Dr. Priestley has seen farther than even that wonderful man. For, according to Dr. Hartley, there is, in the human composition, not only a gross body, and a mind distinct from it, but an intermediate *elementary body* between the two. But Dr. Priestley, perceiving that the elementary body and the mind are only an incumbrance to the system, has thrown them both out.

Another discovery, very consonant to the first, is that the whole man becomes extinct at death. For this concession Atheists will likewise thank him, as it has been one of the chief articles of their creed, from the beginning of the world. And considering the arguments that have been urged against it, and the difficulty that unbelievers have found of satisfying themselves upon this important point, it must give them great consolation to find their faith supported by the authority of a Christian divine, maintaining that the whole man becomes extinct at death, and that we have no hope of surviving death but what is derived from the scheme of Revelation. If Revelation taught that the whole man becomes extinct at death,  
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and yet survives the grave, this, we apprehend, would furnish a stronger argument against Revelation than any that infidelity has hitherto discovered: and it will need such a champion as Dr. Priestley to defend it. For there are few that can arrive at such a strength of faith, as to believe a contradiction. And if it is not a contradiction to be wholly extinguished at death, and yet to survive death, it will be very difficult to say what is.

Let us suppose with Dr. Priestley, that all the mental powers of Julius Cæsar resulted from the organical structure of his brain. This organical structure is dissolved, and the whole man Julius Cæsar becomes extinct: the matter of this brain, however, remains, but it is not Julius Cæsar; for he, (*ex hypothesis*) is wholly extinct. This matter, being capable of every form and every organization, becomes the organized body of a plant, 'having some degree of sensation.' After this organized structure is destroyed, and the whole plant extinct, by a new organical structure it becomes the brain of a monkey, and at last it forms the brain of Pope Leo the tenth. When all these organical structures are destroyed, let us suppose a new one produced at the Resurrection, and that mental powers result from it. The question is, whether this new organical structure be Julius Cæsar, or the plant, or the monkey, or Leo the tenth; or whether all these are one and the same person, and the last production answerable for all the actions of the preceding. If Dr. Priestley will resolve this case, it may give some new light to his system.

This doctrine, that a man may survive his total extinction, and may be drawn forth from the Limbus of non-existence to a second scene of existence, is so similar to another part of the Doctor's system, that the one serves to illustrate the other. In his Examination of Dr. Reid's Enquiry, p. 65, he says, 'I am surprised that it should have been so readily admitted, that even ideas have no existence but when we are conscious of them. We have just the same reason to believe the identity of an idea, as that of a tree, that of any external body, or that of our own minds themselves.'

In this paragraph there are two important discoveries, although the Dr. confounds them together. 1st, Whereas other philosophers have held that men have no ideas when they do not think, the doctor finds that we have ideas when we think nothing about them. Now, if ideas may exist without thought, it seems an easy consequence that sensations of pleasure and pain may exist when they are not felt, or actions when they are not acted: and perhaps our ideas, sensations and actions are, at death, embalmed, and preserved during the state of non-existence between death and the resurrection,  
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and are united to the new organical structure then formed. This seems to be the only way in which this new-formed being can have an interest in what was thought, done, suffered, and enjoyed by its predecessor.

adly, We learn, from this paragraph, that ideas, which have hitherto been thought to be as transient as time itself, have a permanent existence like substances; that the idea I have this moment may be the individual and identical idea I had yesterday, and the pain I feel to-day may be the identical pain I felt half a year ago. Whether *vibrations* and *vibratiuncles* have the same permanent nature, Dr. Priestley does not inform us. Vibrations have hitherto been believed to be successive, and in a perpetual flux; and if so, it might be expected that ideas, which are the effects of vibrations, should not be permanent. But however this may be, ideas retain their identity; how long, we are not told.

Before we proceed any farther, we cannot help observing, that this very extraordinary notion of the continued existence of ideas independently of the mind's conceptions, is a greater innovation of the established doctrine of ideas as laid down by Mr. Locke, and all other modern philosophers, foreign as well as British, than any with which the three Scotch doctors have ever been charged. Who could have expected this from one who is so flaming a zealot for establishments, at least in philosophical systems, and a declared enemy of innovators? but it deserves our particular notice, that to no system whatever is this opinion more perfectly irreconcilable than it is to Dr. Hartley's, which, not to mention, at present, other things which might be mentioned, convinces us, that Dr. Priestley does not sufficiently understand the doctrine which he has undertaken to elucidate.

According to Dr. Hartley, stronger vibrations in the medullary particles of the brain and nerves constitute sensations, weaker vibrations, or what he calls vibratiuncles, and miniature vibrations, constitute ideas. With these the existence of the one or of the other is totally coincident, inasmuch that if the vibration degenerate into a vibratiuncle, the sensation is degraded into an idea, and when the vibratiuncle ceases, there is neither sensation nor idea. Now if its very essence consists in the vibrating motion of certain particles, or immediately results therefrom, it consists in a variable affection which the same material substance may have or may not have, and by his hypothesis, sometimes has, and sometimes has not. If there can be any odds, Priestley's notion of the materiality of the soul makes the absurdity still greater, or at least more glaring. Where Hartley establishes only a natural and necessary connexion, Priestley will have an absolute



absolute identity. And thus what is no other than a certain species of motion, is made by him to exist in absolute rest.

The argument he has brought in favour of this opinion appears to us no less wonderful than the doctrine it is brought to support.—‘We have just the same reason, says he, to believe the identity of an idea as that of a tree, &c. The idea that I have of my wife or child to-day as much resembles the idea I had of them yesterday, though some hours of sound sleep have intervened, as my house of to-day resembles my house of yesterday.’ Indeed? then by the same curious argument we shall prove the separate and independent existence of sounds when they are not sounded, and of names when they are neither heard nor articulated by any body. Let us try how the argument will answer when we substitute *name* for *idea*.—‘We are surprised that it should have been so readily admitted, that even *names* have no existence, but when we pronounce and hear them; we have just the same reason to believe the identity of a *name*, as that of a tree, that of any external body, or that of our own minds themselves. The *name* that I give to my wife to-day, as much resembles the name that I gave to her yesterday, though some hours of sound sleep have intervened, as my house of to-day resembles my house of yesterday.’—The argument is equally capable of proving the independent and permanent existence of inarticulate sounds, as the crowing of a cock, or barking of a dog, when these animals are perfectly silent.

We know no system with which it is possible to reconcile so extravagant a conceit, except that of the sensible and intelligible species of the Peripatetics, who made ideas to be a kind of emanations or unsubstantial forms, perpetually issuing from all things corporeal and spiritual, which emanations in flying about make an impression on those human intellects that happen to come in their way, and then only are said to be perceived. But is this Dr. Hartley’s theory? if our Author does not see the repugnancy, we should be apt to suspect that, in articles of philosophic faith, as in articles of theology, the greatest bigots are commonly those who least understand the subject.

We now proceed to the second Essay, wherein our Author gives a short history of the doctrine of *association*, and then applies it to resolve the phenomena of the faculty of memory, judgment, the passions, the will, and the powers of muscular motion, to which he thinks all the phenomena of the mind may be reduced.

The mechanical association of ideas that have been frequently presented to the mind at the same time, was, I believe, (says Dr. Priestley) first noticed by Mr. Locke. He

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next mentions Mr. Gay, a clergyman in the west of England, as having attempted to deduce all our passions and affections from association. These two authors only are mentioned by Dr. Priestley as having gone before Dr. Hartley, in attempting to account for the operations of the human mind from association. Perhaps he did not know that Aristotle accounts for reminiscence from this principle in the second chapter of his book on Memory and Reminiscence; nor that Hobbes, in his book of Human Nature, has applied this principle to account for most of the powers of the human mind; nor that Mr. Hume, in his Treatise of Human Nature, printed some years before Hartley's *Observations on Man*, grounds almost his whole system of the human mind upon the laws of *association*. There is indeed a remarkable agreement in the systems of Hobbes, of Hume, and of Hartley, with regard to the faculties of the human mind; however widely the last may differ from the others in his religious principles. And we humbly apprehend that of the three, Mr. Hume has explained and applied the doctrine of Association with the greatest accuracy, as well as with the greatest perspicuity. But of this every man will judge for himself.

It is probable that Dr. Hartley was as little acquainted with Mr. Hume's book, as his compendizer seems to be. His candour would certainly have led him to mention it if he had. However, he is very far from being of the opinion of Dr. Priestley, that Locke was the first who noticed the *association* of ideas.

The doctor, surely, when he affirmed this, had forgot what he had copied from Dr. Hartley, p. 14, 15.—‘The influence of association over our ideas, opinions, and affections is so great and obvious as scarce to have escaped the notice of any writer who has treated of these, though the word *association*, in the particular sense here affixed to it, was first brought into use by Mr. Locke. But all that has been delivered by the antients and moderns concerning the power of habit, custom, example, and education, authority, party-prejudice, the manner of learning the manual and liberal arts, &c. goes upon this doctrine as its foundation, and may be considered as the detail of it, in various circumstances.’

Had Dr. Priestley attended to this passage of his Author, he probably would not have given so very superficial and partial an account of the history of this doctrine as he has done in this essay; far less would he have believed that it was first noticed by Mr. Locke.

Leaving the History of the Association of Ideas, we have next in this essay a view of the application of it for explain-

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ing those faculties to which all the rest may be reduced ; and first that of *memory*.

Here Dr. Priestley tells us, that nothing more is necessary to explain the phænomena of *memory* than a stock of ideas variously associated together, so that when one of them is present, it will introduce such others as it has the nearest connexion with, and relation to.

This account of the phænomena of *memory* is as ancient as Aristotle,—as was before observed. And it cannot be doubted that, by things being associated together, one thing that is presented either to the memory, the fancy, or the senses draws its associates along with it. Upon this principle was founded the art of artificial memory, which had its teachers in very ancient times.

Granting therefore, what nobody denies, that the association of things in the mind is a great help to the memory ; it remains to be considered, whether this association of itself produces that faculty ? to judge of this, suppose a cluster of ideas brought into the mind by association. Some of these may be ideas of things that were, some of things that are, some of things that will be, and some of things that neither are, nor were, nor will be.

Now how shall we distinguish these ? there must be a stamp put upon the ideas of things that were, by which we shall be taught that they were, and in what order of succession, and at what intervals of time they were. Until this is done, the bundle of ideas produces no memory at all.

Dr. Priestley takes no notice of this objection to his theory in this essay. But Dr. Hartley, in his chapter on *memory* appears to have been aware of it : and he conceives that the recollection of a past fact differs from a reverie of imagination, partly in the vividness of the ideas, and chiefly in the readiness and strength of their association.

Mr. Hume had before made the difference of sensation, memory, and imagination, to consist in different degrees of vivacity in the ideas ; ascribing to sensation the greatest degree of vivacity ; to ideas of memory a less degree of vivacity, and to ideas of imagination the least of all. So that in this as in many other points, the systems of Mr. Hume and Dr. Hartley coincide.

In both these systems, the remembrance of an object, the perception of it by our senses, and the bare conception of it, are held to be operations of the same kind ; they differ only in degree. To see an object very faintly is to remember it, and to conceive it very strongly is to remember it. A vibration with a little additional strength becomes a vibration, and

and a weak vibration is, we conceive, all that is meant by a vibratiuncle. A man who really believes this system, if he be consistent with himself, can put no trust either in his senses or his memory. It suits very well with scepticism, but a man who resolves to trust to his senses and his memory must reject it.

Every man knows what memory is, and every man knows what is meant by vividness of ideas or conceptions, and their power of suggesting one another. And when we know and understand what each of these things is, we can be at no loss to know whether they are one and the same.

Let every man judge for himself whether memory is a certain degree of vividness in ideas, and a certain degree of strength in their power of suggesting one another. To us they appear to be things of a quite different nature; and we could as easily believe that a hat is a pair of shoes, as that memory is a certain degree of vividness in ideas and of strength in their association.

A malefactor who is going to be hanged, has a cluster of very vivid ideas, and very strongly associated, of what he is about to suffer; but it is not an object of remembrance but of foresight. If he should happen to be recovered to life after his execution, as some have been, he will have the ideas of the same event probably no less vivid, nor less strongly associated. But now the event is not foreseen, it is remembered. It is not the strength of his ideas or their associations that gives him the conviction that the event is future, in the former case: it is the force of the laws, the strength of the prison, and the fidelity of the guards. Nor is it, in the latter case, the strength of his ideas, and their associations, that give him the conviction that the event has happened, it is his distinct remembrance of it.

It appears evident, therefore, that something more than association of ideas is required to produce memory—*judgment* is next to be reduced to the *association* of ideas.

Dr. Priestley defines judgment to be nothing more than the perception of the universal concurrence, or the perfect co-incidence of two ideas, or the want of that concurrence and co-incidence, or transferring the idea of *truth*, by association, from one proposition to another that resembles it.

The first part of this definition seems to be taken from Mr. Locke, and the last from Dr. Hartley. But we have only one half of Locke's definition, without any reason shewn why the other is left out. According to Mr. Locke, knowledge or judgment is a perception of the connexion and agreement, or disagreement and repugnancy of our ideas. And this agree-

ment or disagreement is of four sorts;—First, identity or diversity; second, relation; third, co-existence or necessary connexion; fourth, real existence. Now Dr. Priestley's universal concurrence may tally with Locke's co-existence or necessary connexion; his perfect co-incidence with Locke's identity: but the other two sorts of agreement, to wit, relation, and real existence, are left out. Does Dr. Priestley think that we have no power of perceiving the existence of ideas or any other relations of them besides their co-existence and identity?

Be this as it may, Dr. Priestley, in embracing one half of Locke's definition of judgment, seems to have left Hartley's system. For if there is a power in the mind of comparing ideas, and of perceiving certain relations between them, such as those of universal concurrence, and perfect coincidence; this power is not that of association. For it is evident that ideas may be associated with any degree of strength, without being compared, without perception of any relation between them. The first of these powers may be supposed in any degree, without the others. And therefore the power of association does not account for the powers of comparing our ideas and perceiving their relations.

Dr. Hartley's definition of assent and dissent, that is of judgment, seems to tally better with his system. He makes them to be those very complex internal feelings which adhere by association to such clusters of words as are called Propositions. Whether this definition, or that which Dr. Priestley has substituted in its place, be the most perspicuous and the most accurate, every one may judge for himself.

In accounting for the passions from association, Dr. Priestley seems to allow that we have originally a desire of pleasure and aversion to pain, which do not arise from association. These therefore are original principles. In accounting for our other principles of action from these original ones the same things are said which were said by Epicurus of old, and have been said by all those who have defended the selfish system or ancient Epicurean system with regard to human actions; without taking any notice of what has been said on the other side by the best ancient philosophers, or by Shaftesbury, Hutcheson, Butler, and many others among the moderns.

Dr. Priestley acknowledges that, according to his system, all our passions are at first interested; and that the disinterested are got by association in the same manner as some men get the love of money for its own sake.

We acknowledge that the love of money for itself is got by the habit of associating it with other things which we desire,

fire, and which it may be a means of procuring. All the world acknowledges this. And what is the consequence? It is that every man despises this passion in others, and endeavours to justify himself from the imputation of it. The greatest miser persuades himself, that he either does or will reap benefit by increasing his wealth, and professes to put no value upon it on its own account.

If other disinterested passions were got, by the same means, and the like associations, we should have the same reason to be ashamed of them in ourselves, and to despise or pity them in others. The love of parents, children, friends, country, nay of the Supreme Being himself, would, upon this system, be the weaknesses of human nature, the effect of associations which pervert the judgment, and make us mistake the means for the end. The only perfect man, according to this system, would be the perfectly selfish man, who has no desire but for his own pleasure, or other things as means to that end; no aversion but to his own pain, or other things as far as they may procure his pain.

The next operation of the mind, which Dr. Priestley is to explain from association is *volition*, which, he tells us, is a modification of the passion of desire. Mr. Locke, on whose principles Dr. Hartley founded his system, as Dr. Priestley tells us, has taken pains to refute this vulgar error, and has shewn very clearly that volition is not desire, nor a modification of desire. Yet as if Locke's judgment and reasoning were unworthy of the least consideration, Dr. Priestley takes it for granted without offering any proof, that volition is a modification of desire.

The remaining part of this essay is what we apprehend the Author would have us take for an explication of the powers of muscular motion from the doctrine of association. The purport of it is to shew or rather to affirm, that those muscular motions which have most the appearance of instinct, are at first automatic and involuntary, and afterward become voluntary by means of association.

Dr. Priestley seems to have a great aversion to instincts. There is something in them that offends his taste; he thinks them an operose and inelegant contrivance, and therefore does not allow that there is any such thing in the frame of man or of other animals. What has most the appearance of instinct, he thinks, has been in a manner demonstrated by Dr. Hartley to have been originally automatic.

To what association of ideas this aversion to instincts has been owing in Dr. Priestley, he can best explain; it would not, however, have been improper, when he has said so much

against instincts, to have told us what instinct means. But his zeal against instincts will not allow him to do any thing but abuse them.

By instinct in animals is commonly meant a propensity to certain actions, which is neither the effect of any rational motive, nor the effect of habit, but of the constitution of the animal. Such instincts have been believed to be both in man, and in brute animals, especially in the beginning of life, when the animal has no knowledge or experience of what may be for its good or its hurt; and therefore, to supply the defects of reason and experience, has need of some inward monitor and prompter to lead it to those actions which are necessary for its own preservation or the continuance of the species.

It has been thought both in ancient and modern times, that the instincts of animals furnish one of the clearest and most cogent proofs of contrivance and design in their frame, and consequently of the existence of a wise Author of Nature.

Dr. Priestley's zeal against the existence of instincts, seems the more surprising that his Author Dr. Hartley acknowledges their existence, and thinks there is no difficulty in reconciling them to his system. He supposes the bodily frame in brutes to be so formed, that miniature vibrations spring up in it, at certain ages, and seasons of the year; that the ideas and voluntary motions corresponding to these vibrations must of consequence attend them, and mix themselves with impressions and acquired ideas; that is, a kind of inspiration to brutes, helping out that part of their faculties which corresponds to reason in ours.

Philosophers who agree in the existence of instincts may yet differ with regard to their immediate cause. Some, with Dr. Hartley, may ascribe them to the original frame of the animal body; others with Malbranche may ascribe them to impulses given immediately by the Deity, as there is occasion for them; and others may modestly acknowledge their ignorance of the cause, although they perceive such manifest marks of contrivance and design in the effect, as lead them to believe that it must either mediate or immediately proceed from a wise and intelligent cause.

*(To be continued.)*

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**ART. III.** *A Letter to Nobody; on the Negligence and Misconduct of Ecclesiastical Superiors, and particularly of a modern Bishop.* By Sulpicius Severus. 8vo. 1s. Kearsley. 1775.

**T**HE name of Severus, which this writer hath taken upon himself, hath been assumed by him with no small degree of propriety. We do not, however, mean to insinuate, that

that he is more severe than just in his observations. Severity is not the sole characteristic of this performance: it is still more distinguished by its spirit, its literature, and the apparent regard which it bears to the honour and interest of religion in the church of England.

The Author, after a learned and satirical defence of the title he hath given to his pamphlet, proposes to consider the conduct of the bishops in three views; with respect to confirmation, ordination, and beneficiary affairs. Each of these heads is treated in a very able manner: but as we have not room for a regular account of what is said upon them, we must content ourselves with an extract or two, by way of specimen.

The following anecdote will probably entertain some of our Readers, and afford matter of grief to others:

‘At one of those meetings of clergymen commonly called, and with absurdity enough, a *visitation* in the language ecclesiastical, a curate came before his diocesan on particular business; in the course of which the poor young fellow appeared to such disadvantage, the bishop could not forbear exclaiming, “Good God!—How could such a person get into orders?—who could ordain him?”—The archdeacon too, on hearing that his name was Solomon, observed, with the most insolent affectation of wit, “his sponsors were no prophets.”—Now it is remarkable, that this very same poor creature had been examined by the very same archdeacon, and ordained by the very same bishop, but a few months before. And the year following, or not long afterwards, the very same bishop gave the usual caution at an ordination: “Take heed that the persons, whom ye present unto us, be *apt* and *meet* for their learning, and godly conversation, to exercise their ministry *duly* to the honour of God and the edifying of his church.” And the very same archdeacon declared too, “I have inquired of them, and also examined them, and think them so to be:” and yet the very same Solomon was one among them.

‘The ordination of an undeserving person may be unavoidable: the deceitfulness of testimonials, or a future defection from virtue, will easily account for it, and may be pleaded as a fair apology. But the ordination of an under-qualified person, and at a time when a sufficient stock of literature is not so difficult an acquisition; when the children of common farmers and mechanics are almost universally acquainted pretty well with letters, without a liberal education; is a gross indignity, that cannot be ignorantly, that must be traitorously or contemptuously, offered to the public.’

We shall add a passage concerning pluralities; which subject is particularly enlarged upon in the present Tract:

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‘But



‘But in the church of England Nobody, it is believed, can name any divines of the highest distinction, that ever endeavoured in earnest to procure a repeal of the present laws in favour of pluralities and dispensations: they might humbly, very humbly perhaps, represent the turpitude of some excesses as great enough to be restrained, could it be done with peace and safety to the church; they might recommend to the clergy a conscientious rectitude of conduct; they might discover a sincere solicitude about the regular performance of parochial duties: but let them be ever so pious and amiable, ever so excellent, ever so learned and judicious in other respects, they never attempted with any resolution to eradicate that old ever-growing evil, which is the principal cause of all the atrocious guilt, and all the flagrant abuses, that are committed, without any appearance of remorse, and have been long complained of, in beneficiary affairs. One dignitary alone, the learned Prideaux, dean of Norwich, had goodness of heart and greatness of soul, to consider the laws in force relating to benefices as some of the corruptest reliques of popery, and made a generous effort to get them repealed: and he succeeded beyond his wishes; not in repealing the laws, in the acquisition of the highest honour a conscientious Christian can ever obtain, the honour of being unfashionably singular in doing his duty to God and his country. When monks and inferior priests complained against the iniquitous distribution of benefices, they were answered by their faithful contemporaries, “Had you but our chance, you would hold your tongues and enjoy it:” and when complaints of a similar nature were strongly urged by some dissenters, or by some of the learned among the laity within the pale of the church, the defenders of a divine right always seemed to consider them as diabolical efforts to destroy the establishment: but when a dignitary of solid sense and learning, of irreproachable character and regular conduct, undertook the arduous task of attempting to reform abuses, they were obliged to get the ablest advocate among them to say all that could be said in defence of the discipline. And he proved the successful disputant. For the discipline still continues, and contributes greatly to the happiness of many an eminent priest.’

This Author possesses a very extensive acquaintance with ecclesiastical antiquity and history, and he has applied it to the most important purposes. We hope that his animadversions will be attended with some good effect.

ART. IV. *An Essay on the Cause of LIGHTENING, and the Manner by which the THUNDER-CLOUDS become possessed of their ELECTRICITY; deduced from known Facts and Properties of that Matter.* To which are added PLAIN DIRECTIONS for constructing and erecting SAFE CONDUCTORS. By John Simmons. Printed at Rochester, and sold in London by Crowder. 8vo. 1s. 1775.

**B**ECCARIA's Theory of Lightening is certainly liable to very material objections; he supposes, that the clouds serve as conductors of the electric fluid, accumulated on one part of the earth to other parts which are exhausted of it. But it may be reasonably inquired, whence this accumulation arises? As the earth is composed of conducting materials, we can scarce suppose it possible that such an accumulation and insulation of the electric fluid should ever happen: why should it not pass by the shortest way, along the surface or through the body of the earth, to its destined place of discharge? nor does the *new doctrine* of accumulated electricity in the *torpedos*, the parts of which are conductors and encompassed with a conducting medium, seem to us sufficient to resolve this difficulty: nay, this phenomenon is evidently chargeable with the same objection. We are, however, very conscious, that it is much easier to discover the fallacy of one hypothesis than to establish another: and philosophers have received repeated admonition, not to be too precipitate in deducing general conclusions from particular facts.

In the pamphlet before us, there is nothing original, beside a *new theory* on this subject; which is briefly this: The earth is the grand source of the electric matter; but how to raise it to the clouds, *hic labor, hoc opus*: we need only suppose an electrical machine conveyed thither and furnished with a conductor from the earth, and the business is done at once. Now we are told, that the clouds, by their mutual attrition, answer the purpose of such a machine, and that the moisture in the air, at the time when the clouds are at work, serves to conduct the electric fluid from the earth upwards; but when we consider, that lightning often happens when the air immediately surrounding the earth is in a very dry state, we shall be at some loss for a proper conveyance: suppose, however, that we had actually discovered a method of supplying the cloud with electric matter from the earth, the cloud itself is nothing but a collection of vapour; and vapour is a conductor; how then can we accumulate electricity in these circumstances and prevent it from running off as fast as it comes on? the cloud is at length fully charged by the adjoining one, communicating with the earth and brought into contact with it for this purpose: and it is now fit for action.

We have only one more supposition to make, and the *phenomena* of lightning and thunder are sufficiently explained. A cloud which has only its natural quantity of the electric fluid must approach this other charged cloud, and the matter will pass into it, in order to produce an equilibrium, or, without the intervention of this, return into the earth again, after having been prevailed upon to continue long enough for our purpose. Our Author has sometimes caught the clouds in the very act of discharge.

In this manner he accounts for "condensed or explosive lightning" (as he terms it) which is produced by clouds at a low altitude and communicating with the earth. Whereas "attenuated or inexplusive lightning" is generated by clouds of a rarer kind and at much higher altitudes and which have no communication with the mass of the earth. This is a harmless appearance of fire, owing to the temporary separation of the natural quantity of electric matter contained in the clouds, put into action by the mutual attrition of the clouds and driven, for want of a medium of sufficient resistance, to a small distance from them and presently returning to them again. Thus have we given the general outlines of this curious theory, made up of *hypotheses* assumed, for the most part, arbitrarily and at pleasure.

ART. V. *Notes and various Readings to Shakspeare, Part the First*; containing, *Alls Well that ends Well*, *Antony and Cleopatra*, *As you like it*, *Comedy of Errors*, *Coriolanus*, *Cymbeline*, *Hamlet*, *1 Henry IV.* *2 Henry IV.* With a General Glossary. 4to. 10s. 6d. Boards. Dilly.

THE obscure diligence of Mr. Capel has at length \* sent forth the Notes to nine plays of Shakspeare!—To avoid all possibility of injuring his work by the least misrepresentation, let us first hear him speak of it himself.

'To the Reader. The editor of Shakspeare's plays in ten volumes octavo, publish'd in the year 1768, in that work's Introduction (which is recommended again to your perusal) has lay'd before you in ample and faithful manner the plan pursu'd by him then, and that he meant to pursue if leisure and life were granted him. In consequence of this his engagement, his first business was—to complete a work that was then in some forwardness, call'd—the "*School*;" it is finish'd, and will appear in due time. The work proceeded to next, was—the "*Notes*;" but was hardly begun upon, before evident tokens appear'd of a necessity for it's present suspension, to make way for another work, which should facilitate the business of note-writing, abridge it, and make it's process more regu-

\* See an account of his edition of Shakspeare, Rev. vol. xxxix. p. 271.

far : with this work,—a “*Glossary*,”—which took up no little time, nor little labour, is usher’d-in to-day’s publication. What the labour of his next business was,—the resum’d business of *Note-writing*; and, after that, of digesting and scrutinizing, purging too of it’s trifles a collected body of *Readings* that were to go with these plays,—the bulk of both those articles shew, and (’tis hop’d) their exactness : the former you will of course augment further, when you enter on their perusal, by adding to the Notes on each play the Note that shews you it’s origin, found in the Introduction. The Annotations on nine plays finish’d, together with their respective accompaniments, many considerations of weight persuaded a publication : the form of it will be found to be honest, and more convenient for those who mean to make the Poet their study, than encreas’d volumes, and a page overcharg’d : the School, and the Annotations remaining, will come out in the same form.’

Hence it appears that these costly annotations on nine plays have been the labour of seven years. By an equal dispatch of Mr. Capel’s observations on the remaining dramas, the whole of these excellent remarks will not occupy more than seven or eight and twenty years of our sagacious Critic’s life ; a life which he has so entirely devoted to Shakespeare, that in respect to that great Poet, he well deserves the title he bears under the Lord Chamberlain, of *Inspector of the Plays*. He seems indeed to have pored on them till he is almost as blind as a mole is vulgarly reputed ; and with the assiduity of that animal he has, for many years, been working underground, unconscious of the labours of others, who have long since anticipated his minute discoveries, and given the fruits of their researches to the Public.

The awkwardness of huge quarto volumes of notes to a text given in small octavo, and coming like heavy Falstaff so long after the battle, is obvious : nor can we think the form of such a publication more ‘honest’ than it is ‘convenient,’ as it must render the observations of Mr. Capel more chargeable than the original work of Shakespeare. We cannot, however, from the specimen we have now before us, believe that these after-publications will be of any considerable use to those ‘who mean to make the Poet their study,’ except by exercising their patience in the perusal of a work, throughout which the Author seems to tell the Reader, with the very soul of Dogberry, “If I were as *tedious* as a prince, I could find in my heart to bestow it all upon your worship.’

The Glossary is at once redundant and defective ; often erroneous ; very, very often, futile and ridiculous ; and we wish we could not add, sometimes unnecessarily indecent. Many common words are explained, of which no explanation was needful ; and it is enough to make a parson swear to see this solemn Glossary ending with *zounds*, and to find a Critic who thought

thought this corruption of an oath deserved explanation. The meaning of *bolster* and *tup* was also obvious to every one; and no man of delicacy would have dwelt with such a liquorish prolixity in the explication of one of these terms, or expressed himself so bluntly concerning the other.

Mr. Capel's derivation of *Baccore* is unwarranted and absurd; and his deducing *pribbles* and *prabbles* from *pr-ating* *squa-bbles*, by taking half of one word and half of another, is a mode of etymology as unexampled as it is ridiculous.

The perpetual trouble of referring from the glossary to the play, or from the play to the glossary, is certainly much more inconvenient than carrying the eye down to a short explanation at the bottom of a page. And after having taken so much pains, he who confides in this glossary, will often be misled.

*Arm-gaunt*, says Mr. Capel, is 'made gaunt or thin by long use of armour.' No such thing. The passage wherein the word occurs is in the first act of Antony and Cleopatra:

"And soberly did mount an *arm-gaunt* steed."

*Arm-gaunt* here, we conjecture, signifies *thin-shoulder'd*, which every jockey knows is a favourable description of a horse. Nothing can be more forced than the construction of this compound epithet into 'made thin by armour.' It might rather signify 'as slender as the arm.' Chaucer, in his Knight's Tale, uses *arm-great*, or, according to the antique spelling, *arm grete*; in which passage Urry explains that word to signify "very great or large;" perhaps, "as thick as a man's arm."

*Good den* is not, as Mr. Capel explains it, 'good day, or dayen;' but an easy corruption of "good e'en," or "good evening."—"Hob or Nob," Shakespeare himself explains to signify "give't or take't;" in which sense it is used by good fellows and jovial companions to this day, who seldom consider the phrase as 'coin'd on purpose to terrify.' *Incony*, and *kony*, in the North, still signifies 'clever\*, delicate,\* &c. and nobody but our Critic would think of looking for its derivation in a *coney* skin.

Kendal, Mr. Capel, is a town in Westmoreland.

Such is the Glossary. Of the Notes our laborious Critic speaks thus:

\* There is a jest current in Ireland, which well explains this north-country word. A Cumberland man was taken very ill, in Dublin; but when he grew better, he very cheerfully replied to the customary *bon d'ye* of his apothecary, "*Ife konily, konily!*"—"Alas," quoth the son of Galen, when he got down stairs, "*we are much worse!*" the patient is quite delirious, and fancies himself Mr. CONOLLY.—[Meaning the great Conolly, then Speaker of the House of Commons.]

' The

'The sole intent of the "Notes," is—to *establish* the Author's text, and to *explain* it: matters not of that tendency are but rarely admitted, and that with view to diversify; the execution of the other task only,—with due accuracy, and in such a manner as the public has a right to expect,—being more than sufficient employment for any diligence or leisure whatever; as the confederate will likely discover, upon even a slight examen of what is offer'd them now. In the course of it, will be found some retractions of amendments made overhastily in the text of this writer's Edition; but their number is trifling, and so is their importance: more considerable either way are certain new emendations, produc'd while these Notes were in penning, and the text under a revision: they are doubly pointed out to observance; first, by an asterisk set before the Note that contains them; and a second time, by certain numeral references at the end of each play's "Errata;" but might be notic'd still more commodiously, and with little blemish to the copy of any possessor, by an (n) or other small mark with a pen, made in the play itself, and at those words of it which stand before the asterisk'd Note.'

We have waded through these Notes, and their tediousness and dulness can only be conceived by those readers, if any such there be, who are endued with the patience of a Reviewer. We will not punish our best friends by laying before them such a specimen as would convey the most just idea of the work; but we will, in tenderness to the Author, as well as partiality to our Readers, endeavour to extract 'matters of such tendency as are but rarely admitted, and that with a view to diversify.'

ANTONY and CLEOPATRA.

'*Boy my greatness!* Three very singular coinages,—which, though they are justify'd by analogy, and the genius of the English language, a modern would hardly have ventur'd upon.—occur in this speech. — "*to ballad, to stage, and to boy*; the latter (which see explain'd in the "*Glossary*") has relation to a custom of Shakespeare's stage, of having women's parts acted by boys. (v. "a. y. l. i." 93, 21.) The great imperfections of such a representing are hinted at in the passage before us: and were certainly one principal reason, among a number that might be assign'd, why the Poet has brought so few women into his plays; has made the characters trifling, and of no great importance, of some that he has brought; and put other some into breeches, occasionally; colouring, in some measure, by that expedient, a defect to which custom subjected him. But this was not the only defect of the stage that these plays were brought out upon; another, and more considerable, was it's fittings out: Scenes were unknown to it; all it's decorations were—certain arras or tapestries in front, and some on the sides, with slips between: the platform was double, the hinder or back part of it rising some little matter above that in the front, and this serv'd them for chambers or galleries; for Juliet to hold discourse from with Romeo, and for Cleopatra in this play to draw up Antony dying; and this upper stage too, it is probable, was the place of performance for those little engrafted pieces that Shakespeare has given us, as—the play in "*Hamlet*,"  
masque

masque in the "*Tempest*," &c.—the persons to whom they were presented, sitting upon the lower. That this was their stage's construction, and continu'd to be so, (perhaps, as low down as the general reform of it at the Restoration, the æra of scenes and of actresses) is evin'd beyond doubting, from entries that are found in some plays of rather a later date than the Poet's; in which are seen the terms—*upper*, and *lower*; and dialogues pass between persons, standing some on the one and some on the other stage: and this form it receiv'd from the earliest pieces produc'd on it,—the *Myſteries*: for the exhibition of which, the platform had yet another division; a part beyond the two we are speaking of, and rising higher than them; upon which appear'd their *Pater celeſtis*, attended by angels; patriarchs and glorify'd persons upon that in the middle, and meer men on the lowermoſt: and Hell (a moſt neceſſary member of theſe curious productions, for without it there had been no entertainment for ſome of their auditors) was represented by a great gaping hole on the ſide of that platform, that vomited ſomething like flames; out of which their greateſt jokers, the devils, aſcended at times, and mix'd with the men; and into which, they were commonly driven in heaps at the drama's conclusion: but this Hell, and the higher division, vaniſh'd with the *Myſteries*; and the ſtage's form, after that, was as above. The poverty of this apparatus had one very conſiderable effect upon the persons that wrote for it; the ſetting of which in it's due light being of ſome conſequence to the Poet's reputation, in a matter that has been objected to him, it is upon that account chiefly that this detail of his ſtage is enter'd into: naked as it was, and quite motionleſs; without ſcenes, or machinery, not ſo much as a trap-door for a gholt to riſe out of; the ſpectator had nothing to aid him, or contribute to his deception: fancy piec'd out all theſe defects, as well as it could; and it's powers were call'd out upon,—to imagine the ſame unchangeable ſpot to be a hall, a chamber, a palace, a cottage, a ſhip, lawn, field of battle, &c. This call upon their auditor's fancy, to which the poets were driven by their ſtage's penuriousneſs, made them hardy to go a ſtep farther, and bring things upon it that cannot be represented on any ſtage; not even upon the preſent under all it's improvements, or under any other that can be imagin'd: but they thought, and thought rightly,—that it was but a ſtrain or two more, and the ſame active power in their audience that could make them ſee places and actions of which there was not even the ſhadow, could picture others out to them of greater difficulty; ſuch as—*Pompey's* entertainment on ſhipboard, and the monument ſcenes in this act. Having mention'd the *Myſteries*, in the courſe of this long note, as the firſt dramatic pieces amongst us, the reader will excuſe it's being lengthen'd a little more, by telling him—that it is not certainly known, when they commenc'd, nor when they ended: that they were ſucceeded by other pieces, intitl'd—*Moralities*; in which vices and virtues were perſonated, and a ſort of fable tranſacted by them, intermingl'd with men: that theſe latter pieces had ſtill a footing upon the ſtage in the time of our Poet; and were finally driven from thence, by himſelf, and his brother writers.—

AS YOU LIKE IT.

‘ *Into the lean, &c.*] Into a being, thin, shrivel’d, and squeaking ; the very figure, in person and habit too, of that character in the Italian comedy that is call’d—*il Pantalone* : this being, the Poet makes a performer in his drama’s sixth act ; which he lengthens with one act more, after the example of a few elder writers, Bale being one. —Pantaloon and his mates, seem to have found their way into England about the year 1607 ; the conjecture is founded upon a large and remarkable extract from a play of that date, intitl’d—“ *Travels of three English Brothers*,” that may be seen in the “ *School* :” Should the Poet’s acquaintance with the character he has just been describing have arisen from this visit, his play (it is likely) was much of the same date with the play above-mention’d.

‘ *Set down your venerable burthen,*] A traditional story was current some years ago about Stratford,—that a very old man of that place, of weak intellects, but yet related to Shakespeare,—being ask’d by some of his neighbours, what he remember’d about him ; answer’d,—that he saw him once brought on the stage upon another man’s back ; which answer was apply’d by the hearers, to his having seen him perform in this scene the part of Adam : that he should have done so, is made not unlikely by another constant tradition,—that he was no extraordinary actor, and therefore took no parts upon him but such as this : for which he might also be peculiarly fitted by an accidental lameness, which,—as he himself tells us twice in his “ *Sonnets*,” v. 37, and 89,—befell him in some part of life ; without saying how, or when, of what sort, or in what degree ; but his expressions seem to indicate—latterly.——

‘ *Right painted cloth,*] In the painted cloth style, *i. e.* briefly and pithily. Tapestries are improperly call’d—painted cloths : therefore, the cloths here alluded to, seem rather those occasional paintings, that were indeed done upon cloth, *i. e.* linen or canvas ; and hung out by the citizens upon different public occasions, but chiefly—entries : the figures on these cloths were sometimes made to converse and ask questions, by labels coming out of their mouths ; and these are the speeches that Jaques is accus’d of studying. There was also a furniture of painted cloth : the devices and legends of one of them, the possessors of Sir Thomas More’s works may see among his poems.——

‘ *Not, o sweet Oliver, &c.*] These words have no appearance of ballad, as an editor has fancy’d ; but rather of a line in some play, that perhaps might run thus,—*O my sweet Oliver, leave me not behind thee* ; which this wag of a Clown puts into another sort of metre, to make sport with sir Oliver : telling him—I’ll not say to you, as the play has it, “ *O sweet Oliver, | O brave Oliver, | Leave me not behind thee ;*” but I say to you, “ *wind away,*” &c. continuing his speech in the same metre : in this light, the passage is truly humorous ; but may be much heighten’d, by a certain droleness in speaking the words, and by dancing about sir Oliver with a harlequin gesture and action.——

COMEDY OF ERRORS.

‘ *SCENE.*] It is observ’d in the “ *Introduction*, p. 26, that this is the most regular of all Shakespeare’s plays, in point of conduct ;  
owing,



owing, in truth, to the model he had to work upon,—a translated “Menæchmus” by one who signs himself—W. W. i. e. William Warner, according to Wood ; who also makes him a Warwickshire man, and a member of his university : the translation shows him a scholar ; and you are told, in a preface to this,—that he had other of Plautus’ plays by him, fit for publishing, but none are come to light but this one : as a poet and countryman of Shakespeare’s, he might (probably) be of his acquaintance, and that inquisitive spirit would not fail to enrich itself by conversations with a man of this turn : in some of these, he might pick up the idea of Parolles’ character ; a Thraño, or Pyrgopolinices, or both : but less extravagant than either, and more a picture of nature : out of him too, or some other of his Oxford acquaintance, might the *scene* of this play be collected ; being, in fact, the genuine Roman and Greek scene, as described by the learned :—to wit,—a public place, or large square ; opening upon which, (to the right, the left, and in front) were—the Duke’s palace, the house of Antiphrisus Ephesian, and the Abbey ; and whose centre was the mart or exchange : by a scene of this sort the unity of place was provided for by the ancients in their plays, who are imitated by Shakespeare in this.—

- [They say, this town, &c.] It is observ’d very justly by the last editor,—that the character given of Ephesus in this place is the very same that it had with the ancients, which may pass for some note of the Poet’s learning ; and the folio’s afford another small mark of it, but so disguis’d as to want a decypherer. The Antiphrisus of this scene is distinguish’d by the name of—*Erotus*, (in one place—*Errotis*) and his brother by that of—*Sereptus* ; plainly a corruption of—*Surreptus*, and *Erotus* less plainly of—*Soficles*, for to the Menæchmi are call’d in the original PLAUTUS ; which if the Poet had not dip’d into, *Surreptus* had never stood in his copy ; the translation having no such *agnomen*, but calling one brother simply—*Menæchmus*, the other—*Soficles*, as may be seen in it’s argument : *Sereptus* is met with but once, and the other name twice ; after which the distinction commences that is found in all modern editions.—

## CYMBELINE.

• This incident of the *trunk* [in Cymbeline] is from Boccace ; whose story the author of “*Westward for Smelts*” has taken, and model’d after his own manner, with changes that Shakespeare has borrow’d from him : the actors of all their fables are different ; and the latter has intermix’d with his action some matters of seeming history, but, in fact, as very tales as the rest of it ; history having furnish’d him nothing, but some relations that make a part of his dialogue, and the meer names of Guiderius, Arviragus, and Cymbeline.—

## HAMLET.

• [Either for tragedy, &c.] The latter half of the distinctions that follow, seem accommodated to the speaker ; who flies at all subjects, and betrays his wisdom in all of them ; giving us, in his talk on the present, divisions which the drama knows nothing of. The remainder of his speech is more sensible : “*laws of avaris, and the liberty*,” mean—pieces written in rule, and pieces out of rule ; for these, he says, his players were fitted, as well as for the “*too-light Plautus, and too-heavy Seneca* :” but in this the Poet forgets himself, and

and puts his own just opinion of the writings of those authors into a mouth it is not fit for. Among the songs in a late publication, is one of seven long stanza's, titl'd (as may be thought) by the publisher,—“*Jephthab Judge of Israel*,” its first is as follows:—“*Have you not heard these many years ago, | Jephtha was judge of Israel? | He had one only daughter and no mo, | The which he lov'd passing well: | And, as by lett, | God wot | It so came to pass | As Gods will was, | That great wars there should be, | And none should be chosen chief but he.*” Possibly, it might be one of an ancient Collection of bible histories made into songs, whose general title was—“*Pious Chansons*,” and if so, we see the origin of the Poet's first reading in l. 12, (p. 51.) which they who choose may consult. From the same publication will be taken, in the course of these notes, parcels of a few other songs, such as are connected with Shakespeare, or partially found in him: when any such quotations occur, and no authority vouch'd for them, the reader will be pleas'd to refer them to the publication aforesaid.

‘*Like French falconers,*] The epithet, in the quarto's is—“*friendly*,” a mistake of the printer's; for if the context be look'd into, *friendly* will be found an absurdity, and cadence declares against it besides: the French are remarkably irregular in all feats of sporting, even at this day. To understand a preceding sentence, l. 21, it should be remember'd—that female characters were always acted by boys.

‘*I heard thee, &c.*] Before any judgment can be form'd of this “*speech*” which is call'd for by Hamlet, about which there have been various opinions, it will be necessary to conceive rightly what is said of the play in general out of which it is taken; for some of the Poet's terms on that subject extend also to this particular speech, and give us his own opinion about it, that is—under certain restrictions that shall be mention'd hereafter: the terms are something ambiguous, but this (it is conceiv'd) is the force of them. The play, says he, (speaking in the person of Hamlet) was “*well digested in the scenes*,” the fable well and artificially manag'd, “*set down with as much modesty as cunning*,” yet of such a simplicity as was equal to the art of conducting it: this, says the speaker, is the opinion that I had of it, and others of better judgment than me, “*whose judgments cried in the top of mine*.” On the other hand, there were who objected to it,—that “*there were no salts in the lines, to make the matter savoury*,” no comic mixture wrought up with it, to make the grave relish better, “*nor no matter in the phrase, that might indite the author of affection*,” and the grave itself was so worded, that the writer seem'd untouch'd by his subject: but they allow'd of what was said of the fable; call'd the conduct of it good, “*an honest method*,” and moreover, its tendency moral, and its diction poetical, “*as wholesome as sweet*,” having a natural beauty but not set off with much art, “*more handsome than fine*.” If this be a right interpretation of the branches of this character, we have in them a general praise of the play, (exclusive of it's want of “*affection*,” and the other matter, objected to it) and, consequently, of the speech and it's poetry; which praise it had been justly intitl'd to, (with exception of two or three phrases,—“*whiff, grandfire, and roasht*”)

REV. NOV. 1774.

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had it ended at the end of poor Priam, 53, 20: but the Poet had a purpose to serve, which induc'd him to give the rest of this speech; though with hazard (or rather, death) of his judgment, if we extend his commendation to all of it: An audience could not dine on fine speeches at that time of day, but would be fed with things "*saucury*:" the addition, with the aid of Polonius, was a dish to their palate, which Shakespeare did not stick to serve up to them; reck'ning (as well he might) on their judgment, that it would acquit him of any intention of including the latter lines in his character, and bestowing praise upon them. Among the very few plays of that time that have not been seen by the editor, is one that bears the title of "*Dido queen of Carthage*," in which one might be apt to expect the speech in question: but—besides the great probability that the play which contain'd this speech was never printed,—if Langbaine be right in his author, the speech will not be found in this "*Dido*;" for the cast of Thomas Nash's productions is widely different.—

' *Or to take arms, &c.*] Editors make a mighty ado about the phrase—" *sea of troubles*;" which they will needs have a part of the metaphor, and a defect in it, and—*Siege, 'Slay, Affay, Affail, and assailing*, are made amendments by turns. "*sea*," in this place, does the office of an epithet, and should be consider'd in that light only: the arms are taken up against "*troubles*" that come on *like a sea*; under which are comprehended—their violence, their incessant beating, and the multitude of them; making in the whole a magnificent idea, which these amendments deprive us of. It may not be much amiss, to observe a piece of art in the Poet's at the speech's conclusion, which an actor should give particular heed to: the impression it has made on the speaker is so strong, that he cannot disengage himself presently from the mood it has put him in; and it is not 'till after three speeches of Ophelia's, that he is able to take up another. The changes in 60, 61, and 66, are in the four latter moderns.—

' *The bobby horse is forgot.*] And his epitaph too, for this is all that is left of it. The "*bobby horse*" was a constant part of the diversions of May-day, for several centuries; 'till the puritans set themselves against it, in the days of our Author, and brought about a suppression: the fall of it was lamented by a wit of that time, in a ballad or such like poem, of which this is a line. It is scarce worth remarking, being a fact of such notoriety,—that "*fables*," the furs so call'd, are the finery of most northern nations: so that Hamlet's saying—he would have a "*sur*" of these fables, l. 6, amounts to a declaration—that he would leave off his blacks, since his father was so long dead.

' *This is munching Malicho.*] This is said of the person of the "*Poisoner*" in the Dumb Show, a representative of the King; who was a man of mean figure, (v. 83, 7.) and is therefore compar'd by the speaker to the character call'd—Iniquity, in the ancient moralities, whose figure (it is like) was the same, an ill-looking, "*munching*" animal. See "*Malicho*" in the *Glossary*. The "*Dumb Show*" is (for any thing the editor knows to the contrary) a domestic invention; and was the ornament of most of the plays that came immediately

mediately next the moralities, such as—Gorboduc, Jocasta, &c. in which they were prefix'd to each act; their matter,—a piece of history similar, or some typical fable, expressing that act's moral: these degenerated afterwards into a bare mute representation of the whole action in little, but under different personages, and this was the common run of those shows; of which, and of the plays they belong'd to, the play and show in this place are a fair specimen, and so intended by Shakespeare; who in his "*Tempest*, *Midsummer Night's Dream*, and *Love's Labour lost*," has given samples of three other pieces,—a pageant, a masque, and an interlude,—and all with the same design, it is probable, namely—to shew the general state of our theatres when he first came among them, and (perhaps) of some of them afterwards. —

## 2 HENRY IV.

'*Then was Jack Falstaff, &c.*] This can be no fiction, but a real anecdote of this most famous personage, who has been falsely reputed imaginary: A court-page, in such libertine times as the latter years of King Edward the Third, was likely to prove a Falstaff at sixty; likely to be a favour'd companion of the irregularities of Harry the Fifth's youth; and to be the ancestor of that sir John Falstaff whom we have in another play, "1 H. 6." and if the latter was the last of his family, as there is reason to think, no restraint lay upon Shakespeare from touching up the ancestor's picture with such embellishments as his fable requir'd.'

We have not given the above notes, as all containing matters of novelty, nor do we always assent to what is advanced in them.

The uncouth affectation, or *modern-antique*, of our Critic's style and phraseology, together with the perplexity and peculiarity of his various typographical references, as well as the absurdity of continual references to his "School," a work not yet published\*, it is almost needless to point out.

\* Vid. Rev. vol. xxxix. p. 274.

ART. VI. *Account of Sterne's Letters, concluded.* See our last, p. 340.

**W**E have so often given our opinion of the practice, now become very common, of publishing the private correspondence of men who have been eminent in the *lettered* or the *active* world, that we have nothing left to add on the subject, but this conclusive observation, that while the curiosity of mankind will *pay* for its gratification, in this respect, there will never be wanting a sufficient inducement to ransack the studies and closets of departed geniuses, for materials wherewith to raise a monumental pile, to the honour—perhaps the dishonour, of the great names inscribed upon them.

The Letters of Sterne, however, will reflect no disgrace on his memory. They are genuine, and they will serve to assist us in forming a more competent idea of the character of the

the celebrated Yorick, than we could with certainty collect from the writings which were published by himself. He seems, in almost every Letter, to have written from the heart. His immediate situations, and feelings, rather than his genius, appear to have always guided the pen of his correspondence; and we see in the recesses of private life, the man who so conspicuously shone in the public capacity of an Author. His Letters, it is true, will be deemed of various and unequal importance, by their different readers. Some will look, perhaps, for finished models of the epistolary form of writing; and by these, the more trivial *billets*, such as always find their way into collections, will be held in no great estimation: while, to those who may think every thing curious that flowed from the inimitable pen which gave us a *Father Shandy*, an uncle *Toby*, a corporal *Trim*, a Doctor *Slop*, a *Le Fever*, &c. there will not be found, in the volumes before us, an uninteresting page.—For us, we really think ourselves obliged to Mrs. Medalle for the entertainment she has procured us, in the perusal of her collection; and the more especially, since we consider these Letters as furnishing, in some degree, a Supplement to our favourite work, *The Sentimental Journey*: the greatest part of them bearing relation to those travels abroad which gave birth to that most captivating performance.

In our last month's Review we gave an abstract of Mr. Sterne's brief account of his family, prefixed to the first volume of his Correspondence; and we now proceed to lay before our Readers a few particulars selected from the Letters themselves: by which they will, in some measure, be enabled to form a judgment of the merit of the present publication.

There is nothing in which mankind so universally shew their love and tendency to *oldwivery*, as in their blind devotion to old vulgar maxims and proverbial *saws*. This kind of superstition, if we may so term it, is happily exploded in Vol. I.

‘ To Dr. \* \* \* \* \*

‘ Dear Sir,

Jan. 30, 1760.

— ‘ *De mortuis nil nisi bonum*, is a maxim which you have so often of late urged in conversation, and in your letters, (but in your last especially) with such seriousness, and severity against me, as the supposed transgressor of the rule;—that you have made me at length as serious and severe as yourself:—but that the humours you have stirred up might not work too potently within me, I have waited four days to cool myself, before I would set pen to paper to answer you, “ *de mortuis nil nisi bonum*.” I declare I have considered the wisdom, and foundation of it over and over again, as dispa-

dispassionately and charitably as a good Christian can, and, after all, I can find nothing in it, or make more of it, than a nonsensical lullaby of some nurse, put into Latin by some pedant, to be chanted by some hypocrite to the end of the world, for the consolation of departing lechers---'Tis, I own, Latin; and I think that is all the weight it has---for, in plain English, 'tis a loose and futile position below a dispute---"*you are not to speak any thing of the dead but what is good.*" Why so?—Who says so?—neither reason or scripture---Inspired authors have done otherwise---and reason and common sense tell me, that if the characters of past ages and men are to be drawn at all, they are to be drawn like themselves; that is, with their excellencies, and with their foibles---and it is as much a piece of justice to the world, and to virtue too, to do the one, as the other.—The ruling passion *et les egaremens du cœur*, are the very things which mark, and distinguish a man's character;—in which I would as soon leave out a man's head as his hobby-horse.—However, if, like the poor devil of a painter, we must conform to this pious canon, *de mortuis, &c.* which I own has a spice of piety in the *sound* of it, and be obliged to paint both our angels and our devils out of the same pot—I then infer that our Sydenhams, and Sangrados, our Lucretias,---and Massalinas, our Sommers, and our Bolingbroke---are alike entitled to statues, and all the historians, or satirists who have said otherwise since they departed this life, from Sallust, to S—e, are guilty of the crimes you charge me with, "cowardice and injustice."

'But why cowardice? "because 'tis not courage to attack a dead man who can't defend himself."—But why do you Doctors of the faculty attack such a one with your incision knife? Oh! for the good of the living.—'Tis my plea.—But I have something more to say in my behalf—and it is this—I am not guilty of the charge—tho' defensible. I have not cut up Doctor Kunaastrokius at all—I have just scratched him—and that scarce skin-deep.—I do him first all honour—speak of Kunaastrokius as a great man—(be he who he will) and then most distantly hint at a drole foible in his character—and that not first reported (to the few who can even understand the hint) by me—but known before by every chambermaid and footman within the bills of mortality—but Kunaastrokius, you say, was a great man—'tis that very circumstance which makes the pleasantry—for I could name at this instant a score of honest gentlemen who might have done the very thing which Kunaastrokius did, and seen no joke in it at all—as to the failing of Kunaastrokius, which you say can only be

imputed to his friends as a misfortune—I see nothing like a misfortune in it to any friend or relation of Kunaſtrokius—that Kunaſtrokius upon occasions ſhould ſit with \* \* \* \* \* and \* \* \* \* \* — I have put theſe ſtars not to hurt your *worſhip's delicacy*—If Kunaſtrokius after all is too ſacred a character to be even ſmiled at, (which is all I have done) he has had better luck than his betters:—In the ſame page (without imputation of cowardice) I have ſaid as much of a man of twice his wiſdom—and that is Solomon, of whom I have made the ſame remark “That they were both great men—and like all mortal men had each their ruling paſſion.”—

The 14th Letter, from the biſhop of Glouceſter, does honour both to his lordſhip, and to Mr. Sterne; it was written in answer to a very decent Letter from the latter, ſent with Yorick's Sermons :

‘ To the Rev. Mr. STERNE.

‘ Reverend Sir, Prior-Park, June 15, 1760.

‘ I have your favour of the 9th inſtant, and am glad to underſtand, you are got ſafe home, and employ'd again in your proper ſtudies and amuſements. You have it in your power to make that, which is an amuſement to yourſelf and others, uſeful to both: at leaſt, you ſhould, above all things, beware of its becoming hurtful to either, by any violations of decency and good manners; but I have already taken ſuch repeated liberties of adviſing you on that head, that to ſay more would be needleſs, or perhaps unacceptable.

‘ Whoever is, in any way, well received by the public, is ſure to be annoy'd by that peſt of the public, *proſtigate ſcribblers*. This is the common lot of ſucceſsful adventurers; but ſuch have often a worſe evil to ſtruggle with, I mean the over-officiouſneſs of their indiſcreet friends. There are two Odes, as they are call'd, printed by Dodſley. Whoever was the author, he appears to be a monſter of impiety and lewdneſs—yet ſuch is the malignity of the ſcribblers, ſome have given them to your friend Hall; and others, which is ſtill more impoſſible, to yourſelf; tho' the firſt Ode has the insolence to place you both in a mean and ridiculous light. But this might ariſe from a tale equally groundleſs and malignant, that you had ſhewn them to your acquaintances in *MS.* before they were given to the public. Nor was their being printed by Dodſley the likeliſt means of diſcrediting the calumny.

‘ About this time, another, under the mask of friendſhip, pretending to draw your character, which was ſince publiſhed in a *Female Magazine*, (for dulneſs, who often has as great a hand as the devil, in deforming God's works of the creation,

creation, has *made them*, it seems, *male and female*) and from thence it was transformed into a *Chronicle*. Pray have you read it, or do you know its author?

‘But of all these things, I dare say Mr. Garrick, whose prudence is equal to his honesty or his talents, has remonstrated to you with the freedom of a friend. He knows the inconstancy of what is called the Public, towards all; even the best intentioned, of those who contribute to its pleasure, or amusement. He (as every man of honour and discretion would) has availed himself of the public favour, to regulate the taste, and, in his proper station, to reform the manners of the fashionable world; while, by a well-judged economy, he has provided against the temptations of a mean and servile dependency on the follies and vices of the great.

‘In a word, be assured, there is no one more sincerely wishes your welfare and happiness, than,

Reverend Sir,

W. G.’

The foregoing Letter, with others, printed in this collection, shew the good terms on which these two geniuses were with each other, and must completely refute the groundless report of Sterne's having intended to ridicule the B. of G. in the character of Tristram Shandy's Tutor.—By the *two odes* which his lordship censures in the preceding Letters, we apprehend he means the *two Lyrick Epistles* (not *odes*) published about this time, and censured by us, with a severity little short of his lordship's. See Review, vol. xxii. p. 437.

Few of our Author's Letters are written in the rattling strain of Shandyism, except some which are addressed to his friend HALK: of these the following may be given as a specimen:

‘To J—— H—— S——, Esq.

‘Dear H——,

Coxwold,—, 1761.

‘I rejoice you are in London—rest you there in peace; here 'tis the devil.—You was a good prophet.—I wish myself back again, as you told me I should—but not because a thin death-doing pestiferous north-east wind blows in a line directly from crazy-castle turret full upon me in this cuckoldly retreat, (for I value the north-east wind and all its powers not a straw)—but the transition from rapid motion to absolute rest was too violent.—I should have walked about the streets of York ten days, as a proper medium to have passed thro', before I entered upon my rest—I staid but a moment, and I have been here but a few, to satisfy me I have not managed my miseries like a wise man—and if God, for my consolation under them, had not poured forth the spirit of Shandyism into me, which will not suffer me to think two moments upon any grave subject, I would else, just now lie down

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and



and die—die—and yet, in half an hour's time, I'll lay a guinea, I shall be as merry as a monkey—and as mischievous too, and forget it all—so this is but a copy of the present train running cross my brain.—And so you think this cursed stupid—but that, my dear H. depends much upon the quota hora of your shabby clock, if the pointer of it is in any quarter between ten in the morning or four in the afternoon—I give it up—or if the day is obscured by dark engendering clouds of either wet or dry weather, I am still lost—but who knows but it may be five—and the day as fine a day as ever shone upon the earth since the destruction of Sodom—and peradventure your honour may have got a good heavy dinner to-day, and eat and drank your intellectuals into a placidulish and a blandulish amalgama—to bear nonsense, so much for that.

'Tis as cold and churlish just now, as (if God had not pleased it to be so) it ought to have been in bleak December, and therefore I am glad you are where you are, and where (I repeat it again) I wish I was also—Curse of poverty, and absence from those we love!—they are two great evils which embitter all things—and yet with the first I am not haunted much.—As to matrimony, I should be a beast to rail at it, for my wife is easy—but the world is not—and had I staid from her a second longer it would have been a burning shame—else she declares herself happier without me—but not in anger is this declaration made—but in pure sober good-sense, built on sound experience—she hopes you will be able to strike a bargain for me before this time twelvemonth, to lead a bear round Europe: and from this hopes from you, I verily believe it is, that you are so high in her favour at present.—She swears you are a fellow of wit, though humorous; a funny jolly soul, though somewhat splenetic; and (bating the love of women) as honest as *gold*—how do you like the simile?—Oh, Lord! now are you going to Ranelagh to-night, and I am sitting, sorrowful as the prophet was when the voice cried out to him and said, “What do'st thou here, Elijah?”—'Tis well the spirit does not make the same at Coxwold—for unless for the few sheep left me to take care of, in this wilderness, I might as well, nay better, be at Mecca—When we find we can by a shifting of places, run away from ourselves, what think you of a jaunt there, before we finally pay a visit to the *vale of Josaphat*—As ill a fame as we have, I trust I shall one day or other see you face to face—so tell the two colonels, if they love good company, to live righteously and soberly as *you do*, and then they will have no doubts or dangers within, or without them—present my best and warmest wishes to them, and advise the eldest to prop

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up his spirits, and get a rich dowager before the conclusion of the peace—why will not the advice suit both, *par nobile fratrum*?

'To-morrow morning, (if Heaven permit) I begin the fifth volume of *Shandy*—I care not a curse for the critics—I'll load my vehicle with what goods *he* sends me, and they may take 'em off my hands, or let them alone.—I am very valourous—and 'tis in proportion as we retire from the world and see it in its true dimensions, that we despise it—no bad rant!—God above bless you! You know I am your affectionate Cousin,

LAURENCE STERNE.'

'What few remain of the Demoniacs, greet—and write me a letter, if you are able, as foolish as this.'

In Letter LIX. Vol. II. we are treated with the following jest, at the expence of a country apothecary.

'A sensible friend of mine, with whom not long ago I spent some hours in conversation, met an apothecary (an acquaintance of ours)—the latter asked him how he did? why, ill, very ill—I have been with Sterne, who has given me such a dose of *Attic salt* that I am in a fever—Attic salt, Sir, Attic salt! I have Glauber salt—I have Epsom salt in my shop, &c.—Oh! I suppose 'tis some French salt—I wonder you would trust his report of the medicine, he cares not what he takes himself.'

The third volume presents us with a curiosity. It is a Letter to Mr. Sterne, from a very sensible Black, in the service of the duke of Montague. The letter itself, of the authenticity of which we have had unquestionable proof, will explain the occasion:

'From Ignatius Sancho, to Mr. STERNE.

'Reverend Sir,

'It would be an insult on your humanity (or perhaps look like it;) to apologize for the liberty I am taking.—I am one of those people whom the vulgar and illiberal call *Negroes* \*.—The first part of my life was rather unlucky, as I was placed in a family who judged ignorance the best and only security for obedience.—A little reading and writing I got by unwearied application.—The latter part of my life has been, thro' God's blessing, truly fortunate—having spent it in the service of one of the best and greatest families in the kingdom—my chief pleasure has been books—Philanthropy I adore—How very much, good Sir, am I (amongst millions) indebted to you for the character of your amiable Uncle Toby!—I

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\* This word is not printed exactly according to the original Letter, which we have seen. Sancho wrote it *Negers*, to express his contempt of the vulgar pronunciation,

declare,

declare I would walk ten miles in the dog-days, to shake hands with the honest Corporal.—Your sermons have touch'd me to the heart, and I hope have amended it, which brings me to the point—In your tenth discourse, page seventy-eight, in the second volume—is this very affecting passage—“Consider how great a part of our species in all ages down to this—have been trod under the feet of cruel and capricious tyrants, who would neither hear their cries nor pity their distresses.—Consider slavery—what it is—how bitter a draught—and how many millions are made to drink of it.”—Of all my favourite authors not one has drawn a tear in favour of my miserable black brethren—excepting yourself, and the humane author of Sir Geo. Ellison.—I think you will forgive me; I am sure you will applaud me for beseeching you to give one half hour's attention to slavery, as it is at this day practised in our West Indies.—That subject handled in your striking manner would ease the yoke (perhaps) of many—but if only of one—gracious God! what a feast to a benevolent heart! and sure I am, you are an epicurean in acts of charity.—You who are universally read, and as universally admired—you could not fail.—Dear Sir, think in me you behold the uplifted hands of thousands of my brother Moors. Grief (you pathetically observe) is eloquent: figure to yourself their attitudes; hear their supplicating addresses!—alas! you cannot refuse.—Humanity must comply—in which hope I beg permission to subscribe myself,

Reverend Sir, &c.

I. S.\*

Our Readers, few of whom, we apprehend, are unacquainted with Sterne's philanthropy (that God of honest Sancho's idolatry!) will readily anticipate the answer which was given to the foregoing Letter: but here it is:

\* From Mr. STERNE, to Ignatius Sancho:

Coxwold, July 27, 1766.

‘There is a strange coincidence, Sancho, in the little events (as well as in the great ones) of this world: for I had been writing a tender tale of the sorrows of a friendless poor negro-girl, and my eyes had scarce done smarting with it, when your letter of recommendation, in behalf of so many of her brethren and sisters, came to me—but why *her* brethren? or yours, Sancho! any more than mine? It is by the finest tints, and most insensible gradations, that nature descends from the fairest face about St. James's, to the sootiest complexion in Africa:—at which tint of these is it, that the ties of blood are to cease? and how many shades must we descend lower still in the scale, ere mercy is to vanish with them? But 'tis no uncommon thing, my good Sancho, for one half of the world to use the other half of it like brutes, and then

then endeavour to make 'em so.—For my own part, I never look *westward*, (when I am in a pensive mood at least) but I think of the burthens which our brothers and sisters are *there* carrying, and could I ease their shoulders from one ounce of them, I declare I would set out this hour upon a pilgrimage to Mecca for their sakes—which by the bye, Sancho, exceeds your walk of ten miles in about the same proportion that a visit of humanity should one of mere form.—However, if you meant my Uncle Toby more he is your debtor.—If I can weave the tale I have wrote into the work I am about—'tis at the service of the afflicted—and a much greater matter; for in serious truth, it casts a sad shade upon the world, that so great a part of it are, and have been so long bound in chains of darkness, and in chains of misery; and I cannot but both respect and felicitate you, that by so much laudable diligence you have broke the one—and that by falling into the hands of so good and merciful a family, Providence has rescued you from the other.

‘And so good-hearted Sancho adieu! and believe me I will not forget your letter. Yours, L. STERNE.’

This honest African genius, we are informed, is at this time, by the permission of Heaven, earning a subsistence by keeping a little shop somewhere in Westminster!

The Letter which concludes the series, is possibly the last that Sterne lived to write; and we give it to our Readers as the *last* (epistolary) words of poor Yorick:

‘To Mrs. J——.

Tuesday.

‘Your poor friend is scarce able to write—he has been at death’s door this week with a pleurisy—I was bled three times on Thursday, and blister’d on Friday—The physician says I am better—God knows, for I feel myself sadly wrong, and shall, if I recover, be a long while of gaining strength.—Before I have gone thro’ half this letter, I must stop to rest my weak hands above a dozen times.—Mr. J—— was so good to call upon me yesterday. I felt emotions not to be described at the sight of him, and he overjoy’d me by talking a great deal of you.—Do, dear Mrs. J——, entreat him to come to-morrow, or next day, for perhaps I have not many days, or hours, to live—I want to ask a favour of him, if I find myself worse—that I shall beg of you, if in this wrestling I come off conqueror—my spirits are fled—’tis a bad omen—do not weep, my dear Lady—your tears are too precious to shed for me—bottle them up, and may the cork never be drawn.—Dearest, kindest, gentlest, and best of women! may health, peace, and happiness prove your handmaids.—If I die, cherish the remembrance of me, and forget the follies which you  
so

so often condemned—which my heart, not my head betray'd me into. Should my child, my Lydia want a mother, may I hope you will (if she is left parentless) take her to your bosom?—You are the only woman on earth I can depend upon for such a benevolent action.—I wrote to her a fortnight ago, and told her what I trust she will find in you.—Mr. J—— will be a father to her—he will protect her from every insult, for he wears a sword which he has served his country with, and which he would know how to draw out of the scabbard in defence of innocence—Commend me to him—as I now commend you to that Being who takes under his care the good and kind part of the world——Adieu—all grateful thanks to you and Mr. J——. Your poor affectionate friend,

L. STERNE.

There is no date to the foregoing Letter, but we imagine it must have been written within a day or two of his death.

At the close of his third volume, we find a droll paper entitled *An Impromptu*; and another of fifteen pages, styled a *Fragment*. It is somewhat in the manner of Rabelais; but is too ænigmatical to be understood without a key.

As we concluded the former part of this article, with Mr. Garrick's epitaph on Mr. Sterne, we shall, in like manner, take leave, for the present, of this singular genius, with a transcript of some very pretty, though incorrect verses prefixed to these Letters, and said to have been written by way of "Character and Eulogium of Sterne and his writings, in a familiar epistle from a gentleman in Ireland, to his friend—in 1769."

'What trifle comes next?—Spare the censure, my friend,

This letter's no more from beginning to end:

Yet, when you consider (your laughter, pray stifle)

The advantage, the importance, the use of a trifle;

When you think too beside—and there's nothing more clear—

That pence compose millions, and moments the year,

You surely will grant me, nor think that I jest,

That life's but a series of trifles at best.

'How wildly digressive! yet could I, O STERNE,

Digress with thy skill, with thy freedom return!

The vain with I repress—Poor YORICK! no more

Shall thy mirth and thy jests "set the table on a roar;"

No more thy sad tale, with simplicity told,

O'er each feeling breast its strong influence hold,

From the wise and the brave call forth sympathy's sigh,

Or swell with sweet anguish humanity's eye:

Here and there in the page if a blemish appear,

(And what page, or what life, from a blemish is clear?)

TRIM and TOBY with soft intercession attend;

LE FEVRE intreats you to pardon his friend;

MARIA

MARIA too pleads, for her favourite distress'd,  
As you feel for her sorrows, O grant her request :  
Shou'd these advocates fail, I've another to call,  
One tear of his MONK shall obliterate all.  
Favour'd pupil of Nature and Fancy, of yore,  
Whom from Humour's embrace sweet Philanthropy bore,  
While the Graces and Loves scatter flow'rs on thy urn,  
And Wit weeps the blossom too hastily torn ;  
This meed too, kind spirit, unoffended receive  
From a youth next to SHAKESPEARE's who honours thy grave !\*

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ART. VII. *Archæologia ; or miscellaneous Tracts relating to Antiquity.*  
Published by the Society of Antiquaries of London. Vol. III.  
4to. 19 s. Boards. Whiston, &c. 1775.

**I**N the review of this volume, which consists of forty-four articles, we shall pursue our former method\* ; enumerating the subjects, and giving a more particular account of such papers as appear to be particularly curious or interesting.

The seven first numbers treat on ancient horns of different kinds, but more particularly as they were used, among other purposes, for transferring inheritances. These horns are said to have been of four sorts, viz. those used in drinking, in hunting, in summoning the people, and those of a mixed kind. Mr. Pegge presents us with general observations on the horn as a charter, and with a particular account of a horn in the possession of Mr. Samuel Foxlowe of Stavely, who, in virtue of this instrument (which was of the summoning kind), enjoys the offices of feodary or bailiff in fee, escheator, coroner, and clerk of the market of the honour of Tutbury ; but the second of these posts is in a manner obsolete.

The Pusey horn, now in the possession of Mrs. Jane Allen, of Pusey, Berks, sister of the late — Pusey, Esq; is still more ancient and curious than the former. Beside the silver-gilt rims and a broad ring in the middle, it is neatly mounted on two hounds feet, which support the whole. An inscription shews that the manor of Pusey was given to the ancestors of the Pusey family, by the Danish king, Canute : we are told that Charles Pusey produced this horn in court before Lord Chancellor Jefferies, when it was admitted and proved to be the identical horn by which, as by a charter, Canute had conveyed the manor of Pusey 700 years before. It appears to have been originally intended for the purposes of hunting ; but as a hound's head of silver gilt is made to screw in as a stopper at the small end, it is supposed to have been also a drinking horn.

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\* For an account of the first and second volumes of this work, and of the Society itself, see the 43d and 49th vols. of this Review.

The Borefall horn falls next under notice, as the title by which one Nigel, a huntsman, held some land, together with the custody of the forest of Bernwood in Bucks. This Nigel had killed a wild boar which infested Bernwood, and presented its head to Edward the Confessor, who rewarded him with the above estate, to hold to him and his heirs *per unum cornu, quod est charta predicta foreste*. Upon this land Nigel built a mansion house, called Borefall, in memory of the slain boar.

No. 4, gives an account of a horn presented about the year 1347, to the Gild of Corpus Christi, the original founders of the college which bears that name, where this curious piece of antiquity is now preserved.

The following article consists merely of an extract from the will of Thomas Earl of Ormond, dated July 31, 1515, by which he disposes of a ‘*lytle whyte horne of ivory, garnished at both thends with gold, &c. which, he says, was myn auncestors at fyrst time they were called to honour.*’

Certain charter horns in the cathedral of Carlisle are next briefly described by Bishop Lyttleton. These *borns* prove to be the *teeth* of some very large sea-fish given by King Henry I. to the prior and convent of Carlisle, when he granted them tythes of some lands within the forest of Inglewood, to be held *per quoddam cornu eborneum*.

The most ornamental piece of antiquity of the above kind is the property of the Right Hon. Thomas Lord Bruce. It is an elephant's tusk, converted to the use of an horn, supposed to have descended to the present noble possessor through the Seymours, by an alliance of this latter family with that of the Esturmys; ‘which family, Mr. Camden observes, had been ever since the reign of Henry the Second hereditary bailiffs and keepers of the neighbouring forest of Savernake, in memory whereof their great hunting horn, tipped with silver, is still preserved by the Seymours.’ However, the descent of this horn appears to be a matter of uncertainty and debate. Its embellishments are various and remarkable, of which a particular description is given in the dissertation, and in the engravings. Indeed, the prints annexed to the above articles seem to be executed with such exactness and beauty, that the Reader would hardly form a clearer idea of the subjects from viewing the originals; possibly he might be rather disappointed at finding them inferior to the elegance of the engravings.

The Hon. Daines Barrington furnishes the next article, in which are described two musical instruments used in Wales, the first is called Crwth or *Cruth*, and seems to have been the origin of the violin, which was not commonly known in England till the reign of Charles I. Mr. Barrington was the more solicitous

licitous to preserve the knowledge of it, as it is now perhaps on the point of being entirely lost, since there is but one person, John Morgan of Newburgh in the isle of Anglesey, who can play on it, and he is fifty-nine years of age. The other rude musical instrument is called a Pibcorn: 'As the name, says our Author, signifies the *horn-pipe*, I have little doubt but that the musical movement which is thus called to this day, was originally made for dances which were performed to this instrument.'

In the two next dissertations we have an inquiry into the antiquity of horse-shoes. Charles Rogers, Esq; gives some general account of the subject, which Mr. Pegge treats more largely, in order to prove that 'the shoeing of horses was very far from being a *general practice* among the ancients.'

Articles 11 and 12, contain a discussion of the question, 'Whether England formerly produced any wine from grapes?' Something on this subject has before appeared in the *Archæologia*, and has been controverted. Mr. Pegge, with learning and ingenuity, labours to establish the affirmative part of the question, which he thinks he has clearly proved. Mr. Barrington, in a long dissertation, opposes Mr. Pegge, and appears to have the best side of the argument. Much depends, in this dispute, on the sense on which the words *vinum*, *vineæ*, &c. are used: Mr. Barrington contends that *vineæ*, though it originally signifies a vineyard, was indifferently applied afterwards to mean a garden, orchard, or any small inclosure near a house for the growth of fruit trees. On the whole, we must conclude with this Gentleman, that as, 'in the time of Agricola, our climate was not deemed sufficiently warm for the cultivation of vines, those who contend that we have had a more benign temperature in any intermediate period, should be able to support their opinion by proofs absolutely irrefragable.'

Governor Pownall presents us with some entertaining and judicious remarks on the boundary stone of Croyland abbey. Dr. Stukeley's account of it is very short, and Mr. Camden's translators of the inscription have evidently mistaken its meaning, therefore the Governor subjoins the actual history of this monument from Ingulphus, which proves to be its best interpreter. He observes that 'this monument is perhaps a singular instance of any such remaining for eight hundred and twenty-five years in the same state and situation; the record of its being so placed continuing and existing at the same time.' However, it appears that a part of the inscription is lost, and it is curious to observe that the term (*AIO*) with which it now begins, has been supposed by some to be a Latin word, and accordingly rendered (*I say*) but it proves to be a proper name, the name of one of the five brothers who were instru-

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mental in restoring the monastery at a time when it was greatly reduced. This may serve as a hint to antiquaries not to be too sanguine or precipitate in their conjectures.

Mr. Pegge's remarks on Belatucader constitute the 14th article. Bishop Lyttleton and Professor Ward supposed him to have been a local deity, as do most others, but with a reference to Apollo, who was worshipped, as they observe, by the Druids \*. Mr. Pegge, with his usual ingenuity, contends that 'it is highly absurd, to look out for any other deity in Belatucardus but the god Mars.' He acknowledges that he was a local deity, peculiar in this island to the Brigantes, but asserts him to be equivalent to Mars, and to have been invested with the same powers as that god, and not to have the least concern with Apollo, or any relation to him.

The subject of the *Deæ matres* is curious and difficult. It is here descanted on by Mr. Gough, but as an account of the different opinions, &c. concerning them would rather exceed our limits, we must pass to the 16th number, which consists of, Observations in a Tour through South Wales, Shropshire, &c. by Owen Salusbury Brereton, Esq; from which we shall only insert one paragraph as somewhat amusing, almost lamenting at the same time that this remain of antiquity is now destroyed. 'A few miles (he says) north-eastward from Bridgenorth, I visited the very ancient mansion of one of the oldest families in England, the Gatacres of Gatacre; the walls of which were very particular, on account of their being built of a dark-grey free stone, coated with a green vitrified substance about the thickness of a crown piece, a most effectual preservative against all bad weather. The hall was nearly an exact square, and truly remarkably constructed. At each corner, and in the middle of each side, and in the center, was an immense oak tree, hewed nearly square, and without branches, set with their heads on large stones, laid about a foot deep in the ground, and with their roots uppermost, which roots, with a few rafters, formed a complete arched roof: the floor was of oak boards three inches thick, not sawed, but plainly chipped. The whole, I hear, is entirely pulled down since I saw it.'

Mr. Gough's observations on some Roman altars, found in August 1771, near Graham's Dyke, form a very good article. These altars are four in number, of different heights, from three feet to two feet seven inches, with legible inscriptions on each, and each of them is said to present us with some peculiarity unknown in the system of Roman inscriptions in Britain. The name of the dedicator, *M. Cocceius Firmus*, is entirely new among us: Mr. Gough apprehends these altars to have been

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\* Archæolog. I. p. 308.

the furniture of his *Lararium*, or of the public temple of the sort, perhaps erected by him, and which appears to have been dedicated to no less than eight deities. The fourth altar, Mr. Gough says, is perhaps the greatest curiosity, and the most interesting to us. *Genio Terræ Britannicæ* is peculiar to this place, and the only instance in which the name of our island is to be found in the many inscriptions preserved among us. *Fir-mus*, in the true spirit of his country, endeavours to make all the deities, both of his own and foreign nations, propitious to him; and after joining the rest together, not excepting Jupiter himself, consecrates one altar entirely to the genius of our isle.

We next meet with a memoir, by the Rev. Mr. Pegge, concerning the Sac-Friars, or *Fratres de poenitentia Jesu Christi*. This is followed by a long memoir on Cock-fighting; wherein the antiquity of it, as a pastime, is examined and stated; some errors of the moderns concerning it are corrected, and the retention of it among Christians is absolutely condemned and proscribed: this is also written by Mr. Pegge. He supposes the practice to have been introduced among the Greeks by Themistocles, who when leading the Athenian army against the Persians, attended to some cocks fighting, and, stopping his troops, observed to them, that those animals fought not for the gods of their country, nor for the monuments of their ancestors, nor for glory, nor for freedom, nor for their children, but for the sake of victory; and from this topic he endeavoured to inspirit his soldiers: from this time an anniversary cock-fighting is said to been appointed by Themistocles, who had gained the victory, and desired in this manner to commemorate it, and excite a spirit of valour among the Athenians. From the Grecians it passed to the Romans, though Mr. Pegge supposes that the latter used quails in fighting rather than cocks. 'The cock, he adds, was in Britain before Cæsar's arrival, but no notice of his fighting has occurred to me earlier than the time of William Fitz-Stephen, who wrote the life of Archbishop Becket, some time in the reign of Henry II.' Mr. Pegge, with just severity, censures the practice, and inveighs against its barbarity: but notwithstanding all that he, or, perhaps, an angel from heaven could say on the subject, it is still probable there will be found a set of barbarians who will support and continue the practice. We wonder that he has not added somewhat on the custom of throwing at cocks, a diversion equally cruel, unchristian, and detestable.

In the 20th article Mr. Pegge illustrates an inscription in honour of Serapis, on a stone found in digging a cellar at York, at a place called the Friar's Garden, one of the highest parts of the city: it was discovered in August 1770.

REV. NOV. 1775.

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No. 21 consists of extracts from a MS. dated “*apud Eltham, mensis Jan. 22, Hen. VIII.*” Communicated to the Society by Mr. Brereton abovementioned. The MS. is entitl’d, “Articles devised by his Royal Highness\*, with Advice of his Council, for the Establishment of good Order and Reformation of sundry Errors and Misuses in his Household and Chambers.” Among other orders in this MS. one is, ‘Dinner to be at ten, and supper at four.’ How different this from present custom! As is also the following: ‘The Queen’s maids of honour to have a chet loaf, a manchet, a gallon of ale, and a chine of beef for their breakfast.’ Other directions are: ‘The proper officers between six and seven o’clock every morning to make the fire in and *straw* his Highness’s privy chamber: Coal only allowed to the King’s, Queen’s, and Lady Mary’s chambers: Injunction to the brewer not to put hops or brimstone into the ale.’ Among fowl for the tables are crocards, winders, runners, grows, and peions, but neither turkey, or Guiney fowl. Among the fishes is a porpoise, and if it is too big for a horse load, a further allowance is made for it to the purveyor.

The following article, by Mr. John Reinhold Forster, contains observations on the Parthian epochas found on a coin in the Imperial cabinet at Vienna, published by Father Erasmus Froelich, in his *Elementa Numismatica*, tab. xiv. n. 6. From the ancient silver medal abovementioned, Mr. Forster derives a new and powerful argument to confirm the common opinion, that the Parthian æra, on the medals of the Parthian kings, began in the year 256 before Christ, and the 498th of Rome.

No. 23 is a dissertation on a singular coin of Nerva, in a letter to Matthew Duane, Esq; from the Rev. Mr. Ashby, President of St. John’s College, Cambridge. This coin, of middle bronze, was found in Mr. Wegg’s garden at Colchester, and seems to have, in this Writer’s account, every kind of merit to recommend it; it is probably an unique, and unpublished hitherto, as nothing like it occurs in the books that have been turned over in hopes of gaining information. Its singularity consists in having the figure of Neptune on the reverse, with an inscription signifying its dedication to him, as having instituted the Circensian games. No deity of the higher order is said to appear so seldom on Imperial coins struck at Rome, as Neptune; and more than this, the legend which would suit every Emperor that went before or succeeded Nerva, seems to be unluckily applied to him, because it disagrees with the testimony of Dion, who tells us expressly that Nerva lessened the expences, and consequently the magnificence, of these chariot games, out

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\* The title of Majesty was not then given to our Kings.

of consideration for the magistrates who were obliged to give them, in virtue of their offices, which had occasioned great hardships to those whose birth and merit entitled them to the highest employments in the state. The inscription admits of much criticism, and is considered with great learning by Mr. Ashby, who inclines to suppose that a statue might be erected in honour of Neptune, and a few coins struck, having the statue and inscription on the reverse, as a cheap mark of religious respect, instead of expensive annual games. Hereby it was provided to obviate any suspicion that the shows were reduced through any want of religion; and Mr. Ashby adds, this well-judged kindness of a good emperor to his subjects deserved to be thus indirectly celebrated by the senate.

[To be concluded in our next.]

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ART. VIII. *Devotional Pieces, compiled from the Psalms and the Book of Job. To which are prefixed, Thoughts on the devotional Taste, on Sects, and on Establishments.* By Mrs. Barbauld (late Miss Aikin) 12mo. 2s. 6d. sewed. Johnson. 1775.

**D**EVOTION, considered as the natural expression of religious emotions, is a subject which hath seldom been treated with philosophical precision. It has generally fallen into the hands either of illiterate zealots, who indulge their feelings without knowing or inquiring from whence they proceed, or of tender and feeble spirits, who have been better able to express their devotional sentiments in the soft language of love, than to explain their nature, and investigate their origin. Among philosophers it has been usual to regard the exercise of the affections in religious duties as a mark of a weak and unimproved mind; and to consider religion rather as adapted to furnish general principles of action, and form a settled habit and character, than as a proper subject of emotions and passions. Perhaps this may have arisen from observing the vulgar and disgusting, or the ridiculous and childish appearances which devotion has assumed among the superstitious and the enthusiastic, more than from any accurate examination of the natural influence of religious principles and ideas on the human mind.

The Author of the thoughts prefixed to these *Devotional Pieces*, clearly of opinion that this is the case, and desirous to remove the disgrace which enthusiasm in its several forms has brought upon true devotion, hath employed her able and masterly pen to show, that a devotional spirit is not beneath the attention of the most cultivated and philosophical spirits, or in the expressive words which she has chosen for the motto of her work, that

Praise is devotion fit for mighty minds.

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The leading idea in these observations is, that "devotion may properly be considered as an affair of sentiment and feeling, having its seat in the imagination and passions; and that it hath its source in that relish for the sublime, the vast, and the beautiful, by which we taste the charms of poetry, and other compositions that address our finer feelings; rendered more lively and interesting by a sense of gratitude for personal benefits." And considering an inclination to indulge these perceptions and feelings, as similar to that which men discover towards other sources of elegant pleasure, and to which it has been usual to appropriate the term, *taste*, the Author not improperly adopts this term, and calls a disposition to indulge religious emotions, and affections, a devotional taste.

With her usual originality of conception and elegance of expression, she has traced out the causes of the decay of this devotional taste; and shown, that the feelings of devotion are restrained, by indulging a habit of disputing on religious subjects; by conceiving of the deity in too abstracted a manner, and dwelling only on the great and extensive views of Nature and Providence; by being too scrupulously attentive to philosophical accuracy in the public exercises of religion; by adopting a ludicrous style in speaking on religious subjects, or ridiculing those whose hearts are giving way to honest emotions; and lastly, by being too fearful of superstition. Our Readers will be pleased to see the manner in which this justly admired Writer expresses herself on the last of these particulars:

‘It shews great ignorance of the human heart, and the springs by which its passions are moved, to neglect taking advantage of the impression which particular circumstances, times, and seasons, naturally make upon the mind. The root of all superstition is the principle of the association of ideas, by which objects naturally indifferent become dear and venerable, through their connection with interesting ones. It is true, this principle has been much abused: it has given rise to pilgrimages innumerable, worship of relics, and priestly power. But let us not carry our ideas of purity and simplicity so far, as to neglect it entirely. Superior natures, it is possible, may be equally affected with the same truths at all times, and in all places; but we are not so made. Half the pleasures of elegant minds are derived from this source. Even the enjoyments of sense without it would lose much of their attraction. Who does not enter into the sentiment of the poet, in that passage so full of nature and truth:

“He that outlives this hour and comes safe home,  
Shall stand on tiptoe when this day is named,  
And rouse him at the name of Crispian:

He

He that outlives this day and sees old age,  
Will yearly on the vigil feast his neighbours,  
And say, 'To-morrow is St. Crispian.'

But were not the benefits of the victory equally apparent on any other day of the year? Why commemorate the anniversary with such distinguished regard? Those who can ask such a question, have never attended to some of the strongest instincts in our nature. Yet it has lately been the fashion, amongst those who call themselves rational Christians, to treat as puerile, all attentions of this nature when relative to religion. They would

Kiss with pious lips the sacred earth  
Which gave a Hampden or a Russell birth.

They will visit the banks of Avon with all the devotion of enthusiastic zeal; celebrate the birth-day of the hero and the patriot; and yet pour contempt upon the man who suffers himself to be warmed by similar circumstances relating to his master, or the connection of sentiments of peculiar reverence with times, places, and men which have been appropriated to the service of religion. A wise preacher will not, from a fastidious refinement, disdain to affect his hearers from the season of the year, the anniversary of a national blessing, a remarkable escape from danger, or, in short, any incident that is sufficiently guarded, and far enough removed from what is trivial, to be out of danger of becoming ludicrous.

The analogy which our Author points out between devotion and 'that fanciful and elevated kind of love which depends not upon the senses,' may perhaps be just; but, considering the indecent language which has formerly been used upon these subjects, and the apparent tendency which there is in mankind to an improper association of the ideas of devotion and love, it may be questioned whether it would not be, on the whole, eligible to keep this resemblance out of sight.

In the second part of this introductory essay, the Author proceeds to give her Thoughts on Sects and Establishments: and it will be evident to all her readers that they are the thoughts, not of a contracted and bigotted spirit, blindly attached to a party, and determined, at all events to support its credit, but of an enlarged and independent mind, capable of comprehending the most extensive views, and of tracing the past and present appearances in the moral and religious state of mankind to their true sources. The account which such a philosophical spectator will give of men and things, may not perhaps agree with the preconceived opinions of bigots in any party, and may possibly incur their censure; but, nevertheless, it bids fair to be on the whole agreeable to truth, and will command attention and regard.—In the several stages of religious sects, and in all religious establishments, our Author observes some things de-

serving of commendation, and some things which merit censure: and she paints the peculiar advantages and defects of each, with a boldness of design and colouring worthy of her pencil. She closes the description with the following reflection, in which are most happily united, liberality of sentiment, strength of conception, and elegance of expression.

‘ Thus we have seen that different modes of religion, though they bear little good-will to each other, are nevertheless mutually useful. Perhaps there is not an establishment so corrupt, as not to make the gross of mankind better than they would be without it. Perhaps there is not a sect so eccentric, but that it has set some one truth in the strongest light, or carried some one virtue, before neglected, to its utmost height, or loosened some obstinate and long rooted prejudice. They answer their end; they die away; others spring up, and take their place. So the purer part of the element, continually drawn off from the mighty mass of waters, forms rivers, which running in various directions, fertilize large countries; yet, always tending toward the ocean, every accession to their bulk or grandeur but precipitates their course, and hastens their re-union with the common reservoir from which they were separated.

‘ In the mean time, the devout heart always finds associates suitable to its disposition, and the particular cast of its virtues; while the continual flux and reflux of opinions prevents the active principles from stagnating. There is an analogy between things material and immaterial. As from some late experiments in philosophy it has been found, that the process of vegetation restores and purifies vitiated air; so does that moral and political ferment which accompanies the growth of new sects, communicate a kind of spirit and elasticity necessary to the vigour and health of the soul, but soon lost amidst the corrupted breath of an indiscriminate multitude.”

With respect to the Devotional Pieces, the Reader will form the best judgment of their nature and design from the Compiler's own account. Speaking of the Psalms of David, she says: ‘ Such pieces are certainly proper not only to be read as compositions, but to be used as acts of devotion, either in private, or in public and social worship. But unhappily, the very great mixture there is in these divine odes, renders them unfit for either of these purposes. We cannot enter into all the situations, and it would not be safe to adopt all the sentiments of their Author; for the royal Poet had strong passions, and was very sensible to resentment, as well as to gratitude. Nor is this inconvenience sufficiently obviated by using only chosen pieces; for it is not easy, on the sudden, to make a selection; and besides, there are in the finest Psalms exceptionable passages, and in the most improper ones some verses too beautiful

to be lost. It was hoped, therefore, that it might be of service to the cause of religion, to make a collection of the kind now offered to the Public. In this collection, all the Psalms which would bear it are given entire; others, where the connected sense could be preserved with such an omission, have only the exceptionable parts left out; and a third class is formed of separate passages scattered through several pieces, which are attempted to be formed into regular and distinct odes. With regard to their subjects, they may be divided into moral, devotional, and occasional. Amongst the occasional ones but few have been admitted. The devotional may be subdivided into Psalms of Praise, Penitence, and Prayer. Most of the prophetic pieces are excluded, as not properly entering into the idea of worship. The Book of Job, being so similar in style, has been taken into the scheme.

Before we take our leave of this ingenious production, the Author will pardon us if we express a wish that she would not suffer herself to be so enamoured of David's harp, as entirely to lay aside her own charming lyre.

ART. IX. *Sermons on social Life.* By William Wood. 12mo.  
3 s. bound. Johnson. 1775.

**T**HERE is no species of composition which has undergone a greater change within the present century, than Sermons. Instead of being as formerly, loaded with the tedious discussion of theological controversies, cloathed with a peculiar set of words and phrases, frittered out into endless divisions and subdivisions, and protracted to a tiresome length; they now treat of the plain duties of morality and religion with perspicuity and conciseness, and with those ornaments of composition which blend agreeable entertainment with solid instruction. Our modern preachers venture into the walks of social life with much greater freedom than their predecessors; and dwell upon the particulars of moral conduct, with a minuteness of detail, which in former ages would have been deemed a violation of the dignity of the pulpit.

Zealots of every order will doubtless disapprove of this strain of preaching: but those who consider religious institutions as deriving their chief importance from their influence on the manners of individuals, and the national character, will esteem the revolution which has gradually taken place in the mode of preaching, a real improvement. If due care be taken to avoid that affectation of ornament, those attempts at wit and humour, and that vulgar familiarity, which are all equally inconsistent with the gravity proper to pulpit-discourses; the preacher will never lose any share of his dignity or usefulness, by "coming home to men's business and bosoms."



We have been led into these reflections by perusing the discourses now before us; in which several important topics of morality are discussed, in a manner, which will probably lead those who are fond of ancient systems and forms, to throw them by, under the degrading appellation of *light moral essays*, but which, in our opinion entitle the Author to the character of a useful and elegant preacher.

These discourses are not indeed highly oratorical or pathetic; but they abound with many sentiments and judicious observations, expressed in easy, perspicuous, and spirited language: they place several common topics of morality in a new light, and treat of several not usually discussed from the pulpit: among these latter are, *courtesy, sympathetic joy, religious conversation, the excess of good nature, and such faults as on account of their supposed minuteness are generally overlooked.* The remaining subjects are, *general benevolence, mutual edification, universal sympathy, compassion, truth, the fear of man.*

These discourses will, in our opinion, obtain the Author a degree of reputation among such readers as he would chiefly wish to please, which will be sufficient to preserve him from the necessity of having recourse to the reflection which, he says, would console him, if his well meant attempts should be found unequal to his wishes; "that his works may not be totally useless, when they silently steal

— *in vicum vendentem thus et odores.*"

The following extract from the Sermon on *universal sympathy* will give our Readers an idea of this Writer's style and manner of thinking:

' This amiable habit of universal sympathy, will incline us to form a charitable judgment, concerning the general conduct of our brethren. The nature of an action frequently depends on a little, and almost imperceptible circumstance. A small variation in the connexions, relations, and dependencies of an agent, will produce a great change in his general duty. A course of conduct, which is perfectly right in one situation, will be imprudent, vicious, or absolutely impracticable in another. It is necessary, therefore, to be well acquainted with a man's circumstances and relations, before we can pronounce a decisive opinion on his conduct and character. The judgment, which we form from a knowledge of the part, will often be entirely changed, by an intimate knowledge of the whole. The actions, which at first appeared wrong, will assume a different form, and extort our approbation; those, which appeared doubtful, will become clear and evident; those, which appeared mixed, will be found to be altogether just; and those, which appeared imperfect in their character, will seem to our better informed understanding, as complete as their

their various circumstances would admit. We shall often be convinced, that we ought not entirely to condemn, where we find it impossible to bestow the full tribute of praise : many alleviating particulars will arise, in consequence of a nearer and impartial survey ; and, by the proper exercise of the sympathizing habit, which is the subject of the present discourse, we shall be inclined *to freely* forgive, though we cannot, perhaps, wholly acquit. For when we make the case our own—when we enter into the feelings of the agent—consider the sentiments that are naturally produced by his particular situation—recollect the temptations to which human nature is liable—and carefully weigh the difficulty of paying the exact regard which is due to every circumstance, we shall find our inclination to censure suppressed---our own hearts will suggest the most favourable construction---the veil of sympathetic compassion will cover every imperfection.

But let us consider the subject in a more particular light, and endeavour to bring it home to our own bosoms. There are many circumstances in our lives, which are completely known to no one, but ourselves. Motives of prudence or delicacy forbid their publication to the world. But though the circumstances themselves must for ever remain a secret ; the effects which they produce, cannot be hid from the observation of mankind. We naturally wish to obtain the approbation of all who are spectators of our conduct. But it is first necessary to secure the applause of our own hearts ; we must follow the dictates of our own judgment, and pursue the course of conduct, which is required by all the circumstances of our situation. Of these the world cannot judge ; for, by an unavoidable necessity, they are concealed from its view. We are obliged, then, to act agreeably to our own knowledge, and to pay only a subordinate regard to the opinion of others. And in this we are undoubtedly right. The testimony of our own consciences is superior to every other consideration ; and we are surely the best judges of our own conduct. But yet we cannot set the opinion of mankind at defiance---we cannot willingly sustain the load of unmerited censure. Do we not, then, naturally wish, that our neighbours will suspend their judgment, make some allowance for motives with which they are not acquainted ; and give a little credit to the rectitude of our intentions, and our superior knowledge of our own affairs ? Yes, my brethren, the wish is natural to us all ; and whenever it is not gratified by our fellow-citizens, we accuse them of injustice, and a want of charity. Surely then, we ought to sympathize with one another in a feeling which is thus universal ; and if, in this respect, we do unto others as we desire them to do unto us, we shall always

be inclined to form a favourable, or at least a candid judgment concerning the general conduct of our brethren.

‘ Farther, The Christian habit, which we are now recommending, will prevent many of those misunderstandings and quarrels which are often produced by very trifling causes, but are generally the sources of great inconveniences and mischiefs.

‘ The disputes, which so frequently interrupt, and sometimes intirely dissolve the most agreeable friendships, scarcely ever arise from malignity of heart in either of the parties. The human mind is too often the sport of caprice and ill-humour. Sometimes natural, and sometimes accidental causes, will produce in it a melancholy change, and render it strangely at variance with itself. An indisposition of body—an unaccountable depression of the animal spirits—a disappointment in some darling pursuit, will make it suspicious of its best friends; cause it to behold every object in the most unfavourable light; and incline it to wrest every action, word, and even glance of the eye from their natural meaning. It must be acknowledged that these capricious humours are disagreeable and hurtful; and it is incumbent upon us to avoid them as much as possible. But then, as we are all, more or less, subject to these unreasonable fits of the spleen—as they frequently attack us before we are aware—as they sometimes are scarcely voluntary, and are produced by constitutional rather than by moral causes, it would, surely, be prudent as well as friendly, to bear one another’s burdens in this respect, that we may completely fulfil the law of Christ. A failing to which mankind are universally liable, must undoubtedly require universal sympathy; and whenever it is wanting, we violate the golden rule of the gospel, and cease to do unto others as we wish that they should do unto us.

‘ For are we not all desirous that our friends should make some allowance for us in this respect? Do we not call upon them for their sympathetic compassion, and plead the weakness of human nature in our excuse? The weakness of human nature, indeed, cannot be an excuse for an habitual indulgence of peevishness and ill-humour. But if we wish that this irregular propensity should be corrected and removed, it is absolutely necessary for us to bear with one another, and soothe rather than aggravate its unreasonable emotions. For there is an obstinacy in human nature, which is capable of being rendered the foundation of exalted virtue, as well as of aggravated vice. Its general description is an impatience of direct opposition. The best method, then, of curing the petulant mood of a friend, is to submit, for a time, to its power. And this we shall be naturally inclined to do, if we enter into the feelings of the person in whom it is found, and consider, that we ourselves, in the same situation, might possibly be affected in the same

same manner. And with how great advantage may we point out the inconvenience and folly of such a disposition, when we have yielded a little to its force, and thereby deprived it of its asperity! Indeed, this mutual submission to each other's failings is not only the necessary consequence of a habit of universal sympathy, but it is likewise the grand secret in the composition of social happiness, and is the only foundation for the perfection of benevolence.'

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ART. X. *The Scheme of Christian and Philosophical Necessity asserted, in opposition to Mr. John Wesley's Treatise on that Subject, &c.* By Augustus Toplady, Vicar of Broad Hembury. 8vo. 3 s. boards. Vallance and Co.

THE old controversy concerning liberty and necessity has lately been renewed; Mr. T— avows himself a strenuous and very positive champion on the side of necessity, and revives those arguments, which were long since urged by *Spinoza*, *Hobbes*, *Leibnitz* and *Collins*, and which have been sufficiently answered by *Clarke*, *Jackson* and others. It is somewhat singular in the history of this dispute, that those who profess themselves the friends of revelation should so earnestly contend for a system, which unbelievers have very generally adopted and maintained: and that the doctrine of scripture on this head should be represented, as coinciding with and confirming the joyless notion of physical and moral necessity. This appears the more strange, when we consider that the present assertors of necessity manifest a very visible tendency to materialism. Fate and universal mechanism seem to be so nearly allied, that they have been usually defended on the same ground and by the same advocates. Mr. T—y indeed admits, that the two component principles of man, body and soul, “are not only distinct, but essentially different from each other.” But it appears in the sequel of his reasoning, that he has no high opinion of the nature and powers of the latter. “An *idea*, he observes, is that image, form or conception of any thing, which the soul is impressed with from without:” and he expressly denies, that the soul has any power of framing new ideas, different from or superior to those which are forced upon it by the bodily senses. “The soul, he affirms, is in a very extensive degree, passive as matter itself.” On his scheme, the limitation with which he guards this assertion is needless and futile. He concludes, from the dependence of the soul on the body and of the body on other external beings, “That neither the immanent, nor the transcendent acts of man (i. e. neither his mental nor his outward operations) are self-determined; but, on the contrary, determined by the views with which an infinity of surrounding objects

jects necessarily, and almost incessantly, impress his intellect." The volitions of the soul depend on its ideas; these are the offspring of sensation, and our senses "receive their impressions from the presence or impulse of *exterior beings*;" and every one of these beings "is dependent for existence, and for operation, on God Most High." "Such, he adds, is the progression of one argument (and 'tis but one among many) for the great doctrine of *Philosophical Necessity*."

Mr. T— next proceeds to obviate the objections which his antagonist Mr. *John Wesley*, (or as he very politely calls him "the Bishop, and his Lordship of *Moorfields*,") urges against the doctrine of Necessity: we are fully of opinion, notwithstanding his singular confidence and triumph, that he is no less unsuccessful in resolving difficulties than in establishing his favourite system. *Physical* and *Moral* Necessity, though essentially distinct, are every where confounded, and the  *motive*, *reason* or *occasion* of an action is constantly substituted for the *efficient cause* of it. On these two fundamental errors the whole system rests. But surely if there is any difference in Nature, these terms express very different ideas. It is not easy, nor, in our judgment, possible, to demonstrate, on this scheme, that man is a moral and accountable being: *agency* and *virtue* and *moral retribution* seem to be absolutely inseparable. The power of conscience, without liberty, is mysterious and paradoxical. An ingenious writer very justly observes, "that a man may accuse himself for falling down a precipice, when pushed by an irresistible force, because he has broke his leg: or condemn himself for killing his father, when a ruffian of superior strength fixed a dagger in his hand, and forced it into his father's bowels. He may, indeed, lament his condition; but conscience can give him no pain, unless he was conscious to himself, that he could have prevented it." We are utterly at a loss to perceive the force of the conclusion which our Author deduces from the supposition of human liberty: he repeatedly asserts, and here indeed is the main stress of his cause, that a *self-determining* power infers absolute independence and self-existence. "*Lord of myself*, is essentially connected with, *accountable to none*. Farewell, then, to the very possibility of a judgment-day. Shall an *Independent Being*, who can have no superior, hold up his hand, as a felon, at the bar?—shall a potent *Self-exister* deign to be punished, for the evanid crimes of an hour?—shall a sovereign *Self-determiner* submit to receive sentence from the lips of another? impossible. Paul was a knave for asserting it. And Felix was a fool, for trembling at the empty sound."

In the two succeeding chapters, Mr. T— argues this point on the authority and evidence of revelation: in reply to the objection

objection taken from the gloominess of necessity and that of the decree of reprobation essentially connected with it, and which our Author vindicates as a scripture doctrine, he has subjoined part of a letter which he lately sent to a very eminent Anti-calvinian philosopher; meaning, we suppose, Dr. Priestley. "Why are Calvin's doctrines represented as gloomy? is it gloomy to believe, that the *far greater part* of the human race are made for *endless happiness*? there can, I think be no reasonable doubt entertained, concerning the salvation of very young persons. If (as some, who have versed themselves in this kind of speculation, affirm) about one half of mankind die in *infancy*; and if, as indubitable observation proves, a very considerable number of the remaining half die in early childhood;—and if, as there is the strongest reason to think, *many millions* of those, who live to mature years, in every successive generation, have their names in the book of *life*: then, what a very small portion, comparatively, of the human species, falls under the decree of preterition and non-redemption! But this effusion of humanity is, on our Author's principles, altogether *gratis dictum*. It should likewise be remembered, that the doctrine of necessity is, in this view of it, not only gloomy, but highly reproachful to God and very dangerous and pernicious in its tendency with respect to mankind.

Mr. T— concludes the whole with a very solemn appeal, in answer to the argument derived from experience for the liberty and agency of man: "For my own part, I solemnly profess before God, angels and men, that I am *not conscious* of my being endued with that self-determining power, which Arminianism ascribes to me as an individual of the human species. Nay, I am *clearly certain*, that I have it not. I am also equally certain, that I *do not wish* to have it: and that, was it possible for my creator to make me an offer of transferring the determination of any one event, from his own will to mine; it would be both my wisdom and my duty to entreat, that the sceptre might still remain with himself, and that I might have nothing to do in the direction of a single incident, or of so much as a single circumstance."

Authorities are of no great consequence in deciding a controversy of this kind; but, as Mr. T. has appealed to that of *Luther*, it may not be amiss to observe, that there is great reason to imagine, that, before his death, he had altered his judgment with respect to this article: *Melancthon* was once of the same opinion with *Luther*; yet we know, that he freely retracted it; "for which (says Bishop Burnet, see his exposition of the Articles, p. 151) he was never blamed by *Luther*."

Our

Our Author has subjoined a Dissertation concerning the sensible Qualities of Matter, &c. in which the doctrine of the celebrated Mr. *Locke* on this subject is proposed and defended by very long quotations from his *Essay on the Human Understanding*: a book, well known and in every body's hands.

## FOREIGN LITERATURE

(By our CORRESPONDENTS)

## FRANCE.

## ART. I.

THE following piece has been published at Paris, under the title of London, *Progres de la Raison dans la Recherche du Vrai. Ouvrage Posthume de Mr. Helvetius*: i. e. *The Progress of Reason in the Pursuit of Truth, &c.* Here we have *more last words* of Mr. HELVETIUS, if this strange book be not rather the production of some stripling adventurer in the band of minute philosophers, who has usurped the name of one of the chiefs, and who (to use the words of an ingenious writer on a similar occasion) talks of *reason*, as the courtier who never gets farther than the antichamber, talks of the Prince in the cabinet, to make dupes imagine that he is entrusted with his secrets.—Now fie upon all who would persecute such writers as this posthumous or mock *Helvetius*,—nay, fie upon all that would even treat them roughly! A good air, a spare diet, a few gentle purges, and a proper quantity of water-gruel, would be the most humane, and perhaps the most effectual applications for diminishing the morbid matter of their productions, and even for removing the malady, where it is not incurable.—We shall point out some symptoms of the disorder of the present literary patient, that the Reader may judge whether the regimen above-mentioned be sufficient, or whether it might not be moreover proper to breathe a vein. ‘*Nature*, according to this Author, is nothing but a composition of intelligence and matter. This intelligence is the only true God, on whom all Nature (i. e. God and Matter agreeably to the definition) depends; so that according to this doctrine, all Nature depends on the *one half* of Nature, or, in other words, all Nature, which is intelligence and matter, depends upon God or intelligence, which is the *one half* of Nature.’ This is our Author’s setting out. We think we might leave him here—and we should do so, were it not for the following curious discovery,—that every individual is a compound of atoms; that every atom has its particular soul; that the first atom contains *self*, and that all the other collateral atoms and souls fly off (like a covey of partridges) when *self*, or the *me*, is dissolved. We are told however

however a moment after, that *self* will subsist to eternity (as it has subsisted *probably* from eternity) under new forms and without any reminiscence of its thoughts, feelings, or sensations in preceding periods.—One sample more, relative to cosmology, as the former sample belonged to metaphysics or natural history, we scarce know which: ‘The sun, moon, and stars are *all* animals composed of atoms, which live at each other’s expence, and feed upon each other. We feed upon the *animal* called the earth, &c.’ This is extravagant, without being new.

Hitherto we had thought this man an Atheist, with his *Nature* composed of *intelligence* and *matter*, and his innumerable atoms endowed each with a portion of *that* intelligence, which he had expressly called *God*. We therefore rubbed our eyes on a suspicion that they saw erroneously, when we came to the chapter, which bears this title: *All proceeds from the SUPREME Intelligence*: we even find in this chapter the *Author of Nature* mentioned, that is, by our Writer’s own definition of *Nature*, the *Author of Intelligence* (which is *God*) and of *Matter*, (which is eternal, according to his repeated assertions). It is time to take leave of him; but we cannot do it without observing, that this incoherent inconsistent phraseology, this unphilosophical habit of juggling the term *Nature*, without any warning, into a variety of contradictory significations, as it answers an end, is the reigning tone, and indeed the great secret of French Atheism.—It would be a sufficient refutation of the frothy book entitled, *The System of Nature*\*, to substitute throughout, instead of the term *Nature*, the definition which the Author gives of that term, at the beginning of his work. This would set the book in its true light, and shew it to be nonsense from one end to the other.—As to our Author, we have had a sample of his metaphysics and cosmology; now for his moral doctrine:—This is of a piece with the rest;—the result of his reasoning on the subject is, in his own words, that ‘man in every instant of his duration is a *passive* instrument in the hands of *Necessity*.’—Then, *Let us drink and drive care away, drink and be merry*, as the old song says, and which is the practical application of this Helvetian discourse.

II. The indefatigable and learned Compiler, Mr. SAVERIEN, to whom we are indebted for the *Lives of the Philosophers*, Ancient and Modern; for an *History of the Progress of the Human Mind in the exact* (by which he means the mathematical) *Sciences*, &c. has published, in a large volume 8vo. a work entitled, *Histoire des Progres de l’Esprit Humain dans les Sciences Naturelles & dans les Arts qui en dependent, savoir l’Espace, le*

\* See Appendix to Rev. vol. xliii. p. 542.



*Vuide, &c.* i. e. *An History of the Progress of the Human Mind in Natural Knowledge and the Arts that depend upon it, in which are unfolded the Opinions of Philosophers relative to Space, a Vacuum, Time, Motion, and Place; to Matter, the Earth, Water, Air, Sound, Fire, Light, Colours, and Electricity; to physical Astronomy, the terrestrial Globe, the Animal Oeconomy; Chemistry; the Art of making Glass, and that of the Dyer, together with an Abridgment of the most celebrated Authors who have treated of these Sciences.* This is a very good popular book, fitted for almost all capacities, and it will administer entertainment and instruction to those who have a mind to know something, without taking much pains.

III. An anonymous Author has published a work, which clears up several disputed points in the political jurisprudence of the French monarchy: *Essais Historiques sur le Sacre & Couronnement des Rois de France, les Minorités & les Regences*: i. e. *Historical Essays concerning the Consecration and Coronation of the Kings of France, Minorities, and Regencies; preceded by a Discourse concerning the Succession to the Crown.*

IV. Medical science has made a valuable acquisition in the following work, which derives its existence from the joint labours of three eminent physicians of the same name and family: *Recherches sur les Maladies Chroniques, leurs Rapports avec les Maladies aiguës, leurs Periodes, &c.* *An Inquiry into Chronical Disorders, their Relation to acute ones, their Periods, their Nature, and the Manner in which they are treated and cured by the Mineral Waters of BAREGE and other Fountains in Aquitaine,* by ANTHONY DE BORDEU, Counsellor of State, M. D. and FRANCIS and THEOPHILUS DE BORDEU. Vol. I. 1775.—This first volume contains the general theory of disorders, and the medical analysis of the blood, which are preparatory to the execution of the extensive plan so modestly expressed in the title of this work, but largely delineated in an ample preface, is placed at the head of the first volume. The very learned Authors are votaries of the ancient Hippocratic doctrine; and, though they do justice to modern discoveries, they are far from adopting with avidity modern refinements. They seem to be studious observers of Nature, and to have eyed, with perseverance and ardour, her procedure and operations, both in the order and disorders of the animal œconomy.

V. M. VERDIER, Doctor of Physic, and one of the most profound adepts in metaphysics, that we have lately met with upon the road of literature, has published the sixth number of his singular work, entitled, *Memoires & Observations sur la Perfection de l'Homme par les Agens physiques & moraux*: i. e. *Memoirs and Observations concerning the Degrees of Perfection which Man may receive from natural and moral Agents.* This book is designed

designed for the purpose of education, or of communicating views relative to that important object; but the subtlety and depth of the Author's discussions place him far beyond the reach of the *scholar*, and scarcely within the reach even of the *master*, unless he be above the common class of instructors. The contents of the present volume are: *Three Conférences* on the method or art of arranging, in a proper order, the various branches of human knowledge; in which Mr. Verdier throws out some acute critical reflections on *D'Alembert's* famous table of the sciences, prefixed to the French *Encyclopedie*. This is followed by a new plan or tablature of the various classes of the sciences, in a new order; by an *essay* on the construction of the French and Latin languages; and remarks upon a *mathematical dream* which had lasted a year;—that is, on the case of a man, who, wrapt up in mathematical speculation, lost sight of all other objects, and of all the relations of life, during that time. M. du VERDIER is undoubtedly a deep thinker, and deserves to sit but a little below Mr. HARRIS in the modern school of the Stagyrite. He sheds metaphysical tears over the neglected *categories*, and would be glad to restore their fading lustre.

VI. It is proper to advertise our Readers that the work of the learned and most laborious Mr. BUCHOZ, intitled, *Correspondence de l'Histoire Naturelle ou Lettres sur les Trois Regnes de la Nature, contenant des Observations sur les Animaux, Vegetaux, & Mineraux*, in 8 Vols. is not a new production, as hath been insinuated in some literary journals, but a republication, in one mass, of a periodical work which has been carried on for several years under the title of *La Nature Considerée sous ses divers Aspects*. The *Correspondence* therefore is no more than a collection of the numbers of the periodical work in favour of those who had not subscribed for the latter.

VII. The 6th volume of the Abbé ROZIER's collection of pieces, entitled, *Observations sur la Physiques, sur l'Histoire Naturelle, & sur les Arts, &c.* has been lately published; and contains a number of interesting articles, of which the following deserve principally to be mentioned: *Experiments relative to the Gravity of Bodies at different Distances from the Center of the Earth, made in the Mines of Montreloy, in Britany, by the Chevalier Dolomien*—*The Eulogy of Mr. Model* (a great chymist and a good man) late Professor of Chemistry at Petersburg, which contains his discoveries, and gives the most amiable representation of his modesty and learning—*A Memoir concerning Mr. Model's discovery of Selenite in Rhubarb*—*Bonnet's Memoir concerning Bees, in which are contained the principal Result of, and the Conclusions deducible from, the Experiments that have been made upon these Insects*.—*A Memoir concerning the Fusibility and Dissolubility of Bodies, relative to their Mass, pointing out the Method of drawing easily, and*

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without Expence, an alimentary Substance from several Bodies not hitherto known to possess that Property, by M. Changeux—*A Description of those Fish in the Isle of France, which produce Distempers among those that use them for Food*, by M. Sonnerat, of the Academy of Sciences—*Researches concerning the Method of augmenting the electrical Force of all Sorts of Machines by the Means of a Capping adapted to the first Conductor*.—With several other pieces relative to Mechanics, Chemistry, &c.

VIII. Mr. LA FOSSE, famous for his excellent productions relative to the treatment of horses, has given the quintessence of all these productions in a very useful and well-composed work, entitled, *Dictionnaire d'Hippiatrique, Cavalerie, Manège & Maréchallerie*, which title may be thus translated: *The Farrier's, Trooper's, Riding-Master's, and Horseman's Dictionary*, in 4 vols. 8vo.—This is, perhaps, the most complete, the most learned, the most elegant, useful and entertaining collection of every thing relative to the nature, structure, character, qualities, management, diseases, &c. of horses, that has ever been published. The Author seems to possess all the branches of knowledge that are necessary to give the highest degree of perfection to a work of this nature.

#### S W I T Z E R L A N D.

IX. Notwithstanding the vast number of elementary books, in every science, which the present age has produced, there are few that satisfy a discerning judgment and a truly philosophical taste. This is the case more particularly in Moral Philosophy. We know, scarcely, any abridgment that contains the true sketch of that science, or the delineation of its general truths and precepts, reduced within narrow bounds, and adapted to the capacity of a pupil, at a period previous to his academical course. The incomparable Latin *Compendium* of Dr. Hutscherson, the excellent *Elements* of the late Dr. Fordyce, and the English *Institutes* of Dr. Ferguson, are not fitted for that early period in which it is proper to instil the first principles of moral science into the untutored mind. The Public is therefore obliged to the ingenious Editor, who has published at *Lausanne* the following posthumous work of the judicious BURLAMAQUI: *Elements du Droit Naturel, par Jacques Burlamaqui, Professeur en Droit & Conseiller d'Etat de la Ville & Republique de Geneve. Ouvrage posthume, publié complet pour la premiere fois*. 8vo. 1775. These *Elements of Natural Law*, are compendious, clear, and are, nevertheless, more universal than the large work of Professor Burlamaqui, which was published in 4to. This latter, we mean the *Principles of Natural Law*, laid only the metaphysical foundations of that science, and that in such an ample manner, as must render them, notwithstanding the happy perspicuity which reigns in the style, too fatiguing for a young beginner; whereas the

the *Elements*, now before us, contain not only the foundations of moral science, but also its application to the various states, transactions, and duties of life: and they are contained in a small octavo volume of only 351 pages. These *Elements* were the text which Professor Burlamaqui used in his academical lectures, and the method in which their numerous contents are arranged is remarkable for its simplicity and order; it is natural and philosophical in the highest degree. This valuable little work is preceded by an ingenious *Preface*, a *Letter* concerning the study of the *Civil Law*, and another pointing out the shortest and easiest method of acquiring, without a master, a competent knowledge of the elements of law, for which three judicious and excellent pieces, we are indebted to the anonymous Editor.

X. The Typographical Societies of *Lausanne* and *Bouillon* have published a work similar to the preceding, but more ample and voluminous. Its title is, *Traité de Droit Naturel & de son Application au Droit Civil & au Droit des Gens, &c.* i. e. *A Treatise concerning the Laws of Nature and their Application to the Civil Law and the Law of Nations* (a posthumous work) by Mr. VILCAT, J. U. D. and Professor of Law at *Lausanne*, in 4 Vols. 8vo. 1775. This is a very judicious compilation from *Grotius*, *Puffendorff*, *Barbeyrac*, *Bynkershoek*, &c.

XI. The Typographical Society of *Lausanne* has published the first volume of a new edition of BUSCHING's *Geography*, considerably changed, and abridged to half of its enormous bulk, by the suppression of superfluous and uninteresting details. In this new French edition the style of the translation made at Berlin is corrected, and the greatest care employed to supply the defects, and to improve the merit of the original work, by a well-chosen collection of 30 maps. A volume will be published every two months.

#### GERMANY.

##### N U R E M B E R G.

XII. *Landwirthschaffelich Reise, &c.* i. e. *The Travelling Husbandman, or the Travels of Mr. Romani, a noble Wallachian, into different Parts of Europe*, composed in his native language, and translated, with considerable additions, into German, by Mr. JOHN FREDERICK MAYER, Pastor at Kupferzell. The additions and reflections of Mr. Mayer, whose productions in several branches of rural œconomy, are deservedly esteemed, increases greatly the merit of the Travels of M. ROMANI, which are in themselves both interesting and curious. The places through which Mr. ROMANI travelled are the islands of the Archipelago, Italy, Spain, England, Holland, and Germany, and his observations do not only extend to the state of agriculture in these countries, but also to their civil institutions and

internal government, their public seminaries for education, their religious establishments, &c.

## E R L A N G.

XIII. The learned Mr. *Schreber* has published the first part of his curious work, entitled, *Die Sæmgethiere in abbildungen*, &c. i. e. *The Animals which suckle, accurately described and represented in Copper plates*. In this first part we have the *Woman*, the *Monkey*, the *Lemur* of *Linnæus*, and the *Bat*; and the Author enters into a most circumstantial and particular account of the structure, character, and qualities of these animals. The plates are remarkable for accuracy of drawing, and the engraving is excellent.

## L E I P S I C.

XIV. The Common-place Book of a celebrated and learned Civilian is published and digested in the following work, of which only the first book has seen the light: The title is, J. L. E. PUTMANNI, *Antecessoris Lipsiensis Adversariorum Juris Universi, Liber Primus*. 1775. This first book is divided into sixteen chapters, upon so many different points of civil jurisprudence, that are treated with acuteness and erudition. Some of these subjects are universally interesting, particularly those that relate to testamentary dispositions and penal laws; but these take up a small part of this volume.

## B R E M E N.

XV. The first volume of the interesting and important work, entitled, *Belgii Literati Opuscula, Historica, Philologica, Theologica*, has been lately published by *Cramer*. This collection consists of academical dissertations, that are rare, as they have seldom been objects of commerce, and are hardly ever to be found, but in the sales of private libraries. The number of pieces of this kind (which are generally distributed as presents) is prodigious; but the collection now before us is selected from the mass with judgment and choice. Some of these dissertations are of ancient date, such as *Reland's Oration in Praise of the Persian Language*, and of the other Oriental Tongues that bear an Affinity to it: Others are modern, such as, the *Philological and Theological Inquiry into the Source from whence Moses drew the historical Relations that are contained in the Book of Genesis*. The critical piece entitled, *Exercitatio Philologica in Car. Fr. Houbigant Prolegomena in Scripturam sacram* is learned and acute.

## H A M B U R G H.

XVI. Professor *BUSCH* has finished, on a plan delineated by the late learned and celebrated *Reimarus*, a work, entitled, *Encyclopædie der Historischen, Philosophischen und Mathematischen Wissenschaften*, &c. i. e. *A Cyclopædia of Historical, Philosophical, and Mathematical Science*. 1775. After pointing out, in a learned

learned and ample *Introduction*, the connexion subsisting between the three great branches of Science mentioned in the title of this work, the Author divides the work itself into two parts. The first contains history in general, chronology, geography, genealogy, heraldry, the knowledge of ancient medals and coins, civil and ecclesiastical history, letters, arts, philosophy and its various branches, political and domestic œconomy, commerce, &c. The second part is entirely confined to mathematical science. This plan is much more susceptible of philosophical accuracy than that of a dictionary composed by different hands, of which the inconveniencies are palpable.

## F L E N S B U R G.

XVII. The Trustees of the Fund of *Sto'p* at Leyden proposed for the prize of 1773 the following question, *Is there in the Nature of Man such an innate Principle as the Moral Sense?* The discourse of Mr. Hennert, Mathematical Professor at Utrecht, which obtained the prize, maintained the affirmative, another candidate adopted also the same side of the question. Three candidates asserted the negative. Mr. EHLERS has published at Flensburg these five discourses under the title of *Fasciculus Dissertationum Argumenti Philosophici*. He has accompanied this publication with critical remarks, particularly on the piece of Mr. Hennert; and he has subjoined to the whole *Two Dissertations*, one upon authority in matters of opinion, and the other concerning the influence of arts and sciences upon religion and virtue.

## G O T T I N G E N.

XVIII. The third and last volume of the medical treatises of the late learned Mr. Berendel, and other physicians of note, has just made its appearance: J. Gottf. Berendelii, &c. *Opuscula Medica*, 1775. This last volume contains 15 dissertations, in which are treated; among other things, *useless remedies*, *lethargic complaints*, the use of *laxative remedies* in acute disorders, the *consumption* and *marasmus*, and their distinctive characters, the *spring* and *summer pleurisy*, the *cold regimen*, *experiments* made on drowned persons.

XIX. Mr. Cramer, bookseller, has published the second volume of the interesting compilation made by the very learned Mr. OELRICHT, under the following title: *Germaniæ Literatæ Opuscula Historico-philologica-theologica, emendatius & auctius recensæ. Tomus Secundus cum Tabulis Æneis*, 1775. There are several pieces of great merit in this collection, particularly Kirckmayer's philological dissertations on the ancient language of Europe, the *Scytho-celtic and Gothic*, and upon the origin and utility of the *Slavonic tongue*—Voigt's essay on the Syriac version of the New Testament—Strauch's theological history of Montanus—Wolf's historical dissertation concerning Constantine's vision

sion of the Cross, and the observations of the Editor on Kirckmayer's dissertations on the *Scytho-celtic, Gothic, and Slavonian* languages.

## I T A L Y.

XX. The Abbé CAMBIAGI has published at Florence the first volume of his *History of the Kingdom of Sardinia*, in 4to. which begins with the conquest made of that island by the Romans, and comes down as far as the year 1457. The learning and judgment of this Author have already appeared in his excellent History of Corsica, and his style is such as is proper to embellish these solid and essential qualities of an historian.

XXI. Bouchard and Gravier have published at Rome the third volume, in folio, of a work, that must be interesting to all the lovers of botanical knowledge: *Hortus Romanus, Secundum Systema J. P. Tournefortii, a Nicolao Martellio, Aquilano, medico doctore, Linnæanis Characteribus expositus, adjectis singularum Plantarum Analysi ac viribus. Species suppeditabat ac describebat Liberatus Sabbati, Mevanias, ejusdem Horti Custos & Chirurgiæ Professor. Accedunt Tabulæ Centum, propriis Plantarum Coloribus expressæ.* The engravings are beautiful, and the descriptions accurate.

## MONTHLY CATALOGUE,

For NOVEMBER, 1775.

## AMERICAN CONTROVERSY.

Art. 11. *The Conduct of Administration with regard to the Colonies.* 8vo. 1s. Williams.

THE whole conduct of administration, with respect to the present troubles in America, is absolutely condemned by this warm Writer; who insists that nothing less will quench the flame that hath been raised, by our misgovernment, in the Colonies, than a recal of the Crown troops from Boston, a total change of measures and ministers, and a dissolution of the present parliament:—"and by those means to call a more equal representation of the people."—The Author expresses himself with more zeal than judgment.

Art. 12. *A Second Answer to Mr. John Wesley*; being a Supplement to the Letter signed *Americanus* \*. In which the Idea of *Supreme Power*, and the Nature of Royal Charters, are briefly considered. By W. D. 12mo. 2d. Wallis and Co.

W. D. argues shrewdly on the great topics mentioned in his title-page, and concludes with the following reprehension of Mr. Wesley: "Do you not think the Ministers are prone enough to carry the flame of war into America, and to ruin the trade of this country, without your assistance or advice?—You had done better to have aimed at making peace.—You should have considered what a heavy offence it is, to charge three millions of people with the crime of rebellion, if it is not true, and of this you ought to have been quite

\* See Review for last month, p. 350.

certain,

certain, before you took a part ; for nothing, surely, is a greater offence both to God and man, than to be a sower of strife—to endeavour at the establishment of tyranny—and to misrepresent the principles of the constitution to deceive the people.—I must add one more remark, that as to submit passively to every oppression, is a mark, not of humility, but cowardice, and a base spirit ; so to take up arms when there is other hope of safety, is not rebellion, but the highest proof of courage and public virtue.

Art. 13. *A Constitutional Answer to the Rev. Mr. John Wesley's Calm Address to the American Colonies.* 12mo. 2d. Dilly.

This Writer also charges Mr. W. with having acted the political incendiary ;—‘ I have formerly, says he, seen you, with pleasure, in the character of a *Christian Minister*, doing some good in the moral world ; so it is, with regret, I now see you in the character of a *Court Sycophant*, doing much more mischief in the political world, injuring, perhaps irreparably injuring your COUNTRY.’

As Mr. W. had urged, with some degree of triumph, that the charter of the Massachusetts gave them an exemption from taxes for seven years, which implied a right of demanding taxes afterwards,—this Writer assures us that he has had an opportunity of consulting that charter ; in which, he declares, there is no such promise of exemption, ‘ nor the least expression that could countenance Mr. W. in making so bold an assertion.’ He adds, ‘ there is, however, the following clause, which sufficiently demonstrates how contrary the charters are, in expression as well as spirit, to the idea of parliamentary taxation : “ And we do give and grant that the said General Court or Assembly shall have *full power and authority* to name and settle *annually* all civil officers within the said province ; and also to impose fines—and to impose and levy proportionable and reasonable assessments, rates and *taxes*, upon the estates and persons of all and every the proprietors or inhabitants of our said province—For the necessary defence and support of our government of our said *province or territory*, and also for the protection and preservation of the inhabitants *there*, according to such acts as are or shall be in force within our said province, and with a view that our subjects may be religiously, peaceably, and civilly governed.”

Art. 14. *The Voice of God*: Being serious Thoughts on the present alarming Crisis, &c. By a Friend to our happy Establishment in Church and State. 12mo. 2d. Lewis. 1775.

Considers our unhappy differences with America, chiefly in a religious view. The Author seems rather partial to the Americans ; but he hopes that (to prevent the farther effusion of Christian blood) God will put it into the hearts of the Colonists ‘ so far to relax from their pretensions, and relinquish all pertinacious opposition, as may be conducive to effectuate—the re-establishment of ‘ unanimity, good-will, and a mutual and cordial intercourse between all the members of our divided empire.’ AMEN !

Art. 15. *An old Fox tarr'd and feather'd* ; occasioned by what is called Mr. John Wesley's *Calm Address to our American Colonies.* By an Hanoverian. 12mo. 2d. Lewis, &c.

Our *Hanoverian* does not ‘ enter, seriously and argumentatively, into the merits of either side of the dispute now depending between



England and America.' His intention is 'to shew Mr. Wesley's *bonesty* as a **PLAGIARIST**; and to raise a little skin, by giving the Fox a gentle flogging, as a **TURNCOAT**.—As a plagiarist, he produces, against Mr. W. no less than *thirty-one* paragraphs borrowed from Johnson's *Taxation*, &c. in the course of only ten pages of the *Calm Address*.—As a *turncoat*, he reminds him of his *very* opposite \* sentiments and expressions, on former occasions.—'But what,' says this dispenser of literary tar and feathers, 'are contradictions [he means self-contradictions] to John Wesley?' If he would put this question to Mr. Richard Hill, or Mr. Toplady, *they* would have something to say in answer to it.

Art. 16. *A Wolf in Sheep's Clothing; or, an old Jesuit unmasked*, Containing an Account of the wonderful Apparition of Father Petre's Ghost, in the Form of the Rev. John Wesley. With some Conjectures concerning the *Secret Cause* that moved him to *appear* at this *very critical Juncture*.—By Patrick Bull, Esq; 12mo. 2d. Dublin printed, London reprinted; and sold by Mary Tricket, in Black-Friars.

Our Readers will recollect that Father Petre was a Jesuit, and Confessor to our Popish monarch James II. The Author of this little but severe satire, considers Mr. W. as a *Father Petre*. But to charge Mr. W. with *Jesuitism*, is no new thing; however well or ill founded may be the imputation: nor will the notion, disseminated in this and other publications, that he has solicited an American bishopric, at all contribute to lessen the suspicions of those who may have contracted prejudices against Mr. W.

Art. 17. *A Proposition for the present Peace and future Government of the British Colonies in North America*. 8vo. 1s. W. Davis, &c.

Our Author's Proposition appears to be the result of good sense, prudence, moderation, and a competent knowledge of the subject. He sets out with stating the destructive consequences that must inevitably flow from the present unhappy civil war:—absolute ruin to the vanquished, and irreparable loss to the victors: This he judiciously premises, in order to dispose both parties to afford a calm attention to his plan of reconciliation: of the plan itself, our Readers will form a competent judgment, from the two first articles:

'I. That during the seasonable interruption the winter months will give to hostilities in America, the governors of the Colonies be directed to call the Assemblies of each province together, and to acquaint them with his Majesty's gracious intentions of affording them a legal opportunity, of manifesting the sincerity of their desires of a speedy reconciliation with Great Britain,—by each Assembly choosing a certain number of deputies (suppose) four members of the council, and twelve of the representatives of each province to meet at New York or Philadelphia, and form an assembly of deputies.

'II. And if the majority of the said deputies shall request his Majesty to appoint a lord-lieutenant for America, that his Majesty

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\* Our Author tells us that Mr. W. has affirmed, in some companies, that his sudden approbation of government measures, was occasioned by the perusal of Johnson's '*Taxation no Tyranny*.'

will

will make such appointment, to take place with all convenient speed after their petition shall be presented, empowering the said lord-lieutenant to concur with the deputies of his provinces in such wise, just, and salutary measures, as may be thought most expedient for settling the present peace of America, and for establishing its future tranquillity and allegiance upon the most lasting foundation.'

This plan consists of seven other subordinate articles, all branching out from the first and second; and in which every possible contingency, occurring to this judicious Schemer, seems to be well provided for.

By this proposed establishment, he observes, 'the crown will maintain its constitutional weight. And what the public service requires to be communicated to the provinces, will be done to them all at once; by which means the executive power of the crown will acquire strength and dispatch. And the deputies sent from the representatives and council of each province, will bring the knowledge of the true state of all the Colonies together, and prevent any of them being injured by mistake, or favoured by partiality. The people will retain their constitutional security by the deputies who tax them returning amongst their constituents, to partake of the burdens they have laid upon them. This being the singular happiness of the subjects of the constitution of England, that they never can be oppressed but by themselves. And the whole number of deputies not being more than 144, their frequent election will be the more necessary; and the body that appoints them having to assemble yearly to attend the public business of their several provinces, those frequent elections will be more practicable than in other circumstances perhaps they might be. And the 48 deputies from the councils will be an equal security to the prerogative of the crown and the privileges of the people.'

He proceeds to expatiate on the nature, utility, and auspicious tendency of his proposal; and concludes with an alarming display of the ruinous consequences which have always attended, and, in the nature of things, ever must attend, upon disunion between great states and their remote dependencies.

As this proposal is founded on the principles of the British constitution, and is equally adapted to secure the dignity of the crown and the rights of the subject, and as the Author's reasoning appears to be every where irrefragable, we hope his advice will be duly and immediately attended to, by both parties,—lest WISDOM and REPENTANCE should come too late.

#### D R A M A T I C.

Art. 18. *Songs and Chorusses, in the new Musical Entertainment, called May-Day; or, the Little Gipsy.* As performed at the Theatre Royal in Drury-Lane. The Music composed by Dr. Arne. 8vo. 6d. Becket. 1775.

Did we not profess to take notice of every publication, we might, without impropriety, defer mentioning these *Songs*, &c. till their appearance in print with the *accompaniments* of dialogue. Their chief merit must indeed be derived from their situation in the drama to which they belong. In that light the following Air may be considered

dored as a humorous and characteristic *rough draught* of London by a country bumkin :

## I.

What's a poor simple clown  
To do in the town ?  
Of their freaks and vagaries I'll none ;  
The folks I saw there,  
Two faces did wear,  
An honest man ne'er has but one.  
Let others to London go roam ;  
I love my neighbour,  
To sing and to labour,  
To me there is nothing like country and home.

## II.

Nay the ladies, I vow,  
I cannot tell how,  
Were now white as curd, and now red ;  
Law ! how would you stare,  
At their huge crop of hair,  
'Tis a hay-cock o'top of their head.  
Let others to London go roam ;  
I love my neighbour,  
To sing and to labour,  
To me there is nothing like country and home.

## III.

Then 'tis so dizen'd out,  
And with trinkets about,  
With ribbands and flippets between ;  
They so noddle and tofs,  
Just like a fore horse,  
With tassels, and bells in a team.  
Let others to London go roam ;  
I love my neighbour,  
To sing and to labour,  
To me there is nothing like country and home.

## IV.

Then the Fops are so fine,  
With a lank waisted chine,  
And a little skimp bit of a hat ;  
Which from sun, wind and rain,  
Will not shelter their brain,  
Though there's no need to take care of that.  
Let others to London go roam ;  
I love my neighbour,  
To sing and to labour,  
To me there is nothing like country and home.

## V.

Would you these creatures ape,  
In looks and in shape,

Teach

Teach a calf on his hind legs to go ;  
 Let him waddle in gait,  
 A skim-dish on his pate,  
 And he'll look all the world like a Beau.  
 Let others to London go roam,  
 I love my neighbour,  
 To sing and to labour,  
 To me there is nothing like country and home.

## VI.

To keep my brains right,  
 My bones whole and tight,  
 To speak, nor to look, would I dare ;  
 As they bake they shall brew,  
 Old Nick and his crew,  
 At London keep Vanity Fair.  
 Let others to London go roam,  
 I love my neighbour,  
 To sing and to labour,  
 To me there is nothing like country and home.

Art. 19. *The Weathercock* ; a Musical Entertainment of Two Acts. Performed at Covent Garden. 8vo. 1 s. Evans. 1775.

The Weathercock is a dunghill cock. But the Author has, it seems, suffered the law at the theatre. In the dunghill of oblivion, therefore, let us bury this dead entertainment.

## M I S C E L L A N E O U S.

Art. 20. *Holland* : a *Jaunt* to the principal Places in that Country : also to Dusseldorff, through Part of Flanders ; and to Bergen-op zoom, Antwerp, and Calais. 8vo. 2 s. Hay. 1775.

This writer's \* *Trip* to Paris, † *Excursion* to Normandy, and *Tour* to Spa, have found (as we are told) so successful a sale, that he has been thereby encouraged to publish a *Jaunt* to Holland : his *Jaunt* runs in the same strain with his *Excursion* and his *Tour* ; is amusing, and as a directory, will, without doubt, be useful. He observes, that, in respect to accommodation in Holland, the treatment in general is equal to that in France, and that he found only two charges rather higher than in England. We are somewhat surprized, that he has not added more particulars concerning the rates of carriages, provisions, perquisites, &c. &c. as these are articles on which travellers often need instruction. We hinted at the same defect in his former publications : an attention to the hint might possibly contribute to increase the sale of these excursions, jaunts, and tours.

Art. 21. *A Trip to Calais* ; a Medley maritime Sketch. Being the poetical, prosaical Production of Timothy Timbertoe, Esq; Dedicated to a Ducheſs. 8vo. 1 s. 6 d. Bew. 1775.

Some jolly fellows, lovers of sailing, and of the true Trinculo stamp, agreed to venture on a trip from Black-friars Bridge to Calais, in the Hawke, a small vessel, of about 7 tons. The journal of this voyage is merrily related, in a kind of water-wit

\* Vid. Review, Vol. xlix. p. 402. † Vol. li. p. 163.

style;

style; and the particulars are, the entertainment they met with at Margate, Dover, Dunkirk, St. Omer's, and Calais. The narrative is interrupted by several convivial songs, sung by these frolicksome blades, at their suppers, &c. and which seem to have been written on purpose to enliven the voyage. The whole expedition was completed in a fortnight; at the end of which these choice spirits found themselves safe again at Black-friars Bridge.

Art. 22. *A plain and circumstantial Account of the Transactions between Capt. Roche and Lieut. Ferguson, from their first Meeting to the Death of the Lieutenant.* To which is added, the Trial and Depositions at the Cape of Good Hope, where Capt. Roche was acquitted: also his second Apprehension, and the judicial proceedings of the Governor and Council of Bombay. With every other Circumstance attending this remarkable Case, duly authenticated. 8vo. 2s. 6d. Allen. 1775.

If the Representations contained in this detail of facts, can be fully supported at the captain's ensuing trial, there is no doubt of his being most justly and honourably acquitted.

#### MILITARY AFFAIRS.

Art. 23. *A New System for the Establishment, Pay, Cloathing, Provisions, &c. &c. &c. of the Army;* addressed to the Right Honourable Lord North. By an Officer. 8vo. 1s. Almon. 1775.

This officer premises, that from the nature of the countries which compose the British dominions, as well abroad as at home, infantry are much preferable to cavalry either for offensive or defensive service. According to this idea, he proposes that all our horse and dragoons, four regiments of light horse excepted, be disbanded, that the military establishment consist of 102 regiments of foot, equal in every respect, with rotation of service, to familiarize them to all our varieties of climate, and to be supported and stationed as follows;

		Light Horse.	Infantry.
England	—	2	30
Scotland	—		6
Ireland	—	2	24
Gibraltar	} paid by England {		6
Minorca			6
West India islands viz.			
Grenada	—		1
St. Vincent	—		1
Dominica	—		1
Antigua	—		1
Jamaica		2	
			6
America	—		24

Total, horse 4      Foot 104

These are the outlines of the plan, the detail of his subordinate arrangements would carry us beyond our proper limits.

RELIGIOUS

## RELIGIOUS and CONTROVERSIAL.

**Art. 24.** *Divine Revelation the only Test of sound Doctrine*: or, a further Reformation wanted in the reformed Churches: being an Attempt to prove, that the Doctrine of the Trinity, as commonly held and taught, is not revealed in the holy Scriptures, and consequently is no Article of the Christian Faith. By R. Elliot, A. B. formerly of Bennet College, Cambridge. 8vo. 3s. Dilly, &c. 1773.

Concerning this work, 'and its Author, a correspondent has given us the following curious particulars. 'Mr. Elliot, an independent minister in London, was formerly a most rigid Trinitarian. It happened, that one of his hearers, on reading the Bible with a view to establish his faith in the peculiar doctrines of the gospel, discovered the total silence of the sacred writers concerning the Trinity. Communicating his doubts to some of his brethren, an information was lodged against him before the church. The honest heretic made his appeal to the minister; who, giving the subject a close examination, became a convert to his own disciple, and gave a verdict in his favour.'—This change in his opinions, Mr. Elliot has honestly declared to the world, in the present work; in which he has at large, and in a clear and satisfactory manner, discussed the doctrine of the Trinity. The limits of our work will not allow us to give a particular account of the arguments by which he supports his opinions on this subject, and the manner in which he explains the great variety of texts which are generally supposed to have a relation to it. We shall therefore only in general inform our Readers, that Mr. Elliot does not exactly adopt either the Socinian or Arian doctrine concerning the person of Christ; but thinks that his human soul existed before his appearance on earth, and that the eternal Father united himself to Christ, and made him the medium of his operations in the creation of the world, and in his succeeding dispensations to mankind. He espouses the Socinian doctrine concerning the holy Spirit; that it is not a distinct person, but the power or agency of the Deity.

From the candour which this writer discovers, we conclude, that if, in his future examination of theological subjects, he should see reason to call in question other *dogmas* which at present appear to constitute a part of his creed, he will make the same frank and ingenuous acknowledgment, as he has done on the present question.

**Art. 25.** *Scripture Sufficiency*; or, the Bible-Christian's Plea; wherein the principal objections of Mr. J. Weir to the Scripture Testimonies of Jehovah and his Christ, as set forth in a book entitled, *Divine Revelation the only Test of sound Doctrine*, are duly considered and refuted. By R. Elliot, A. B. 8vo. 6d. Lewis. 1774.

In this pamphlet the Author refutes the objections of his opponent, which are many of them indeed extremely weak and futile, with solid argument, and at the same time with candour and good temper.

Art.

**Art. 26.** *The Scripture Testimony of Christ*; or, a Demonstration from the sacred Books, that Jesus Christ in his complete Person is truly and properly the begotten Son of the only living and true God; being an Answer to the Rev. Mr. Romaine's celebrated Sermon entitled, *The Self-existence of Jesus Christ*. In a Letter to the Author. By R. Elliot, A. B. 8vo. 1s. Johnson. 1775.

Mr. Romaine, in the sermon to which this Letter is a reply, advises his Readers to consult the sacred books concerning the doctrine of Christ's self-existence, and examine the matter strictly and solemnly. Mr. Elliot declares he has done so, presents Mr. Romaine with the result of his enquiries, and calls upon him to refute the arguments he has made use of to shew that Mr. Romaine's system has no foundation in scripture. In the course of this Answer the weakness of Mr. Romaine's reasonings is so plainly laid open, many of his positive assertions are shown to be so absurd and groundless, and he is so evidently convicted of inconsistency and self-contradiction, that we apprehend he will decline entering the lists with his antagonist—at least on the ground of argument and reason.

## P O L I T I C A L.

**Art. 27.** *Thoughts on the present Times*; with a View of composing Party-heat and Animosity. 8vo. 6d. Law. 1775.

We see nothing in this little piece that seems to have the least tendency toward composing party-heat and animosity. It contains little more than a few stale invectives against America, and her advocates on this side of the water.

## S C H O O L B O O K.

**Art. 28.** *An easy Introduction to English Grammar*, intended for the Instruction, Encouragement, and Use of young Learners. By Thomas Joel. 12mo. 1s. Law. 1775.

The multiplication of grammars within this few years is become burdensome, and we are tired of perusing them. Mr. Joel's professed reason for increasing the number is, that *all* the English grammars he has seen might more properly be styled treatises, being rather fit for the improvement (as he says) of *Adepts* in language, than for the ease and encouragement of *young Learners*. He has therefore been induced to make this attempt for the use of the latter; and flatters himself, that when they are masters of his *short introduction*, they will advance swiftly towards the attainment of classical learning, and arrive at the more difficult particulars of grammatical science with ease and pleasure. Mr. Joel's introduction may, no doubt, be used with advantage by the learners for whom it is calculated.

## S E R M O N S.

**I.** Preached at St. Bride's, Fleet-street, April 24th, and at St. Martin's in the Fields, July 2, 1775, to recommend the Institution for the Recovery of Persons apparently drowned. By Richard Harrison, Minister of Brompton Chapel, and Lecturer of St. Peter's, Cornhill. 4to. 1s. Rivington.

Although this Sermon is by no means destitute of merit as a composition for the pulpit, it chiefly calls for the attention of the  
Public

Public on account of the humane institution which it is intended to recommend, the society lately established for the recovery of persons apparently dead by drowning or suffocation. It will be a pleasure to the charitable and compassionate to be informed, that, by means of this institution, which has subsisted but little more than twelve months, no less than twenty-four persons have been saved, after they had lain for many minutes under the water, and were apparently dead: and one of these, after having been under the water at least a quarter of an hour, and upwards of forty minutes had elapsed before any proper assistance could be procured. At the close of this Sermon we are informed, that it is the intention of the society to distribute through the kingdom, a printed account of the proper manner of treating persons in such circumstances; and that they offer a reward of four guineas where life is restored, two guineas for every unsuccessful attempt in which the proper mode of treatment has been used for two hours, and one guinea to publicans, &c. who receive the bodies readily into their houses. They also propose to reward those medical assistants who succeed in restoring life with an honorary medal. We shall be excused, if in this instance we so far deviate from our plan as to advertise our Readers that subscriptions to this useful design are received by *James Horsfall, Esq;* Middle-Temple; *Dr. Cogan,* Pater-noster-row; and *Mr. Hawes,* apothecary, Strand.

II. *A good Character better than a great Fortune.* A Discourse, preached in London, May 28, 1775. By *Hugh Worthington,* Jun. 8vo. 6d. Buckland.

Mr. Worthington is a young dissenting minister, of very promising abilities; and there is no doubt but he will make a respectable figure among his brethren, as a writer; especially when he has learned to prune the luxuriancies of his pen, and to check the redundancies of an imagination which seems fond (as young and lively authors generally are) of metaphorical imagery; such writers would do well to bear in mind Mr. Pope's hint, that periphrasis is rather apt to suffer, than to receive aid, from ornament. They should, also, take care of being misled by the observation of an excellent writer\*, that *a sermon, like a tool, may be polished till it has no edge*; for proper and skilful polishing will improve the edge of the instrument, and make it cut so much the finer.

III. *False Pretensions to Science pointed out, and true Knowledge recommended.*—Before the University of Oxford, at St. Mary's, on Aft-Sunday, July 9, 1775. By *Richard Nicoll, D. D.* Rector of Drayton in the Diocese of Oxford, and late Fellow of Lincoln College, Oxford. Printed at the Clarendon Press, and sold by Rivington in London.

IV. *The Duty of standing fast in our spiritual and temporal Liberties.*—Preached July 17th, 1775, before the First Battalion of the City and Liberty of Philadelphia; and published at their Request. By the Rev. *Jacob Duché, M. A.* Philadelphia, printed; London reprinted, by Evans in Pater-noster-row.

Dr. Smith and Mr. Duché are animated by kindred spirits, with respect to temporal aims; and they espouse the same cause. Of the

\* Vid. Pref. Advertisement to this Discourse.



Doctor's Sermon we gave an account in the Review for August. The present discourse is equally calculated, with the Doctor's, to fan the flame of American patriotism. It is pathetic, as well as argumentative; and is introduced by a suitable prayer: of which the following petition may be given as a specimen:

— We pray that thou would'st be in a peculiar manner present with all those who are entrusted with our great American cause, as well in council as in the field! give them wisdom to devise, and firmness to execute, such measures for the restoration of public peace and harmony, as may consist with that true liberty, which is equally removed from base licentiousness on the one hand, and as base submission and slavery on the other.\*

V. *The Gospel Message illustrated, and the Duty of Christian Ministers enforced*:—at the Visitation of the Archdeacon of Leicester, held at Melton Mowbray, May 18, 1775. By Thomas Ford, LL. D. Vicar of Melton Mowbray. 6d. Mathews, Keith, &c.

VI. *The Boldness and Freedom of Apostolical Eloquence recommended to the Imitation of Ministers*.—On the Death of the Rev. and learned James Bate, M. A. late Rector of St. Paul, Deptford, By Colin Milne, LL. D. Rector of North Chapel in Suffex. 6d. Burnet.

VII. *The Prisoner relieved*—preached in the Marshalsea Court-House, by the Rev. Thomas Dendon, Oct. 21, 1775. Printed for the Benefit of the Author, now a Prisoner in the Marshalsea, and sold by Cooke in Pater noster-row.

VIII. At the Assizes at Wells, Aug. 22, 1775. By the Rev. William Keate, M. A. Prebendary of Wells, and Rector of Launton, Somerset. 4to. 1s. Payne.

## CORRESPONDENCE.

A Letter, without any signature, was received about two of three months ago, relating to a branch of our work which we have the pleasure to find, has given general satisfaction to the Public. This Letter might have been sooner acknowledged, had we thought it incumbent on us to take any very respectful notice of a Correspondent who discovers so great a want of candour, and so little disposition to be pleased.

☞ We have had the honour of hearing from the Fiery Welch Bard—who lately favoured the Public with a poem entitled “*The Head of the Rock* \*.” His Letter is profusely filled with *compliments*, and such high encomiums on the Authors of the M. R. as their modesty will not allow them to repeat.—In return for such transcendent civility, we can only say, that we shall ever be as proud as we ought, of meriting the *warm* applauses of a *gentleman* so *wise*, so *learned*, and so *polite* as Mr. William Williams of Pembroke-shire, Author of *the Head of the Rock*.

\* See Rev. Aug. Art. 53 of the Catalogue.

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T H E

MONTHLY REVIEW,

For D E C E M B E R, 1775.



ART. I. *Judab Restored*; a Poem in Six Book. By Dr. Roberts, of Eton College. 8vo. 2 Vols. 6s. Wilkie. 1774.

**T**HERE has always appeared to us something exceedingly poetical in the idea of the Babylonish captivity of the Jews, occasioned at first, probably, by that beautiful elegy, the 137th psalm. There is something interesting, likewise, and respectable, in the history of a people so inseparably attached to their country and original state, that, during a captivity of more than half a century, they cherished the memory of it with the greatest and most affecting tenderness, refused to assimilate or associate with their conquerors, and thought even the indulgence of innocent mirth, in such circumstances, a kind of impiety.

Dr. Roberts has made choice of this subject for a poem in blank verse, of some length and consequence. It commences with the evening preceding the feast of Belshazzar, of which, and of the death of that prince, mention is made by Daniel; and concludes with the return of the Jews, and laying the foundation of their temple.

The Author, after proposing his subject, with great ingenuity interests the Reader in favour of his captives, by exhibiting a very poetical and pathetic view of their situation:

On the trees,  
That o'er the waters bend, their untun'd harps,  
Harps, which their fathers struck to festal hymns,  
Hang uselefs. 'Twas the hill, 'twas Sion's hill,  
Which yet Jehovah lov'd. There once he dwelt;  
There stood his temple; there from side to side  
The \* cherub stretch'd his wings, and from the † cloud

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\* 1 Kings vi. 29.

† 1 Kings viii. 20.

Beam'd bright celestial radiance. Thence though driven  
 In early childhood to a stranger's land  
 Or born sad heirs of slavery, still they cast  
 An anxious look from † Peruth's willowy vale,  
 Toward Jordan, sacred stream; and when the sun  
 Sunk in the west, with eager eye pursued  
 His parting beams; and pointed to the place,  
 Where from their fight the faint horizon hid  
 Those hills, which § round deserted Salem's walls  
 Stood like a bulwark. And as some tired || hart,  
 Driven by keen hunters o'er the champain wild,  
 Pants for the running brook, so long the tribes  
 Of captive Judah for their native clime,  
 Again to sing the strains of Jesse's son,  
 Again to raise a temple to their God.

Whether the same judgment is shewn in the following passage we are somewhat doubtful. It is taken from the account of the celebrated feast of Bel, or Baal, in the 3d of Daniel :

The King, the nations, and the \* languages  
 Fall prostrate on the ground. But not a head,  
 But not one head in all thy faithful bands,  
 O Judah, bows. As when the full orb'd moon,  
 What time the reaper chaunts his harvest song,  
 Rises behind some horizontal hill  
 Flaming with reddest fire; still, as she moves,  
 The tints all soften, and a yellower light  
 Gleams through the ridges of a purple cloud :  
 At length, when midnight holds her silent reign,  
 Chang'd to a silver white, she holds her lamp  
 O'er the belated traveller; so thy face,  
 Belshazzar, from the crimson glow of rage,  
 Shifting through all the various hues between,  
 Settles into a wan, and bloodless pale.

Whatever reverence may be due to authorities (though certainly there is none due beyond the limits of Taste and Nature) we apprehend that the comparison of the changes of Belshazzar's countenance with those of the moon's aspect is rather inflated, and the disparity of the two objects, and the disproportion of their natural consequence too violent. This leads to and verges closely upon the burlesque and the bombast. Besides, the simile does not seem to be just. The moon, when

Chang'd to a silver white, she holds her lamp  
 O'er the belated traveller——

exhibits a chearful and a pleasant appearance. Belshazzar, on the contrary, whose countenance

Settles into a wan, and bloodless pale,  
 gives us a very different aspect.

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† Euphrates.  
 || Pf. xlii. 1.

§ Pf. cxv. 2.  
 Dan. iii. 7.

That sublime prophecy of Isaiah, chap. xiv. which has been so beautifully rendered into a Latin alcaic ode by Dr. Lowth, and into an English ode by Mr. Mason, is thus paraphrased :

————— Hell beneath

Is moved to meet thee. See the mighty dead,  
 The kings, that sat on golden thrones approach,  
 The chief ones of the earth. O Lucifer,  
 Son of the morning, thou that vaunting said'st  
 " I will ascend the heavens ; I will exalt  
 " My throne above the stars of God, the clouds  
 " Shall roll beneath my feet," art thou too weak  
 As we ? art thou become like unto us ?  
 Where now is all thy pomp ? where the sweet sound  
 Of viol, and of harp ? with curious eye  
 Tracing thy mangled corse, the rescued sons  
 Of Solyma shall say, " Is this the man  
 " That shook the pillars of the trembling earth,  
 " That made the world a desert ?" all the kings,  
 Each in his house intomb'd, in glory rest,  
 While unlamented lie thy naked limbs,  
 The sport of dogs, and vultures. In that day  
 Shall these imperial towers, this haughty queen,  
 That in the midst of waters sits secure,  
 Fall prostrate on the ground. Ill-ominous birds  
 Shall o'er the unwholesome marshes scream for food !  
 And hissing serpents by sulphureous pools  
 Conceal their filthy brood. The traveller  
 In vain shall ask where stood Assyria's pride :  
 No trace shall guide his dubious steps ; nor sage,  
 Vers'd in historic lore, shall mark the site  
 Of desolated Babylon.

Here Dr. Roberts has evidently laboured to retain the English version of Isaiah as literally as possible : but has he not by the same means hurt the dignity and the harmony of his verse ?

——— Art thou become like unto us ?

Is there any thing sacred in this or any other mode of expression that entitles it to be revered and adopted ? Nothing, surely. It is the matter, not the phrase, that claims our respect. The latter is merely human.

*Description of the Walls of Babylon.*

————— Those walls, within

Whose large inclosure the rude hind, or guides  
 His plough, or binds his sheaves, while shepherds guard  
 Their flocks, secure of ill : on the broad top  
 Six chariots rattle in extended front.  
 For there, since Cyrus on the neighbouring plain  
 Has mark'd his camp, the inclos'd Assyrian drives  
 His foaming steeds, and from the giddy height  
 Looks down with scorn on all the tents below.

H h 2

Each

Maugre their bitter toil, through every nome,  
there appears to be an unnecessary indulgence of obsolete expression.

Dr. Roberts has, in our opinion, been less successful in his similes than in any other circumstance of his work.

The fifth book opens in the following manner :

Meanwhile with insult rude, and clamorous threats,  
Even at the gate, impatient for the event,  
Stands Othniel, breathing vengeance on the head  
Of every Jewish chief. Scarce had their shouts  
Proclaim'd the imperial edict, when loud cries,  
And shrieks, and savage hisses, interrupt  
The voice of glad deliverance. Yet, (so vice  
Ay shrinks appall'd if virtue deign appear,)  
Still silence through the ranks, when Daniel  
Stood like the ambassador of heaven, proclaim'd  
His worth superior: not the faintest breath  
Pass'd through that rabble rout, so valiant late,  
So abject now. As when the luscious juice  
Of Antigonian, or Barbadian cane,  
Forc'd by alchymic heat, in eddying waves  
Heaves to the caldron's brim ; if chance the fat  
Of newly slaughter'd ox, or unctuous caul  
Torn from the bleeding swine, on the hot lake  
Be cast, at once the boiling sea subsides,  
And smooths his level surface ; so the herd,  
The clamorous host of Othniel, crouch'd at once  
Beneath their prophet's eye.

Now, we apprehend that to compare the influence and effect of a virtuous man's appearance on a vicious and unruly mob, to the effect of hog's fat thrown into a sugar boiler, is infinitely to degrade the object compared, and to induce a burlesque idea, as much, in this instance, by falling too low, as, in the comparison of Belshazzar's countenance to the moon, by soaring too high. This, indeed, is the more unfortunate simile of the two ; and we doubt not but, in a future edition, the Author will expunge it entirely.

In the beginning of the sixth book Zorobabel is represented as mourning over the grave of Misael ; upon which we have the following simile :

————— O'er the tomb  
With folded arms and downcast eye he stands,  
Like monumental mourner, whom the steel  
Of dædal artist from the Parian rock  
Hath hewn —————

This, too, appears to be faulty : for the principal object is degraded, whilst the real mourner is compared to the statue of a mourner. This cannot be justified by the authority of that image

image where the sufferer is likened to 'Patience on a monument.' The impersonated quality is supposed to be a being of a superior kind.

The same hero being missing for a night in the camp, the joy of his brethren on his return is thus described :

————— And though but one night lost,  
Such transport swells their souls, as when a ship  
With sails and ensigns torn, bears safe to port  
Some mariner, whom storms and adverse winds  
Had driv'n to desert isle or continent  
For many a year deem'd lost —————

The last line would have stood better,

Deem'd lost for many a year —————

For thus the identity of the expression in the first quoted line, its contrast, would have been avoided, and the emphasis better supported.

Dr. Roberts has annexed to his work, notes and illustrations ; and, previous to these, a poetical address to the Jews, inviting them to acknowledge the Author of our religion ; but these people are deaf to the voice of the charmer, charm he never so wisely !

ART. II. *Conclusion of the Account of Mr. de Lolme's Constitution of England.* See Review for October.

**I**N the first book of this valuable work, the ingenious Author hath displayed the resources of the different parts of the English government for balancing each other, and explained in what manner their reciprocal actions and reactions produce the freedom of the constitution. In the second book, he proposes to shew, that the particular nature and functions of these same constituent parts of the government, which give it so different an appearance from that of other free states, are moreover attended with peculiar and very great advantages, which have not hitherto been sufficiently observed. 'The first peculiarity, says he, of the English government, as a free government, is its having a king,—its having thrown into one place the whole mass, if I may use the expression, of the executive power, and having invariably and forever fixed it there. By this very circumstance, also, has the *depositum* of it been rendered sacred and inexpugnable. By making one great, very great, man in the state, has an effectual check been put to the pretensions of those who otherwise would strive to become such ; and disorders have been prevented, which, in all republics, ever brought on the ruin of liberty ; and, before it was lost, obstructed the enjoyment of it.'

The disorders to which republican governments are incident, are set forth by Mr. de Lolme ; after which he observes, that the English government has prevented the possibility of misfortunes of this kind. By diminishing the power, or rather the actual exercise of the power, of the people ; (which, in fact, has been attended with a great increase of their liberty,) and by making them share in the legislature

only by their representatives, the irresistible violence has been avoided of those numerous and general assemblies, which, on whatever side they throw their weight, bear down every thing.—Amidst the agitations which are the unavoidable attendants of liberty, the royal power, like an anchor which resists both by its weight and the depth of its hold, insures a salutary steadiness to the vessel of the state.

One effect of the king's prerogatives, largely illustrated by our Author, is, the impossibility of any citizen's ever rising to a dangerous greatness. In discussing this matter, having first considered the case of birth, he takes notice, that the only man, who, to those who are unacquainted with the government of England, might appear to put it in danger, would be a man who, by the greatness of his abilities, and public services, had acquired in a high degree the love of the people, and obtained a great influence in the House of Commons. 'But how great soever, continues Mr. de Lolme, this enthusiasm of the public may be, barren applause is the only fruit which he whom they favour can expect from it. He can hope, neither for a dictatorship, nor a consulship, nor in general for any power under the shelter of which he may at once safely unmask that ambition with which we might suppose him to have been actuated; or, if we suppose him to have been hitherto free from any, grow insensibly corrupt. The only door which the constitution leaves open to his ambition, of whatever kind it may be, is a place in the administration during the pleasure of the king. If, by the continuance of his services, and the preservation of his influence, he becomes able to aim still higher, the only door which again opens to him, is that of the House of Lords.—But this advance of the favourite of the people, towards the establishment of his greatness, is at the same time a great step towards the loss of that power which might render him formidable.

The Author pursues the subject in an ingenious manner, and, in doing this, he seems evidently to have had Lord Chatham in his mind. He confirms his sentiments, likewise, by the instance of the Duke of Marlborough in Queen Anne's reign; and by the state of things at the time of the Revolution. If, at that period, the splendor and long established power of a crown had not beforehand prevented the people from accustoming themselves to fix their eyes on some particular citizens, and in general, had not prevented all men in the state from attaining any considerable degree of power and greatness, the expulsion of James might have been followed by events similar to those which took place at Rome, after the death of Cæsar.

'God forbid, however, concludes Mr. de Lolme, that I should mean that the people of England are so fatally tied down to inaction, by the nature of their government, that they cannot, in times of oppression, find means of appointing a leader. No; I only meant to say, that the laws of England open no door to those accumulations of power, which have been the ruin of so many republics: that they offer to the ambitious no possible means of taking advantage of the inadvertence, or even the gratitude, of the people, to make themselves their tyrants; and that the public power, of which the King has been made the exclusive depositary, must remain unshaken in his hands,

hands, as long as things continue to keep in their legal order; which, it may be observed, is a most strong inducement to him constantly to endeavour to maintain it.'

Another benefit, pointed out by our Author, which arises from the unity of the executive power, is, that, in this case, the executive power is more easily confined: and then he proceeds to shew, that the second peculiarity which England, as an undivided state and a free state, exhibits in its constitution, is the division of its legislature. 'It is, says he, without doubt, absolutely necessary, for securing the constitution of a state, to restrain the executive power; but it is still more necessary to restrain the legislative. What the former can only do by successive steps, (I mean subvert the laws) and through a longer or shorter train of enterprises, the latter does in a moment. As its will alone can give being to the laws, its will alone can also annihilate them: and if I may be permitted the expression, the legislative power can change the constitution, as God created the light.

'In order therefore to insure stability to the constitution of a state, it is indispensably necessary to restrain the legislative authority. But here we must observe a difference between the legislative and executive powers: the latter may be confined, and even is the more easily so, when undivided: the legislative, on the contrary, in order to its being restrained, should absolutely be divided. For, whatever laws it may make for restraining itself, they never can be, relatively to it, any thing more than simple resolutions.—In a word, the same kind of impossibility is found, to fix the legislative power, when it is *one*, which Archimedes objected against his moving the earth.

'And such a division of the legislature not only renders it possible for it to be restrained, since each of those parts, into which it is divided, can then serve as a bar to the motions of others; but it even makes it to be actually restrained. If it has been divided into two parts, it is probable that they will not in all cases unite, either for *doing* or for *undoing*:—if it has been divided into three parts, the chance that no changes will be made, is thereby greatly increased.

Nay, more; as a kind of point of honour will naturally take place between those different parts of the legislature, they will thus be led to make to each other only such propositions as will at least be plausible; and all very material changes will thus be prevented, as it were, before their birth.

'If the legislative and executive powers differ so greatly with regard to the necessity of their being divided in order to their being restrained, they differ no less with regard to the other consequences arising from such division.

'The division of the executive power necessarily introduces actual oppositions, even violent ones, between the different parts into which it has been divided; and that part which in the issue succeeds to absorb, and unite in itself, all the others, immediately sets itself above the laws. But those oppositions which take place, and which the public good requires should take place, between the different parts of the legislature, never are any thing more than oppositions between contrary opinions and intentions. All is transacted in the regions of the understanding; and the only contention that arises is wholly



wholly carried on with those inoffensive weapons, assents and dissents, ayes and noes.

‘ Besides, when one of these parts of the legislature is so successful as to engage the others to adopt its proposition, the result is, that a law takes place which has in it a great probability of being good :— when it comes to be defeated, and sees its proposition fall, the worst that can result from it is, that a law is not made at that time; and the loss which the state suffers thereby, reaches no farther than the temporary setting aside of some more or less useful speculation.

‘ In a word, the result of a division of the executive power, is either a more or less speedy establishment of *the right of the strongest*, or continued state of war :—that of a division of the legislative power, is either truth, or general tranquillity.

‘ The following maxim will therefore be admitted: That the laws of a state may be permanent, it is requisite that the legislative power should be divided,—that they may have weight and continue in force, it is necessary that the executive power should be *one*.’

In the farther pursuit of the subject, Mr. de Lolme illustrates the truth of these principles, from the history of the English legislature.— Those various prerogatives by which the component parts of the legislature are made to balance each other, are all, he thinks, so intimately connected with the state, and depend so much upon the vicissitudes of public prosperity and adversity, that whatever particular oppositions may take place among those parts, there never can arise any, when the greatest welfare is really in question. If, he observes, we cast our eyes on the debates of the two houses for a long succession of years, and see the nature of the laws which have been proposed, both those which have passed, and those which have been rejected, as well as of the arguments that have been urged on both sides, we shall remain convinced of the goodness of the principles on which the English legislature is formed.’

A third circumstance, insisted upon by our Author, as peculiar to the English government, is, the having the power of proposing laws lodged in the hands of the people. In most of the ancient free states, the share of the people in the business of legislation, was to approve, or reject, the propositions which were made to them, and to give the final sanction to the laws. The function of those persons, or in general those bodies, who were intrusted with the executive power, was to prepare and frame the laws, and then to propose them to the people. In a word, they possessed that branch of the legislative power which may be called the *initiative*, that is, the prerogative of putting that power in action. This expedient our sagacious writer finds, upon examination, to be attended with inconveniencies equal to the evils it is meant to remedy. ‘ But, says he, as the capital principle of the English constitution totally differs from that which forms the basis of republican governments, so it is capable of procuring to the people advantages that are found unattainable in the latter. It is the people in England, or at least those who represent them, who possess the *initiative* in legislation; that is to say, who perform the office of framing laws and proposing them. And among the many circumstances in the English government, which would appear

pear entirely new to the politicians of antiquity, that of seeing the person intrusted with the executive power, bear that share in legislation which they looked upon as being necessarily the lot of the people, and the people that which they thought the indispensable office of its magistrates, would not certainly be the least subject of their surprise.'

As it will be objected, that the king of England, having the power of dissolving, and even of not calling parliaments, thus enjoys a prerogative which has been represented as dangerous, Mr. de Lolme proceeds to answer the objection. Having done this in a satisfactory manner, he confesses indeed, that it seems very natural, in the modelling of a state, to intrust the important office of framing laws, to those persons who may be supposed to have before acquired experience and wisdom in the management of public affairs. 'But,' continues he, events have unfortunately demonstrated, that public employments, and power, improve the understanding of men in a less degree than they pervert their views; and it has been found in the issue, that the effect of a regulation, which, at first sight, seems so perfectly consonant with prudence, is to confine the people to act a mere passive and defensive part in legislation, and to deliver them up to the continual enterprises of those who, at the same time that they are under the greatest temptations to deceive them, possess the most powerful means of doing it.—It was a matter of indispensable necessity, that things should be settled in England in the manner that they are. As the moving springs of the executive power are in the hands of the king, a kind of sacred *depositum*, so are those of the legislative power in the hands of the two houses: the king must abstain from touching them, in the same manner as all the subjects of the kingdom are bound religiously to submit to his prerogatives. When he sits in parliament, he has left, we may say, his executive power without doors, and can only assent or dissent. If the crown had been allowed to take an active part in the business of making laws, it would soon have rendered useless the other branches of the legislature.'

In the fifth chapter, an inquiry is made, whether it would be an advantage to public liberty, that the laws should be enacted by the votes of the people at large; and the question is determined in the negative, with great variety of argument, and great strength of reason.

By the determination of this question, the Author paves the way for shewing the benefits that accrue to the people from appointing representatives, which subject is pursued by him through three chapters. In the first of these chapters, some general advantages are mentioned; and then Mr. de Lolme endeavours to prove that the benefits accruing to the people from their appointing representatives, would be very inconsiderable, if they did not also entirely delegate their legislative authority to them; after which, he displays the effects that, from this circumstance, have resulted in the English government; part of what is advanced upon these heads, we should, with pleasure, have laid before our Readers, had our limits permitted it.

In the ninth chapter, a farther disadvantage of republican governments is considered; which is, that the people are necessarily betrayed by those in whom they trust: and from this topic our Author passes on to a fundamental difference between the English and the ancient

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republican governments. 'In what manner, says he, has the English constitution contrived to find a remedy for political evils, which, from the very nature of men and things, seem to be irremediable? How has it found means to oblige those persons, to whom the people have given up their power, to make them effectual and lasting returns of gratitude?—those who enjoy an exclusive authority, to seek the advantage of all?—those who make the laws, to make only equitable ones? It has been by subjecting them themselves to those laws; and, for that purpose, by excluding them from any share in the execution of them.

'Thus, the parliament can establish as numerous a standing army as it pleases;—but immediately another power comes forward, which takes the absolute command of it—which fills all the posts in it, and directs its motions at its pleasure—The parliament may lay new taxes;—but immediately another power seizes upon the produce of them, and alone enjoys the advantages and glory arising from the disposal of it. The parliament may even, if you please, repeal the laws on which the safety of the subject is grounded; but it is not their own caprice and arbitrary humours, it is the caprices and passions of other men, which they will have gratified, when they shall have overthrown the columns of liberty.

'And the English constitution has not only excluded from any share in the execution of the laws, those in whom the people trust for the enacting of them, but it has also taken from them what would have had the same pernicious influence on their deliberations, the hope of ever invading that executive authority, and transferring it to themselves.

'This authority has been made in England one single, indivisible prerogative. It has been made for ever the unalienable attribute of one person, marked out and ascertained beforehand by most solemn laws and long established custom; and all the active forces of the state have been left at his disposal.—From this unity; and, if I may so express myself, this total sequestration of the executive authority, this advantageous consequence, in the first place follows, that the attention of the whole nation is directed to one and the same object. The people, besides, enjoy this most essential advantage, which they would vainly endeavour to obtain under the government of many,—they can give their confidence, without giving power over themselves, and against themselves: they can appoint trustees, without at the same time giving themselves masters.'

As the executive authority has been made, in England, the indivisible, unalienable attribute of one alone, all other persons in the state are, *ipso facto*, interested to confine it within its due bounds. Liberty is thus made the common cause of all. The laws that secure it are supported by men of every rank and order; and the Habeas Corpus act, for instance, is as zealously defended by the first nobleman in the kingdom, as by the meanest subject.—In consequence of this disposition of things, great men are engaged to join with the people in restraining the excesses of the governing power; and, what is no less essential to the public welfare, they are also, from this same cause, compelled to restrain the excess of their own private power or influence; and a general spirit of justice thus diffuses itself through-

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out all parts of the state.—In fine, it is the throne above all; it is this jealous power, that makes the people sure that its representatives will never be any thing more than its representatives; and it is the ever-subsisting Carthage which vouches to it for the duration of their virtue.

Our author next examines the powers which the people themselves exercise: and, having briefly treated on the right they have to elect members of parliament, he proceeds to that important subject, the liberty of the press, which he sets in a very strong light. After some ingenious and just observations on the censorial power so much applauded by several eminent writers; he observes, that we may look upon it as a farther proof of the soundness of the principles on which the English constitution is founded, that it has allotted to the people themselves the province of openly canvassing and arraigning the conduct of those who are invested with any branch of public authority. By this means the exercise of the censorial power is delivered into the hands of the people at large. Every subject in England has a right to lay his complaints and observations before the Public, by the means of an open press. A formidable right this, to those who rule mankind; and which, continually dispelling the cloud of majesty by which they are surrounded, brings them to a level with the rest of mankind, and strikes at the very being of their authority.

‘In what, says Mr. de Lolme, does this liberty of the press precisely consist? is it a liberty left to every one to publish any thing that comes into his head; to calumniate, to blacken, whom he pleases? no! the same laws that protect the person and the property of the individual, have also secured his reputation; and they decree against libels, when really so, punishments of the same kind as are established in other countries. But, on the other hand, they do not allow, as in the other states, that a man should be deemed guilty of a crime for merely publishing something in print; and they appoint a punishment only against him who has printed things that are criminal, and who is declared guilty of so doing by twelve of his equals, appointed to determine upon his case, with the precautions we have before described.

‘The liberty of the press, as established in England, consists therefore, (to define it more precisely) in this, that neither the courts of justice, nor any other judges whatever, are authorised to take any previous notice of writings intended for the press; but are confined to those which are actually printed; and must in these cases proceed by the trial by jury.—It is the latter circumstance which more particularly constitutes the freedom of the press.’

The advantages arising from the news-papers, are admirably described by our Author; and he is of opinion, that whoever considers what it is that constitutes the moving principle of what we call great affairs, and the invincible sensibility of man to the opinion of his fellow creatures, will not hesitate to affirm that, if it were possible for the liberty of the press to exist in a despotic government, and (what is not less difficult) for it to exist without changing the constitution, this liberty of the press would alone form a counterpoise to the power of the prince.

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Another effect, and a very considerable one, of the liberty of the press, largely insisted upon by Mr. de Lolme, is, that it enables the people effectually to exert those means which the constitution bestows on them, of influencing the motions of the government. Upon the whole, he concludes, that though the complaints of the people do not always meet with a speedy and immediate redress, (a celerity which would be the symptom of a fatal unsteadiness in the constitution, and would sooner or later bring on its ruin) yet, when we attentively consider the nature and the resources of this constitution, we shall not think it too bold an assertion to say, that it is impossible but that complaints in which the people persevere, that is, to repeat it once more, well-grounded complaints, will sooner or later be redressed.

In the fourteenth chapter, the Author examines the right of resistance; shews that this is an acknowledged principle in the English government; takes notice, that it is with respect to this right, that the advantage of a free press appears in a most conspicuous point of view, and establishes the following concluding remark: 'The power of the people is not when they strike, but when they keep in awe; it is when they can overthrow every thing, that they never need to move; and Manlius included all in four words, when he said to the people of Rome, *Ostendite bellum, pacem habebitis.*'

The three succeeding chapters produce proofs, drawn from facts, of the truth of the principles laid down in the present work. In the first place, an enquiry is made into the peculiar manner in which revolutions have always been concluded in England. Secondly, the manner is considered after which the laws for the liberty of the subject are executed in England. And thirdly, a more inward view is taken of the English government, than has hitherto been offered to the Reader: under which head Mr. de Lolme explains the total difference between the English monarchy as a monarchy, and all those with which we are acquainted. These three chapters are entirely new, and constitute a most valuable addition to the treatise before us. Many ingenious observations are contained in them; the state of things at Rome, and in other countries, is amply discussed; and several important circumstances, relative to the constitution and history of England, are farther illustrated. It is particularly shewn, that the co-existence of the two assemblies which concur to form the English parliament, contributes, in a high degree, to the security of the crown, and the liberty of the people.

The next question, considered by our Author, is, how far the examples of nations that have lost their liberty, are applicable to England? In discussing this question, he controverts the celebrated position of Montesquieu, that "the constitution of England—will perish; that it will perish when the legislative power shall have become more corrupt than the executive;" and he proves, that no true comparison can be made between the English constitution, and the government of any other states. Since it evidently insures, not only the liberty, but the general satisfaction in all respects, of those who are subject to it in a much greater degree than any other government ever did, this consideration alone affords sufficient ground to conclude without

without looking farther, that it is also much more likely to be preserved from ruin.

If Mr. de Lolme were required to point out the principal events which would, if they were ever to happen, prove immediately the ruin of the English government, he would answer, that the English government will be no more, either when the crown shall become independent on the nation for its supplies, or when the representatives of the people shall begin to share in the executive authority; and he thinks, that if, at any time, any dangerous changes were to take place in the English constitution, the pernicious tendency of which the people were not able at first to discover, restrictions on the liberty of the press, and on the power of juries, will give them the first information.

The concluding chapter contains some sensible and judicious observations on the nature of the divisions that take place in England.

Upon a careful review of this work, we can venture to pronounce that it is an admirable performance. The view given of the English constitution is exact and perspicuous: and the peculiar advantages of it are pointed out with uncommon sagacity and penetration. The writer hath derived benefit, in this respect, not merely from his own excellent understanding, but from the circumstance of his being a foreigner. It is hence that he hath been enabled to behold some peculiarities of the British government in a stronger light than the natives of this country, who are not so powerfully stricken by objects which are continually before their eyes. In short, we entirely agree with Junius, that Mr. de Lolme's treatise is deep, solid, and ingenious. At the same time, we would not intimate that it is totally without defect. We have observed in it a few errors and mistakes. Perhaps the Author refines, now and then, rather too much in his comparisons between England and other states; and we are afraid that he is far too sanguine in his expectations of the stability and durability of the English constitution. We shall, however, take notice only of one instance, wherein we differ from him; because a bad use hath been made of it, in the present critical and interesting situation of Great Britain and her colonies.

In the first book of this work, we find the following note:

‘As the fatal advantages which we have said to accrue to the executive power, when it has to treat with distinct separate parts of the same nation, result from the very nature of things, they will obtain at all times and places; and it may be laid down as an undoubted maxim, that a sovereign who depends, with regard to supplies, on several assemblies, in fact depends upon none. An Agent for the American colonies, in his examination before the House of Commons, (A. 1766) has even suggested in three words the whole substance of what I have endeavoured to prove on that subject, when he said, “The granting aids to the crown is the only way the Americans have of recommending themselves to their sovereign.” Nothing, therefore, could be more fatal to English liberty (and to American liberty in the issue) than the adoption of the idea, cherished by the Americans, of having distinct independent assemblies of their own, who should treat immediately with the king, and grant him subsidies, to the utter

Rev. Dec. 1775.

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annihilation of the power of those ancient, and hitherto successful, asserters of general liberty, the British parliament.'

Ingenious and plausible as this reasoning may appear, it will not be able, we apprehend, to stand the test of a strict inquiry. In the first place, the very unity of parliament, though in general extremely desirable, may be prejudicial in certain cases, if the parliament, at any time, should become remarkably corrupt; a supposition which few Englishmen will regard as wholly absurd. This unity of parliament may be peculiarly hurtful to distant colonies, when the legislators have a separate interest from that of those whom they govern; when, for instance, they tax a part of their fellow-subjects, without taxing themselves.

Secondly, the fact, with respect to the British dominions in America, is directly contrary to Mr. de Lolme's apprehensions. The English colonies, from the beginning, till within these late years, have been taxed by their own assemblies; and yet they were not subjugated to the arbitrary power of the crown, nor was there the least likelihood that this would ever be the case. The spirit of liberty will certainly be allowed to have risen high enough among them: the common complaint is, that it hath arisen too high. Indeed, the fear that the Americans would be rendered the instruments of tyranny in the hands of the prince, and endanger the freedom of the mother-country, if they continued to be governed as they were governed before 1763, seems, at present, a very idle terror. This fear is the more ridiculous, as the acknowledged tendency of the colonies is rather to independency than to slavery.

Thirdly, the instances referred to by our Author, of the provinces which have been united to the crown of France, and though they retain their particular assemblies, have, nevertheless, been rendered subservient to the regal power, will not apply to the state of British America. These provinces became subject to the French king in comparatively ignorant and barbarous times, and by the advantage of peculiar circumstances, and singular occasions. They were annexed to the crown one by one, when the different parts of the kingdom had little connection with each other, when they were incapable of clearly foreseeing the future consequences of events, and when there was no sufficient means and opportunities of exciting and spreading a spirit of union. But the situation of things, with regard to the English colonies, is extremely different. We live in a period of general knowledge, and free communication. Our American fellow-subjects are thoroughly enlightened upon the head of liberty; and it is impossible that any attack could be made upon it, in a single provincial assembly, without raising an immediate and universal alarm. Add to this, that their vast distance from the seat of government gives them peculiar advantages, and renders it very unlikely that they should ever be reduced to the kind of subjection apprehended by Mr. de Lolme.

These are only a few general hints. To do full justice to the question, would require a distinct examination of many historical facts: and we have no doubt but that such an examination would dissipate our Author's fears, even were we to take in the additional instances mentioned by Dr. Tuckey, in his last intemperate publication.

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ART. III. *Hints to Gentlemen of Landed Property.* By Nathaniel Kent of Fulham; 8vo. 5 s. Boards. Doddsley. 1775.

THE distinguished promotion of agricultural science is among the many honourable characteristics of the present age; though, possibly, it may have arisen out of the prevailing luxury of the times. There is hardly any situation more to be pined than that of the country gentlemen of small fortune, of a patrimony of three, four or five hundred pounds a-year: in such circumstances, to keep up the port of his own character, and the idea of ancestry, he must have other resources than his little rents would afford him;—he must take upon him the farmer;—he must apply the advantages of education to the culture of a science necessary to his support;—he must make agriculture his study;—he is, in some measure, under a necessity of so doing; and hence it is that this study has been so effectually promoted\*.

It is for the use of gentlemen in this line of life, that these hints are thrown out by a very sensible man, who has, without any parade or theoretic affectation, brought before us the substance of his practical knowledge.

The Reader, says he, is cautioned not to expect any thing systematical in the substance, or style of the following remarks. They are simply such as have arisen in the course of a three years residence, and observation in the Austrian Netherlands, and an extensive practice since in the superintendence, and care of several large estates, in different parts of England. Nothing is borrowed from books, or built upon hearsay-authority; what little they contain is, chiefly a description of such practical points of husbandry as may be adopted in many parts of England to great advantage. And as these hints are published from no motive of interest whatever, but merely to enable gentlemen of landed property to be competent judges whether their estates are properly managed or not, it is hoped they will meet with a candid and favourable acceptance.

The circumstances of husbandry, of which Mr. Kent has treated, are so various as to take in almost the whole compass of the science. He begins with the right application of the soil, and the great business of draining; he then considers natural and artificial grasses: and of the culture of the latter he pre-

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\* It is observed by Dr. Percival, at the conclusion of his Essay on the *Orchis Root*, "That the taste for experiment which characterises the present age, and which has so amazingly enlarged the boundaries of science, now animates the RATIONAL FARMER, who fears not to deviate from the beaten track, whenever improvements are suggested, or useful projects are pointed out to him. Much has been already done, he adds, for the advancement of agriculture, but the earth still teems with treasures which remain to be explored. The bounties of Nature are inexhaustible, and will for ever employ the art, and reward the industry of man."



sents us with an account which we were tempted to transcribe, but the extract would be too large for our limits.

This discerning writer next takes into consideration the different methods of improving meadow and pasture lands, the great advantage of a suitable stock of cattle, (on which subject he has shewn considerable judgment) and the nature and application of manures. He then lays down maxims relative to ploughed lands; calculates improvements and their expences; considers waste lands, and suggests suitable improvements. After these, he treats of the culture of turneps, rape-seed, and hops. These useful subjects are followed by observations relative to buildings and repairs, under which head the deficiency of timber is particularly considered, and the most useful sorts of it are characterised; different methods of planting are suggested, and some valuable hints are thrown out, respecting the management of timber in general. After these matters, Mr. Kent, in a manner that does equal honour to his judgment and benevolence, considers the advantages resulting from SMALL FARMS, and describes those of the most profitable size, reflects on the great importance of cottages, and concludes with observations on the distresses of the poor, and the increase of the rates for their assistance. As this last point is expected shortly to come before parliament, we need not apologise to our Readers for laying before them this sensible Writer's reflections.

"*Thou shalt not muzzle the ox when he treadeth out the corn,*" is a divine law, figuratively signifying, that the poorer race of people, who are the instruments by which the earth is cultivated, ought to enjoy a reasonable portion of its produce.

The landlord, tenant, and labourer are intimately connected together, and have their reciprocal interest, though in different proportions; and when the just equilibrium between them is interrupted, the one or the other must receive injury. At present the balance is considerably against the labourer; and yet, though it seems a paradox, the other parties ultimately derive no advantage from it.

The great increase in the Poor-rates may be accounted for in a few words. The rise upon land and its produce together is at least sixty per cent. the rise upon labour not above twenty. The difference is, of course, against the working hands; and when their earnings are insufficient for the absolute necessities of life, they must inevitably fall upon the parish; which is bound, in that case, to make up the deficiency. So that if we consider this matter properly, we must discover a great want of policy in beating down the value of labour, not to mention the inhumanity of such an action. For it is much better for a farmer to give an industrious man, who has a large family half-a crown a week more than is generally given, being only 6*l.* 10*s.* a year, than to load a farm with that additional incumbrance in the rates; because when once a poor man is obliged to have recourse to the parish, he thinks it no greater disgrace to be beholden to it for a crown, than a shilling; and therefore, when he cannot wholly

wholly support his family by labour, he will not care how little he contributes towards it.

If owners and occupiers of land would consent to raise the price of labour, in proportion to the increase of their profits, a great part of the distress among the poor would be removed. At present they cannot live by their labour; let us examine their condition. We will first suppose that the rent of the cottage is paid, by the extra-earnings of the family, in time of harvest: and then we may allow fourteen pence a day, as a medium of wages for the man, which is nearly the present rate of wages, taking one place with another. The wife we will suppose to earn three pence a day besides attending upon her children. This will be eight shillings and sixpence a week between them. If they happen to have five small children, which is no uncommon number, how are they to support themselves? If we allow the man a pound and an half of bread every day, and the wife and children three quarters of a pound, one with another, which is about the quantity they will require, this will be forty-two pounds a week; and the price of it cannot be estimated at less than three halfpence a pound. This brings the article of bread alone to five shillings and three pence a week; and there remains only three shillings and three pence for all the other necessaries of life, which must be greatly insufficient. While the present high price of provisions continues, it is impossible that such a family can eat any thing except bread, which is a very cruel case upon a poor man, whose whole life is devoted to hard labour. On the contrary, were he allowed eighteen pence a day, which would be nearly the same proportion as, the increase in the value of land, and price of provisions, their income would be together ten shillings and sixpence a week; which, under proper management, would enable them to clothe themselves decently, and add about eight or ten pounds of coarse meat to their bread, which they are surely entitled to by the laws of nature, and the ties of humanity.

There is still another cause which greatly heightens this distress, and that is, the disadvantage these poor objects labour under, in carrying their dear-earned penny to market. Formerly they could buy milk, butter, and many other small articles in every parish, in whatever quantity they wanted. But since small farms have decreased in number, no such articles are to be had; for the great farmers have no idea of retailing such small commodities, and those who do retail them, carry them all to towns. A farmer is even unwilling to sell the labourer who works for him a bushel of wheat, which he might get ground for three or four pence a bushel. For want of this advantage he is driven to the meal-man, or baker, who in the ordinary course of their profit, get at least ten per cent. of them, upon this principal article of their consumption; which they might save, if their employers would supply them with corn at the common market-price. In short, they labour under every discouragement. For the very persons who have the advantage of their labour, and whose duty it is to make their situation comfortable, are often their greatest oppressors; and as the principal farmers of every parish are generally the overseers of the poor, their complaints are frequently made to a deaf ear.

It will doubtless be asked, how shall we obviate all these evils, and where is the remedy for them? To these questions every one has a different answer, according to the difference of his ideas. My answer is, Let gentlemen of fortune take upon them the superintendence, and regulation, of country business more than they do. Let them act as guardians to the poor, by considering their estates as in good, or bad condition, only in proportion to the comfortable, or miserable condition of the labourers who cultivate them. Let them reduce the size of their farms, in order to increase the smaller articles of provisions, and to throw them into more channels. Let them increase the price of labour, in proportion to the rise upon land, and the price of provisions. By such encouragement, the industrious poor will find a comfortable support. I say the industrious; because I do not know any scheme, or any law that can alter the disposition, and force people to be industrious, whether they will or no. And from hence, I conceive, it has, in part, happened, that much wiser heads than mine have been puzzled how to make any effectual amendment to our Poor-Laws. The late Earl of Hardwicke, and Sir Richard Lloyd, it is well known, had this point long under consideration; and the result was, that with all their large experience, and confessed abilities, they were obliged to leave the matter just as they found it. The loud cries of the poor have now afresh excited the attention of the legislature. Houses of industry, as they are called, seem now to be the favourite object; and they have lately been recommended with a spirit of ingenuity, and humanity, that will ever do honour to the able Author of "*Observations on the Poor-Laws, &c.*" I wish success to every scheme that tends to spread general happiness; and if houses of industry should be adopted by parliament, may no untoward accident prevent the good design of the projectors! May the diligence and zeal of future overseers ever keep an even pace; and a good intention not fail, as it has sometimes done, with the novelty of it! In the mean while, as such a capital change must be a work of time, let it be endeavoured, to make the poor as comfortable as may be, in their own parishes. From the general demolition that has happened, other houses will be wanting for their accommodation, besides houses of industry; and the poor are not less attached to domestic endearments than the rich. Let mine, or any other plan be adopted for this purpose. It matters not who is the projector, provided the industrious man receive due encouragement to continue his labour. But I am persuaded that every gentleman will find his account, in pursuing the humane and just measures I have ventured to recommend. His estate, by being so materially eased in the article of the poor's tax, will not pay him a farthing less than it does at present; and he will be honoured, and distinguished in his neighbourhood, by the noblest appellation, superior to all titles, that of being the **POOR MAN'S FRIEND.**

There may be those whose interest or different mode of thinking may lead them to disapprove the policy of these suggestions. The humanity by which they are distinguished must be approved by all.

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\* Written by the Rev. R. Potter. See the last vol. of our Review, p. 315.

**ART. IV.** *A Treatise of a Cataract, its Nature, Species, Causes, and Symptoms; with a distinct Representation of the Operations by Couching and Extraction: also Mr. Daviel's Comparative View of their respective Merits; together with some Hints concerning Means for preventing its formation, and superseding the Necessity of either Operation; extracted from the best Authors. With Copper-Plates. By George Chandler, Surgeon. 8vo. 2 s. 6 d. sewed. Cadell. 1775.*

**T**HE preface to this work begins with the following extraordinary remark on the *Nosologia Methodica* of Dr. Sauvage, viz.

‘ Mr. Sauvage’s very learned, very comprehensive, and very elaborate system of diseases, of all kinds and species, falling into my hands, and its being a work entirely new in its way, and voluminous, I was tempted to run it over, and take a cursory view of the plan he proceeded upon, and of the order and method in which it was carried on; in doing which, I could not but observe, in his arrangement of the diseases, under their several classes, orders, genera and species, the necessity which the execution of his plan laid him under, of scattering the several diseases, relating to one and the same part of the body, here and there at very wide distances one from the other; so that in order readily to turn to any particular disease, his system must be first thoroughly examined and well understood; and even in that case, the reader would, I apprehend, be every now and then at a loss, under what genus or species to search for it: I made this observation more particularly, in regard to the various diseases of the eye, which lie very widely dispersed from each other, according as it was necessary to dispose of them under the several heads of *Vitia, Vesania, Debilitates, Spasmi, &c.*

‘ On contemplation of which, I was induced to search diligently through the whole work, and to bring down the several distinguishing appellations of the disorders pertaining to this part, together, that they might be seen at one view, referring to the pages where they were treated of; in order afterwards, to take each of them into a more particular consideration.’

Mr. Chandler, however, might have saved himself the trouble of this search, and thereby have escaped the blunder of imputing to Mr. Sauvage, a defect which exists only in his own imagination; for by turning to the index of that celebrated work \*, under the word *Oculi* he would have found.

*Oculi Elephantis; expressio; magnitudo nimia; prelapsus, i. 173 Oculi Lacrymosi ii. 373. Gramiosi 375.*

*Oculorum Dolor inflammatio ii. 58, Morbi externi 706, interni 705; and by referring to page 705, he would have found an ample catalogue of the diseases of the eyes, internal as well as external; and by the index, he might have been directed to the pages containing their several descriptions.*

Mr. Chandler's treatise is chiefly compiled from the more eminent writers on this subject, and it is divided into seventeen sections, under the titles of 1st, Description of a Cataract. 2d, The various Species of Cataracts. 3d, The Causes of a Cataract. 4th, Of those Cataracts which more readily admit of relief. 5th, Of doubtful, dangerous, or irremediable Cataracts, &c. &c.—In treating of the 'Cause of a Cataract,' the Author informs us, that these are various; and he enumerates among them, obstructions of the minute chrystalline vessels, defluxions from the head and eyes, immoderate weeping, vexatious and tedious cataracts, and 'dry nostrils, not uled to void their mucus;' alleging that 'that Pituita, which cannot find its way through the nostrils, may sometimes be turned into the eye.' We are, however, totally unable to comprehend how this should happen, so as to produce a Cataract; and are much surprised that Mr. Chandler should have admitted a position of this insupportable kind, though it has indeed received the sanction of Platner.

Our Author, in his sixth section, treats of the administration of internal remedies, and on this topic he delivers several hypothetical notions, and some practical directions, which must provoke a smile from any one who is duly acquainted with the present improved state of medical knowledge. Indeed Mr. Chandler's surgical education does not seem to have qualified him to treat this part of his subject with advantage; and it would, doubtless, have been most prudent in him to have confined himself entirely to that part of the subject, of which, as a surgeon, he was better able to give an account.

The last section contains an historical account of the introduction and progress of 'the operation on the Cataract by extraction,' and of the various improvements therein, as proposed by *Daviel*, *Garengot*, *Poyett*, *Sharp*, and *Warner*; and it concludes, with an examination of its several advantages and disadvantages compared with those of *couching*:—as a specimen of his style and manner, we shall extract a part of what he delivers on this topic, viz.

'Mr. *Daviel* himself very candidly acknowledges, that this manner of operating by extraction is liable to some accidents peculiar to it: his words are,

'Whatever preference I think I ought to give to this manner of operating, I cannot but agree that it has its particular accidents, but they are of such a nature as to be easily relieved, and there are some of them which may be prevented; for example,

'It may happen, during the operation, that a portion of the vitreous humour may flow out of the eye; but one may be almost sure to avoid it, by pressing but very lightly upon the globe, whilst one is endeavouring to make the chrystalline come forth.

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‘ One meets with cases where it appears necessary to employ a stronger pressure; and if the membrane of the chrySTALLINE adheres to the iris, then this adherence must be destroyed with the little spatula, and the pupil yields by little and little to the issue of the chrySTALLINE.

‘ If it happens by a wound made in the iris, that blood should flow into the anterior chamber, it runs off easily through the incision; nor does that in any manner retard the operation; as he had experienced in a case where Mess. Le Dran, Morand, La Fayé, and several others were witnesses to the fact, that the eye was not the worse for it, and the patients saw objects as perfectly as with the other.

‘ If the needle appointed to open the cornea, be too hastily withdrawn, the iris may follow the aqueous humour, and this membrane may be found pinched between the two lips of the little wound; but it is very easy to disengage it by softly lifting up the cornea with the little spatula; sometimes even the natural motions of the eye, of themselves, oblige it to retreat into its own place.

‘ In the course of the cure, the iris may again escape through the opening, and form a *staphyloma*; but it is very easy to remedy it, in causing the iris to retreat back again; and it may be almost surely avoided, by observing, in dressing up the eye, not to bear too tight on it with the bandage, as this accident is most commonly the consequence of too violent pressure.

‘ Mr. Daviel imagines, that it will be readily admitted, that the accidents of which he has here spoken, are of very little importance, in comparison with those which may happen from the ordinary way of operating, and he has drawn a parallel between the two methods of operating, in order to point out the advantages of that by extraction.

‘ But I must not omit to mention, that Mr. Warner adds two other accidents to those which Mr. Daviel has remarked from this way of operating, viz. that the pupil is subject to be lacerated by the cataract's forcing its way suddenly through the pupil, whence sometimes a total contraction of it afterwards; secondly, he mentions a sinking down of the globe of the eye, a deformity and an irrecoverable loss of sight, proceeding from the too great evacuation of the vitreous humour, at the time of operating.

‘ In order to form a proper judgment between the two operations, the Reader must bear in mind what has been already mentioned; he will particularly remember what happened in the Hermit's case, where the chrySTALLINE was broke to pieces, by a fruitless endeavour to depress the cataract, many portions of which passed into the *anterior chamber*. At other times, those fragments of the chrySTALLINE, broken into pieces by the needle, passed through the pupil into the *internal chamber*: sometimes he found it to be got between the *retina* and the *choroid*, and both these membranes rent in several places.

‘ He observes in regard to needles in general, that the fine pointed ones, can do nothing but prick or puncture, and therefore that they must be the occasion of all those accidents pertaining to the pricking of very sensible and delicate parts. Those which have sharp edges, cut the vessels, and often cause an effusion of blood into the eye, which hinders the finishing of the operation: those which are flat, blunt, and rounded, may bruise and lacerate the internal membranes of the eye, and produce grievous accidents.

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‘ He found it sometimes impossible to effect a depression of the cataract, and the attempt mischievous ; and he mentions in the very case which determined him to pursue the method of extracting it, that after a fruitless and mischievous attempt to depress a cataract, he succeeded happily in the extraction.

‘ He takes notice of the necessity of waiting till the cataract be solid, before a depression be attempted, which in some cases never happens ; but a cataract may be extracted even from its beginning, and without waiting for its maturity.

‘ A depressed cataract may rise again, and that after the best performed operation, nay even a long time after ; and it is well known that this has sometimes happened. But when a cataract has once made its escape out of the eye, it can never appear again.

‘ A cataract sometimes, either wholly or in part, passes through the hole of the pupil, into the anterior chamber in the time of the operation ; and it is known to have happened several years after ; in which case, the chrySTALLINE being an extraneous substance in this place, its residence there must be very inconvenient, and may even draw after it, the loss of the eye ; or at least it will require another operation : but by extraction the cataract is drawn quite out of the eye, being caused for this purpose to pass through the pupil.

‘ In operating by depression, on a soft cataract, the operation becomes often imperfect, by the fragments of the lacerated membrane ; and moreover charged with some slimy portions of the chrySTALLINE, which may block up the pupil, and oppose the same obstacle to the rays of light, as the entire cataract. But Mr. Daviel says, he has drawn out soft cataracts : he has taken out some resembling hydatids, and has detached others which were adherent.

‘ To depress a cataract by the old method, it becomes necessary to traverse the vitreous humour, and to break in upon the cellules, which are sometimes lacerated by the more or fewer repeated movements of the needle ; but which cannot be done without important consequences ; and which cannot be avoided, although a needle be employed, which has neither point nor edge ; but this accident never can take place in the method by extracting.

‘ In couching, says Mr. Warner, the needle is passed through all the coats, which are concerned in composing the external, as well as the internal parts of the eye, except the cornea and the iris, viz. the conjunctive, albuginea, sclerótica, choroid, and retina ; and that those temporary retchings to vomit, and severe pains in the head, which are sometimes known to succeed this operation, probably arise from wounding the retina : he says moreover, that the border of the iris is liable to be wounded by the couching needle’s being directed too forward.’

Notwithstanding the faults we have mentioned in this treatise and a few inaccuracies of language which we have overlooked, it is but just to recommend it altogether as an useful compilation.

ART. V. *A concise historical Account of the present Constitution of the Unitas Fratrum, or Unity of the Evangelical Brethren, who adhere to the Augustan Confession.* Translated from the German, with a Preface, by the Rev. B. La. Trobe. 8vo. 1s. Lewis. 1775.

THE sect of the *Unitas Fratrum*, more commonly known by the names of Herrnhutters and Moravians, was at first formed by Nicholas Lewis, Count of Zinzendorf, at Barthelsdorf in Upper Lusatia, in the year 1722. Finding his followers increase, particularly from Moravia, he built an house, in a wood, near Barthelsdorf, for their public meetings; and before the end of the year 1732, this place grew into a village, which was called Herrnhuth, and contained about six hundred inhabitants, all of them following Zinzendorf, and leading a kind of monastic life. From this time the sect has spread its branches from Germany, through all the Protestant states in Europe, made considerable establishments on the continent of America, and Western Isles, and extended itself to the East Indies, and into Africa. In England, Moravian congregations are formed, at London, Bedford, Ockbrook near Derby, Pudsey near Leeds, Duckenfield in Cheshire, Leominster, Havverford-west, Bristol, Kingswood, Bath, and Tetherton.

A sect which has made so rapid a progress, and which its followers are so industrious to propagate, must form no inconsiderable object of attention in the ecclesiastical history of the present age; and it may be deserving of inquiry for other reasons, than merely to gratify curiosity, on what principles these societies are founded, by what regulations they are conducted, and what rites and ceremonies are in use among them.

This concise account of the *Unitas Fratrum* is evidently written by one of the brethren, with a view to give the world a favourable idea of their institution. But there are so many marks of artful concealment, and so many essential omissions, in the account, that it seems worthy of little regard. The writer asserts, that their body receives the Augustan confession, and suffer no doctrines repugnant to it to be taught in their congregations. At the same time he says, that they account the holy scriptures as the *only* standard and rule, both of their doctrine and practice. But that both these assertions are as far from the truth, as they are from each other, *Rimius* hath sufficiently shewn in his candid narrative of the rise and progress of the Herrnhutters, written in 1753. From the sermons of the founder himself, he quotes many passages, which plainly prove, that he expected his followers to regard his judgment, either as superior to the authority of scripture; or (which amounted to the same thing) as their sole guide in determining its meaning; that he instructed them—that religious regards are due to Christ alone,



alone, exclusive of the Father—that the use of reason and philosophy in religion is to be rejected—that Christ can make virtue to be vice, and vice virtue—and that, among the brethren, all those ideas and actions, which are generally considered as sensual and impure, are consecrated, and acquire a mystical and spiritual meaning.

These doctrines, so contradictory to common sense, inconsistent with all rational principles of religion, destructive of good morals, and dangerous to the peace and order of society, the writer of this account has passed by without notice. He has indeed, with much artifice, and probably with a view to inveigle such as are disposed to think favourably of the sect, thrown out a vague and unmeaning declaration concerning Count Zinzendorf; ‘that he thought it was necessary he should revise his writings before he could be satisfied with them, but was prevented by the multiplicity of his other business, and his being called into the joy of his Lord; and that as to his private opinions, which are uttered in his writings, he entreated all, and each of his brethren, twenty years ago, and at the synod, that they would not assert, or defend them to any one.’ If the Count meant any thing farther by these declarations, than to cast dust in the eyes of strangers, why did he not require his brethren, not to embrace and retain these opinions, as well as not to assert and defend them to others? Why did he not particularly specify the opinions, which his maturer judgment disapproved, and publicly recant the errors he had propagated? What business could he have to transact, so important to the credit of his cause, or so necessary to prepare him for the joy of his Lord, as to free his system from such absurd, licentious, and dangerous principles as those above-enumerated? Or what right has the world to take it for granted, that these are the opinions which he meant to recant, and which his followers renounce, unless they openly and explicitly make this declaration? When they are publicly called upon to vindicate themselves from such charges as these, the only reply which remains for them, is that which they have learned from their master; ‘You meddle with affairs you are entirely strangers to, and have none of those qualifications which are requisite for arguing about things that concern us.’

Equally evasive and unsatisfactory is the account which this apologist gives of a pretended reformation in their hymns, which have been long known to abound with ideas of the most lascivious kind. ‘Some hymns, says he, which a quarter of a century ago were either made use of in the congregation, or printed in collections of hymns, have been long set aside and disused, though they never bore the meaning, which was affixed to them, partly out of mockery, and partly out of misunderstanding;

ing; but as some of them were not adequate to the simplicity and seriousness of the divine truths, and were interwoven with a play upon words, which sunk into trifling, therefore they are laid aside.'

What kind of reformation has actually taken place in this respect, and how far the hymns, *at present in use*, are 'adequate to the simplicity and seriousness of divine truths,' let the Reader judge from the following *fact*. Less than two years ago, a person, who went into the Moravian chapel at Pudsey, taking up one of their hymn-books, which lay in public for daily use, accidentally opened upon a hymn, containing lines, with which we should not offend our Readers delicacy, did it not seem necessary, in order to give them a true idea of the Moravian worship in its present state:

' And she so blessed is,  
She gives him many a kiss;  
Fix'd are her eyes on him;  
Thence moves her every limb;  
And since she him so loves,  
She only with him moves:  
His matters and his blood  
Appear her only good.'

We have been the more particular in our remarks on this pamphlet, because we apprehend that it is artfully contrived, to delude those who are ignorant of the true history and principles of Moravianism, and to strengthen the interests of a sect, which hath erected its standard against decency, virtue, and religion.

ART. VI. *Miscellaneous Dissertations on Rural Subjects.* 8vo. 5s. Boards. Robinson. 1775.

THESE Dissertations are upon subjects of considerable importance in rural oeconomy. In the first, relating to Fences, the several methods of fencing lands of various kinds, and different situations, in different counties, are described. The principal uses of a fence are for shelter to lands and cattle; and as a security from damages. A moderate quantity of wood, properly disposed, answers both purposes of shelter and defence; and cheap methods are here laid down to attain both. To render this article the more generally useful, the best practical methods of securing lands from floods, and encroachments of rivers, or other contiguous waters, are also described.

The Author proceeds to treat of the various kinds of manures; without the aid of which, as he justly observes, lands would sink greatly below their present value. Farms that are much deficient in manure, are generally low rented; but where manures abound, the tenant, having the means of improvement at hand, can afford to pay a higher rent. He may, not-  
with-

withstanding, use too much manure, or apply it improperly. Plants cultivated for their seed, as corn and pulse, may soon be too highly manured; for a large quantity of manure promotes the growth of straw more than grain; but there is not the same danger in cultivating natural, or artificial grasses; though too much manure will be apt to make them rot at bottom, and lodge.

The qualities of manures, and in what manner they operate, are points of inquiry that merit the attention of all cultivators of land. This consideration rendered it necessary to enter into a discussion of the nature and operation of some of the principal manures; among which, marle is, deservedly, to be ranked. Marles differ much in their qualities; and, as other earths, pernicious to land, are sometimes found to resemble them; the following easy methods are laid down to distinguish genuine marle with certainty:—‘First, put a little fresh dug marle into a glass, and pour upon it as much water as will cover it; the marle, if genuine, will soon dissolve in the water into a soft soapy substance; or if exposed some time to the air, it will fall into a fine powder. Secondly, marle effervesces with all acids; a little of it [being] put into a glass with vinegar, a brisk motion will immediately be excited; it will effervesce, rise like wine or cyder, and air-bubbles will continue to rise, till the acidity of the vinegar is destroyed. Some *other* kinds of earth [indeed] will fall in water or air; but whatever body has *this* property, and *also* effervesces with acids, the farmer may [safely] conclude to be marle.’

Chalk, our Author says, is much of the same nature as marle, particularly such as is soft, soapy, and unctuous; yet chalk, till of late, has been esteemed a manure proper only for strong land, as marle was for light. But chalk [he adds] is now found to be a great improver of *both* sorts, light as well as strong.

The opinions concerning lime, are so various and contradictory, that many have been deterred from using it: though the ill consequences that have attended a plentiful liming, seem not, in this writer’s opinion, to have arisen from the lime, but from an injudicious management of the land afterwards, as may appear from this Dissertation; wherein the Reader will find several other points discussed, relating to manures, in order to settle a just theory of their opinion.

The third Dissertation, on drill-sowing, relates *principally* to the new husbandry; though that manner of sowing is not limited *wholly* to hoed crops. The drill-plough is undoubtedly an excellent invention; as a great deal of seed is saved by it. By the regular planting in rows, hoes of various sorts are admitted to cleanse the intermediate spaces from weeds; and by frequently stirring the earth, both crop and land are improved. Mr. Tall’s drill-

drill-plough, though a very good one for such light land as most of *his* was, is indeed too slight to be used upon strong land: but by one of a different construction, here described, that inconvenience is said to be removed.

Our Author treats, in the fourth Dissertation, upon the force of running water; a subject of extensive use: as much more business might frequently be done with the same water, if applied in the best manner, than common husband-men, and farmers, seem to be aware of.

Though the *whole* of the work before us abounds in useful observations, on the different subjects treated in it; yet as the *second* Dissertation (upon the different kinds of manures) seems to be of the most extensive concern, to the community at large, we shall subjoin an extract from that part, as a specimen of the Author's manner of treating his subject, and in his own words:

#### OF MANURES.

‘The use of manures is to enrich land, or to correct its too great stiffness, looseness, or other natural imperfections.—Many different substances are made use of for these purposes; and it is found by experience, that most kinds of matter, which ferment, corrupt, or fall into powder in the soil, are improvers of it.

‘Manures are commonly divided into three classes, viz. vegetable, animal, and fossil.

‘Vegetable manures are whole plants, or parts of them, ploughed into the land, while in a growing state, and in full sap; as clover, pease, vetches, buck-wheat, sea-weeds, &c. and the several parts of plants, their roots, branches, leaves, bark, and seed. Also saw dust, malt-dust, pot-ashes, wood-ashes, [and why not *coal*-ashes too?] soot, rape-dust, kelp, vegetable salts and oils, &c.’—All this may be very well; but still we should apprehend that most farmers would be apt to think it rather for their interest to let a *good* crop of clover, pease, or even vetches, stand till fit to cut for winter-food for their cattle, than to plough them down, merely as manure. And as for a *bad* crop of any of these, it would tend but little towards meliorating the soil upon which it grew: not near so much, perhaps, as the dung of the cattle which fed upon it. By this latter mode of proceeding, however, a *double* end is answered; the cattle are supported, and the land improved, in some degree, at least, at the same time.

‘Animal manures are the several parts of animals, their flesh, fat, blood, inwards, hair, bones, horns, hoofs; and the dung and urine of animals, horses, black-cattle, sheep, hogs, pigeons, poultry, human ordure and urine, woollen rags, &c.

‘Fossil manures [consist of] several kinds of earth, clay, sand, chalk, marle, shells, lime, limestone-gravel, common salt, &c.—All these, and mixtures of them, as soap-boilers  
ashes,

ashes, tanners bark, lime rubbish, &c. are found useful for improving and enriching of land.'

With regard to the manner in which the different manures operate, towards restoring the fertility of lands exhausted by repeated crops [a point in which different writers are by no means agreed], he argues thus:—'It is a general property of manures, to ferment in the soils with which they are mixed. This fermentation excites an intestine motion in the soil, divides and separates the parts of it; which is apparent from its swelling and crumbling: the fermentation does not, however, make any addition to the vegetable food of the soil; for that remains the same, whether it is divided into many or few parts: but a minute division is an excellent preparation of the soil, to receive a new supply of vegetable food from the atmosphere, which is stored with variety of matter necessary for the nourishment of plants. Fermentation therefore opens the soil, and multiplies the pores of it: the air, dews, and rain, find an easy entrance into these pores, and deposit there the nutritious particles; and, at the same time, render the soil pervious to the tender fibrous roots, into the pores of which they extend, and thence collect nourishment.

'The vegetable food [of plants, from whence soever it comes] enters but a little way into the land, unless it is opened by tillage or manure; the richest soils are so only near the surface; if dug or ploughed deeper than usual, though the deeper earth is *naturally* as good as the surface, yet it will not produce so good crops, till it is opened by tillage or manure; and also exposed for some time to the influences of the atmosphere, and receives from thence the vegetable food.

'Land of a deep staple, that has been ploughed deeper than usual, requires, it is observed, more than the usual quantity of manure to keep up its fertility. If tilled to the depth of eight inches, it will require more manure to enrich so large a quantity of earth, than it did when tilled but to ~~five~~ inches deep; but this additional expence, the Author reasonably presumes, will be overpaid by an increase in the crops.

'Fermentation is [certainly] *one* of the *principal* means, says our Author, whereby the earth is enriched, and is not the effect of manures *only*, but is also excited, in *some* degree, by every change in the temperature of the air; by heat, cold, dryness, or moisture, the particles of the soil are put in motion, divided, and new pores or cavities opened, into which the nutritious aliment is deposited from the atmosphere. Without such a continual supply, the earth would soon be reduced to a state of barrenness; as the plants that grow upon it are continually draining it of the vegetable food.'

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But though manures act *principally* by fermentation, they *may*, and probably *do*, operate in *other* ways upon the soil, of which no certain account can be given, as we are not furnished with the necessary experiments to determine them. Yet of such undoubted importance to agriculture is the knowledge of manures, their different natures, and manner of operation; that, as our sensible Author very justly thinks, an inquiry into these particulars, so far as we have facts to proceed upon, cannot be without its use, in this necessary science. He next proceeds, therefore, to consider what some of the most ingenious modern authors have said upon this subject, and to take notice how far their respective theories appear to be well founded, or may seem defective. In this detail, however interesting, it is not possible for us to follow him; we shall therefore content ourselves with transcribing the conclusions, drawn from the different experiments adduced by the different authors whose systems are here brought under consideration: viz.

1. That the great source of vegetable nourishment is from the atmosphere; from whence the earth is [chiefly] supplied with it.

2. As all sorts of earth are liable to be exhausted of the vegetable nourishment, by the plants that grow upon them, and are again replenished with it from the atmosphere; the difference between rich and poor soils appears to consist in their *aptness* to receive more or less of that nourishment.

3. This *aptness*, or disposition in different soils, to receive from the atmosphere different degrees of fertility, arises from the number, size, and qualities of the particles whereof those soils are compounded.

4. Rich earths are found to consist of innumerable fine particles, which, when opened and divided by tillage, manure, or the fermentation excited in them by the vicissitudes of heat and cold, drought and moisture, are thereby prepared to receive large proportions of the vegetable food from the atmosphere: whereas poor earths, containing a great deal of gross parts, stones, gravels, and large sands, not fit to receive the nutritious matter; and but a very small proportion of fine particles, are [therefore] not adapted to receive or retain the vegetable food in any considerable quantity, and are also much sooner *exhausted* of it than rich earths. — Hence appears the real source of the vegetable food.

Having thus endeavoured to explain the operation, our Author proceeds to enumerate many different sorts of manures; among the rest, he very justly observes, that the dung of sheep is an excellent manure for all sorts of lands; and that the summer folding of sheep upon arable land, has been found so very advantageous, that some farmers (it seems) are coming into a

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practice of winter-folding their breeding ewes : a method, certainly, much too hazardous to be recommended or approved of. —For the land is then generally wet and cold; so that confining them in a fold upon such land, during the snow or cold rains of that rigorous season, if it does not immediately kill them, will probably lay a foundation for the rot, or other dangerous diseases.

After observing, that all sorts of cattle thrive best when sheltered from the inclemencies of the weather; he recommends a method they have in Herefordshire, and some other counties, of *housing* their sheep in winter, which really appears to be greatly preferable to *winter* folding. The best way of doing this, he says, is to allow the sheep a separate yard, with covered sheds round it; under which are to be racks or cribs to put their hay, or other food in, as turnips, cabbages, &c. that they may feed and lie dry, and yet have the liberty of going into the yard at pleasure. The yard should also be near to some small inclosures, of sound dry pasture, to which the sheep should have access in the day-time, and be shut up in their yard at night.—In order to increase the quantity of manure, to be procured from this practice, he recommends that the yard should be covered with a moderate stratum of good mould, upon which should be laid some straw, or dry fern, by which means the urine, as well as dung, of the sheep will be saved. These layers of mould and straw may be occasionally repeated; and thus a great deal of valuable manure be obtained, which will enrich the land it is laid upon, in a higher degree than *winter*-folding.

Considering, therefore, the hazard of winter-folding, that it may occasion the loss of some of the flock, and endanger the whole by the rot, and other contagious distempers; our Author deems it much the safest way, and most profitable for the farmer, to house his sheep in winter, as above-mentioned; by which he may be *almost* certain of preserving his flock in health, and high condition, and [*absolutely* so of] collecting a large quantity of excellent manure.

The foregoing, and many other equally useful observations, will render this judicious Dissertation upon manures, worthy the perusal of every well wisher to the rational improvement of agriculture. The Dissertation upon fences, too, contains a great deal of useful matter; but as it consists chiefly of a number of instructions, respecting the subject under consideration, it will not so well admit of either abridgment, or extracts, as the former; but is, nevertheless, highly deserving the practical farmer's diligent attention.

In the third Dissertation, on drill-sowing, the writer candidly acknowledges, that it cannot be truly asserted (as has been

been done by some,) that horse-hoed crops of wheat are in general greater than crops sown broadcast, upon land of equal goodness; or even *so* great. The profit of the drill-husbandry, as he alleges, does not altogether consist in the superiority of the crops above those of the common husbandry; but principally in its reducing the expence of cultivation, and saving that of manure: of which none, or very little, is necessary in the horse-hoeing husbandry for corn. This is, it must be owned, an important article; and, in the common husbandry, a necessary and very expensive one. It is therefore no small advantage in the hoeing-husbandry, that all, or most of the manure usually bestowed upon the wheat-crop, may be saved for other lands; for the improvement of meadows, and grass-grounds, and for the crops cultivated for cattle, as turnips, carrots, cabbages, &c. Here we beg leave to enter a *caveat* against the use of stable-dung as a manure for *carrots*, as it tends to render them cankered; but its excellence, in the cultivation of turnips, or cabbages, must be universally acknowledged.

The extensive use of water for mills, and other machines, is generally known; but the manner of constructing such machines, and the application of the water to produce the greatest effect, is not always sufficiently understood and attended to; the construction of them being, for the most part, left to persons not well skilled in the principles of mechanics, and the force of running-water. To give some assistance to those who would erect or improve works of this kind, that they may receive the full benefit of the water, is the professed intention of the fourth and last Dissertation. But as the arguments, here made use of, depend greatly upon calculation, and are therefore not so likely to please the generality of Readers, we shall refer those whom it may more particularly concern, to the Dissertation itself; and now take our leave of this instructive work; in the perusal of which we have met with considerable entertainment and satisfaction. As to inaccuracies of expression, they will readily occur to the Author, on a revival of his book, should a second edition be called for.

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ART. VII. *The History of the Cases of controverted Elections, which were tried and determined during the first Session of the fourteenth Parliament of Great Britain.* XV. Geo. III. By Sylvester Douglas, Esq; of Lincoln's Inn. 8vo. 2 vol. 10s. Boards. Robinson. 1775.

THE ingenious Mr. de Lolme, who is strongly persuaded of the present strength, and the future duration of the free constitution of England, is of opinion, that the same principles of liberty, and the same causes which have hitherto restrained the undue influence of the crown, are powerful enough to produce new precautions against it, whenever circumstances shall

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point out the necessity of them. He refers to Mr. Grenville's bill as the proof of his assertion; and it cannot be denied, that it is an instance very proper to his purpose. That bill forced its way against all ministerial opposition; and it hath introduced a most important alteration and improvement in the parliamentary law of this country. The effects of it have already been considerable, and they will probably be experienced hereafter in a still greater degree.

From the new mode of trying elections, constituted by this bill, many points have been discussed, and many customs of boroughs examined, which have occasioned determinations that will be of singular use, and of great authority in future proceedings. A faithful and well-digested history of these cases must, therefore, be a work of no little importance and utility. Hence will arise a fresh species of reports, which must often be referred to, and which will be of eminent service in the regulation of subsequent trials. This task hath been undertaken by Mr. Douglas, with regard to the controverted elections of the last winter; and we are much pleased to find, that the business hath fallen into the hands of so ingenious and able a Writer.

The Author hath prefixed to his history an introduction, of considerable length, which is divided into three sections. The first section is upon the jurisdiction of the House of Commons, in the trial of controverted elections. Here Mr. Douglas gives a concise and judicious view of the progress of the constitution; states the different modes of determining contested elections which prevailed from time to time; and exposes the illegal, inconsistent, and contradictory decisions that took place before the passing of Mr. Grenville's bill.

In the second section, the Writer treats on the authority of precedents in cases of controverted elections. At the beginning of last winter, it was very generally thrown out in conversation, both at the bar and in the house, that the decisions of the committees appointed by the statute of the 10th George III. would probably, in the progress of the session, ascertain many important points of election law, which had continued hitherto in a fluctuating and uncertain state. Influenced by the opinion of many persons, on whose judgment he sets the highest value, the Editor of this collection resolved to attend those committees very regularly; and determined to commit to writing, in as faithful and complete a manner as he could, the proceedings in all the different election causes. This he hoped might be of use to himself, to his friends, and perhaps to the public. In the course of the session, however, this hope was often damped by many hints which fell on different occasions, from gentlemen, in their different arguments at the bar, and were adopted by others in private, and much enlarged upon, tending to establish

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a doctrine which would have rendered the labour of his intended compilation entirely nugatory and useless.

‘ This was no other, continues our Author, than that the proceedings and determinations of one committee cannot, and ought not to be of any authority, to bind any future committee, in the trial of similar questions: in short, that they are not to be considered, in any respect, as precedents, in the nature of adjudged cases in the courts of law. This doctrine he was unwilling to adopt, not merely because it would have frustrated what was now become a favourite design, but, he believes, for much better reasons. He thought, that if it prevailed, it would entirely defeat what he looks upon to be by far the most important object of the new judicature, and indeed of all tribunals of every sort, in as much as the establishment of fixed and invariable rules of law, in which every individual of the commonwealth is interested, is of more serious consequence than the mere decision of a particular dispute between individuals; the main end of all civil polity being, rather to prevent litigation, than to put an end to it when it has arisen. He was desirous, however, to examine upon what foundation so inauspicious a system was built; and the result of his reflexions on the subject have been, that, to his understanding, it is ill supported by reason, and would be highly inconvenient and impolitic in its consequences.

‘ A committee for trying controverted elections, differs in one respect from most other courts of justice in this kingdom: because the members of it unite in them the double capacity of judges and jurymen. They are to inquire into facts, as well as to determine the law. Now, as to that part of their proceedings, which may be compared to a verdict at common law, where they declare, upon their oaths, what the facts of the case are, I agree that such declaration can have no binding authority in other cases, or in other committees. But neither can the verdict of one jury ever bind another. This is an obvious consequence of the nature of the thing. The facts are to be found from the evidence, which is, and must be various, in every different case. Besides, every fact is a specific, individual, distinct thing, different from every other fact. But the evidence of the law does not vary. It is, or ought to be, the same. A rule of law is a general, abstract, permanent maxim, equally applicable to innumerable individual cases; and one court cannot declare it to be different from what another court has determined it to be, without the one, or the other, being in the wrong.

‘ It is therefore only in the character of judges, and as men appointed, upon oath, to declare and expound the law of elections, that I think the members of one committee are (under certain restrictions) bound to adhere to former decisions of the same questions.

‘ Those who think differently, must build their opinion upon one of two grounds: believing, either, that the reasons, which render precedents of authority in the courts of Westminster hall, will not apply to committees of the House of Commons; or (if they should apply), that the proceedings and determinations of those committees, cannot be preserved and reported, in so complete and authentic a manner, as those of courts of law.

‘ On the first of those heads, it will be proper to examine what the reasons are, which give to precedents of cases adjudged in the courts of law, the authority which they undoubtedly possess. “ If,” says the Commentator on the laws of England (1), “ it is asked how the “ general customs or Maxims, which form the law of the land, are to be known, and by whom their validity is to be determined, the answer is, by the judges, in the several courts of justice. Judicial decisions are the principal and most authoritative evidence that can be given, of such a custom as shall form part of the common law. It is therefore an established rule to abide by former precedents, where the same points come again in litigation; as well to keep the scale of justice even, and not liable to waver with every new judge’s opinion; as also, because the law, in that case, being solemnly declared and determined, what before was uncertain, and, perhaps, indifferent, is now become a permanent rule, which it is not in the breast of any subsequent judge to alter, or vary from, according to his private sentiments, he being sworn to determine, not according to his own private judgment, but according to the known laws and customs of the land; not delegated to pronounce a new law, but to maintain and expound the old one.”

‘ Now does not every one of those reasons apply, with equal force, to courts for trying controverted elections? Do they not equally apply to all courts of justice, in every free country? They certainly do. And why? Because they are founded, not on any positive regulations of the courts of Westminster-hall, nor any arbitrary written institutions, but on the universal and immutable basis of justice, sense, and policy. Indeed, it is an observation well warranted by history, that justice has been impartially, and consistently administered in different countries, and in different tribunals, in proportion to the authority which has been given to former decisions, in the trial of subsequent causes. It is that alone, which can keep the scale of justice even, and both prevent it from wavering with the different opinions of different judges, and from rising or falling with their different prejudices, and biases, either of inclination or interest. Nay, we may go farther, and say, that it is to that, more than any other cause, that we owe the admirable uniform system of law, which distinguishes the English constitution so much, from that of most other countries. To attain the same uniformity and consistency in the law of elections, which prevails in every other branch of our law, was, I am persuaded, one of the great objects of the legislature, when they passed the statute of the 10th of Geo. III. and therefore it is to be wished, that a doctrine may never be countenanced, either by lawyers, or members of parliament, which would effectually destroy that chief purpose of the statute.

‘ But it will be said, that men chosen by ballot, and, therefore, many of them unacquainted with the law, cannot be competent judges of it, and that, consequently, it would be absurd, to give, to a decision of theirs, equal weight with a solemn determination of a court of common law, composed of men who have the advantage of the *viginti annorum lucubrationes*, and, by their personal knowledge of the decisions of their predecessors, and the *præteritorum memoria eventorum* are enabled to declare what the law is, and has been.

‘ In answer to this, in the first place, some, perhaps, will think, that men of good sense, whose minds have been enlarged by education, assisted by the nice discussion which able counsel, opposed to each other, always give to every litigated question, are nearly as capable of deciding a new point, as men of more practice and experience; and that, with the same assistance, when the point is not new, they will have the precedents laid before them; and will then, in like manner, be equally capable of squaring their’s with the former determinations. In the mean time, if the design of the present imperfect undertaking should stimulate others, more able than I am, to continue to report the decisions of succeeding committees, future committee-men will have themselves to blame, if they are not acquainted with them. Young members will recur to the experience of the old; and every general election will produce a sort of public school of election law, where they may, by degrees, become possessed of the *præseriptorum memoria eventorum*, as much as the judges of Westminster-hall.

‘ In the second place, it is to be considered, that many points are, as to the public, indifferent in themselves, and, therefore, it is not of much consequence how they are first decided, though it is of the utmost consequence, once they are decided, not to alter them. In Westminster-hall, the judges have been so sensible of this, that, when points have been determined, in times less enlightened, or by judges of less liberal minds, than their own, in a manner which they have thought unreasonable, yet, because they were so determined, they have held themselves concluded, and bound by them.’

To illustrate this, Mr. Douglas mentions two remarkable examples, which, among innumerable others, prove how conclusive precedents are in the courts of common law, and how unwilling the judges are to break through the uniformity of decision, even when they disapprove of the original determination; and he asks, what reason can be given for their scrupulous adherence, in such cases, to what has been done by their predecessors, which will not, in similar instances, apply to election committees, and to every court of justice?

‘ Indeed, says our Author, I think it may be fairly asserted, that the legislature itself, by the statute of the 2d of Geo. II. has declared and established the authority of precedents, in matters of election law. For what is the meaning of making the last determination of the house final? Is it not saying, that an adjudged point (however improperly determined at first) shall be conclusive, and binding, in all succeeding cases? And this too regards the most important of all points, that could come before the house in its judicial capacity, viz. the right of election. It is probable that, since the late act passed, there will be few, or no determinations of the house on that right, in places which still continue what are called maiden boroughs; for such determinations can hardly be made, unless in consequence of a special report on the subject, from a committee to the house; and special reports seem to meet with so little encouragement, that one may venture to assert that they will not be very frequent. But, this being the case, ought not committees to give the more particular weight to

resolutions and decisions of preceding committees, on questions concerning the right of election, as the only means now left of preserving the spirit of the statute of Geo. II. which otherwise will be lost, with all its advantages, and, in a manner repealed, by the 10th of Geo. III. as far as concerns the maiden boroughs just mentioned; though surely nothing was farther from the intention of the person who imagined that act, or of the parliament that passed it?

Having endeavoured to prove that precedents ought to bind committees of elections, in their decisions, this doctrine will not at all be impeached by what I am ready to acknowledge, that their authority is, and ought to be, subject to many qualifications and restrictions. They must not be *flatly unjust, or absurd*; they must be decisions of points immediately before the court, and absolutely necessary to the determination of the cause; they must not be hasty opinions, formed, and adhered to, before the question has been argued by the counsel on both sides; they will have most weight when agreeable to general principles, and consonant to other determinations; a succession of similar decisions will, as they accumulate, give a growing authority to the first adjudication; and a point so confirmed will be much more irresistible than the first judgment of a committee, acting in the infancy of this new tribunal; finally, there is no doubt, but that the comparative learning and merit of the majority of those who compose different committees, will reflect a comparative lustre and credit on their respective proceedings; in like manner, as a decision of a Coke, a Hale, or a Holt, carries with it a sort of authority much more forcible than that of more obscure, or less virtuous judges.

These limitations to the authority of the precedents of election committees, are peculiarly just and reasonable; and they will appear the more so, when it is considered, that the committees are not courts of record, and that some of their earlier determinations may possibly be partial or mistaken. It would therefore be a great hardship, to give to manifest error and prejudice, the sanction of truth, and the force of law. Our Historian himself is not a little dissatisfied with the resolution of the committee, in the case of the county of Clackmannan.

The second head of objection to the authority of precedents in election cases is, that their history cannot be preserved in a manner equally complete and authentic, with that of the cases decided in the courts of common law. But, Mr. Douglas shews, that there is not much foundation for such an opinion, by considering the nature of our law-reports, which (next to the statutes and judicial records) are of the greatest authority in Westminster-hall.

- After this, he states the pains he has taken to give credit and value to the present publication; and then he proceeds, in the third section, to describe, in a clear and accurate manner, the constitution of committees for trying controverted elections, and the manner of proceeding in them.

The introduction to this work is accompanied with a number of learned notes, one of which, relative to the power of the crown

crown in creating or reviving parliamentary boroughs, we shall transcribe for the entertainment of our Readers.

‘ The different instances of parliamentary boroughs created, or revived, as well by the crown, as by act of parliament, previous to the reign of Charles II. are collected in one of Lord Somers’ State Tracts, and may be seen at the end of the preface to Glanville’s Reports. In that reign, before the case of Newark happened, the prerogative of the King, in this respect, was called in question. Prynne, in his *Brevia Parliam. rediviva*, though one of his great objects in that book seems to have been to raise the prerogative, and depress the authority of the House of Commons, says, p. 156, 158, “ that he is clear, that since the statutes of 5 Richard II. cap. 4. 1. Hen. V. cap. 1. and 23 Hen. VI. cap. 25. no boroughs can be *created* (or revived) but by special acts of parliament, such as those of the 27 Hen. VIII. cap. 26. 34 Hen. VIII. cap. 18. and 35 Hen. VIII. cap. 11. which enabled and authorised the Welsh shires, cities, and boroughs, and the county and city of Chester, to send knights and burgesses to parliament.” See also p. 238. b. Whitelock, on the contrary, in his *Commentary on the Parliamentary Writ*, admits the power of the crown. The King,” says he, “ may give by *patent*, to as many towns as he pleases, the privilege of sending burgesses to parliament.” Vol. ii. cap. 103. p. 372. See also the same Author, vol. i. p. 500. as cited in the case of Pontefract. It is observable, that both these works are dedicated to Charles II. In the case of Newark, the question was discussed in the house. The debate arose on the occasion of a petition of Mr. Henry Saville, who had been elected, under the new charter, for that place. Journ. vol. ix. p. 389. col. 1. 21 March, 1677. Three objections were taken to the charter. First, it was said, that the King had not the power at all : secondly, that, if he had, still he could not limit the right of election to a partial number of the members of the corporation, which had been done in that case ; and, thirdly, that he could not grant such a charter while the parliament was sitting. A. Grey’s Debates, vol. iv. p. 297, to 304. The question being put, “ That, by virtue of the charter granted to the town of Newark, the town of Newark hath right to send burgesses to parliament,” on a division it passed in the affirmative 125 to 73. Journ. loc. cit. This case seems to have confirmed and established the prerogative of the King, although it was never afterwards exercised. After the revolution it is recognized by Lord Holt, in the famous cause of Ashby and White. His words are, “ When the right of election is *granted* within time of memory, it is a franchise that can be *given* only to a corporation,” and a few lines afterwards, adopting the words of the judges in the case of Dungannon, “ If the King grant to the *inhabitants* of Islington, to be a free borough, and that the burgesses of the same town may elect two burgesses to serve in parliament, such a grant of such privilege to burgesses not incorporated is void ; for the inhabitants have not capacity to take an inheritance.” He therefore did not doubt of the King’s power to grant the privilege in question to a borough properly incorporated.

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The case of Ashby and White happened before the Union. Since that time, it seems to be understood, that the King cannot bestow a new right of sending members to parliament. By the treaty of Union, Art. XXII. there can be only forty-five members for Scotland, in the House of Commons. To encrease the number of members for England above five hundred and thirteen, of which the house consisted at that period, would be to alter the proportional share of the nation in the legislative body, which proportion is one of the most important parts of the contract between the two kingdoms.'

The history of the cases, which are twenty-four in number, is well written: some of them are entertaining. The arguments of the counsel on both sides, appear to be stated with great perspicuity, force, and correctness. Indeed, we are authorised to assert this, from the opinion of the ablest lawyers, who, in consequence of having been employed in most of the election causes, must be the best judges of the subject. The notes to the cases contain much parliamentary knowledge; and that upon bribery is worthy of peculiar attention.

This book cannot fail of being acceptable to members of parliament, gentlemen of the law, agents for counties and boroughs, and, in general, to all who are concerned in election matters: and we are glad to hear that the Author intends to continue his history, by giving us the proceedings of future committees.

ART. VIII. *An Account of Puerperal Fevers*, as they appear in Derbyshire, and some of the Counties adjacent. By William Butter, M. D. Fellow of the Royal College of Physicians in Edinburgh. 8vo. 2s. 6d. Payne. 1775.

**A**S Dr. Butter professes to write from experience, 'without copying in the least from other Authors,' his observations have a strong claim to the attention of medical practitioners; but as they seem to have been made under the influence, and are now published in support of, a *very favourite hypothesis*, the judicious Reader will cautiously receive them. We do not intend by this remark to impeach the Author's veracity in any degree, but only to hint that the facts adduced in support of these observations may have been discoloured by an imagination previously biased, of which he himself was not probably aware.

'It hath long been my opinion, says the Author, that fever, properly so called, originates in the first passages—that it constitutes but one genus—that this genus comprehends only three species, the ephemeral, the remittent, and the intermittent fevers—and that all other fevers are varieties of these. As this doctrine of fever is supported by numerous observations, and as it hath been of the greatest use to me in practice, it must be owned that I am strongly impressed with the belief that it is founded in nature.

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In treating of the cause and nature of this fever, the Author observes, that 'when a peculiar state of the air, a neglect of cleanliness, or other causes, conspire to promote a great degree of putrefaction in the bowels, the disease will be very dangerous, and soon end fatally; as the whole habit must be tainted, and some parts absolutely corrupted, by the intestinal putrid fomes, long before it can be carried off by any degree of purging consistent with the strength of the patient: for such are the convolutions and length of the intestinal tube, and such the clotted and viscid nature of its contents, that considerable accumulations cannot generally be carried off in less than three or four weeks, and sometimes not so soon.

'When there is an offensive smell about the patient, we have reason to suspect, that there is a great tendency to putrefaction in the humours: but, we are certain that this is the case, when the urine drops a crude grey sediment. However, in many cases of this fever, there are no symptoms of putrefaction. As it is a remittent fever, it will be allowed, of course, to approach very nearly to the nature of an intermittent. I, therefore, consider this as a strong argument in proof of what I have advanced in another work, that all intermittent disorders have their seat in the intestines. And as this fever, through continuance, but more readily from other causes, becomes highly putrid, the notion of a putrid disease being produced in the guts is thereby illustrated and enforced. Indeed, were this a proper place for such a disquisition, I could advance many arguments to prove, that all fevers originate in the stomach and guts; or, in other words, that fever is nothing but an assemblage of symptoms depending either immediately or mediately on the stomach and guts.'

From this opinion of the nature of puerperal fever, the two following indications of cure are given; viz. 'The first or primary one is to promote two, three, or four stools daily, in a manner suited to the strength of the patient, till such time as they put on a natural appearance. This indication is best answered by a bolus, consisting of ten grains of rhubarb, and as much cordial confection, given every night, adding, or diminishing, a few grains according to the effect. When the bolus fails, at any time, of its desired effect, it can immediately be assisted by a clyster of a pint of warm water impregnated with a large spoonful of common salt.

The second indication is to relieve all uneasy symptoms.

For the heat, thirst, and scarcity of urine, the following julep will be found very useful.

Take of mint-water, five ounces; camphorated julep, two ounces; syrup of orange-peel, an ounce; pure nitre, forty grains: mix them.

Of



Of this the patient is to take a fourth part every six hours : and it is to be repeated daily.

With the same views the patient must drink plentifully of thin cooling liquors, as barley water, and gruel : and she should absolutely be confined to these, and small broth, by turns, for all her food during the course of the fever ; taking this kind of nourishment often, and particularly at those times when she happens to be low.

In case of great lowness, and when the food does not answer the purpose of a cordial, a large spoonful of the following mixture may be given now and then with advantage.

Take of mint water, seven ounces ; syrup of orange-peel, one ounce ; volatile salt of hartshorn, 32 grains : mix them.

If this mixture prove too heating, it may be used without the salt.

Both the julep and mixture, beside answering the purposes assigned to them, often dispel wind ; and so relieve not only the breath, but the pains of the head and belly.

If the headach continue obstinate, notwithstanding the above means, a blister applied between the shoulders, or to the arm, will always give relief ; and commonly, at the same time, procures refreshing sleep.

When the patient is troubled with vomiting, or retching, which is a fruitless effort to vomit, she should drink chamomile tea plentifully. If, in that manner, the stomach seem not to be cleansed, eight or ten grains of ipecacuanha must be given. It is never necessary to give a vomit, in this fever, till a natural retching, or vomiting, come on.

Respecting the five following cases, we are constrained to declare that they afford us no conviction of the truth of the hypothesis adopted by Dr. Butter, and importing, ' that the proximate cause of puerperal fever, is a spasmodic affection of the first passages, together with a morbid accumulation there.' On the contrary, so inacute are our perceptive faculties, that we cannot perceive them to be any more fitted to prove the existence of a spasm in the intestines, than in the *extremities of the arterial system*.

ART. IX. *Remarks on Dr. Balguy's Sermon, preached in Lambeth Chapel, at the Consecration of the Bishops of Lichfield and Coventry, and of Bangor, February 12, 1775.* In a Letter to that Gentleman. By a Petitioning Clergyman. 8vo. 1s. Johnson. 1775.

**T**HOUGH Dr. Balguy hath made one concession in his last sermon, which somewhat qualifies and softens the exceptionable things advanced in his former publications ; yet he still lays himself sufficiently open to animadversion and censure. Accordingly, this task hath been undertaken by the present Writer, and it is executed with spirit and judgment.

ment. Besides many other pertinent remarks, he has shewn, that *the submission of ourselves to every ordinance of men for the Lord's sake*, insisted upon by Dr. Balguy, must ever be considered with these two limitations; first, that such ordinance of man be not claimed or exercised where all authority of men is precluded; and, secondly, that such ordinance be not, in any wise contradictory to what is, either positively or by plain consequence, the ordinance of God.

The Doctor having said, speaking of the clergy, *if we are not at liberty to execute the trust reposed in us, we are surely at liberty to lay it down*, our Author has made the following observations; which we shall insert, on account of their affinity with what is advanced upon the same subject, in the seventh Article of our Review for October:

‘ This, Sir, is beginning upon a tender subject to many worthy and excellent ministers in our establishment, and it would have been more worthy of your advanced station to have moved slowly and fairly; to have calmed the troubled spirit, rather than to have insulted the distressed minds of some of your brethren. The alternative is not only a cruel one, but also one by no means so universally agreed in as you may be pleased to suppose. Many do not think themselves any more at liberty by the laws of God, than they are by the laws of the land, to renounce their ministry, or to quit their present stations. And this being no new case, you ought not only to have been more cautious in what you advanced, but have accompanied it, if possible, with satisfactory and conclusive reasons.

‘ Many there are among our brethren, valuable, worthy, and no wit less conscientious than others their fellows, who refuse to proceed forward in their advancement, but who cannot satisfy themselves in relinquishing their engagement to our national church, seeing the principle of that church is no other than the principle of their ideal earthly Jerusalem. And who further in conscience think it their duty to continue in their membership and ministry, and labour therein for her amendment.—These men, not less useful in their generation, content themselves in that liberty which even Dr. Balguy allows them in the *thinking for themselves, speaking what they think, and even writing; where the importance of the occasion may seem to demand it, and no weightier reason forbids it.*

‘ With respect to the *criminality of breaking through the most solemn engagements*, pointed, without doubt, at the declaration of conformity, it may deserve to be remarked, that a submission to the penalties of disobedience, have by some been considered as equivalent to the discharge of the engagement. The weight of this argument depends upon its influence on the minds of each, and with those concerned it must be left; but it should be here noted, that you seem little apprised of the general de-  
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sertion in the business of conformity, not from what is usual in the present practice, but from the express letter of our ecclesiastical law.'

We shall add one passage more relative to the effects of religious divisions :

' You proceed, Sir,' says the Remarker, ' to pour forth your lamentations over the dire effects of *religious divisions*, as having produced much mischief in the world, and likely to produce much more. All is granted you in its fullest extent, so far as concerns the days that are past;—but since the power of the church is every where declining, and the clergy not held in superstitious veneration, it is not only to be hoped, but to be expected, that such mischiefs as have heretofore abounded, and covered the world with deluges of blood, will be no more repeated. Even the *odium theologicum* is but the child of human imposition in matters of faith and doctrine, and when the establishment shall confine itself to its original platform, and mutual toleration shall be allowed by the municipal law, we shall mutually feel the full force of the spirit of the gospel, in all our debates on questions which concern religion. Controversy will then be the infallible means of discovering the truth, and each disputant will candidly argue with that freedom and temper, which will bring the debate to a speedy issue, and crown the laudable endeavours of both with success.'

ART. X. *Archæologia; or miscellaneous Tracts relating to Antiquity.*  
Vol. III. concluded. See our last.

THE 24th number in this collection, contains an historical description of an ancient picture in Windsor Castle; representing the interview of Henry VIII. with Francis I. between Guînes and Ardres, in 1520. This ingenious dissertation consists of more than forty pages. It was often usual with our ancestors to perpetuate the memory of remarkable occurrences by sculpture, or painting; and as Sir Joseph Ayloffe, the Author, observes, however intrinsic the merits of these performances might have been, the satisfaction they afforded at the time of their being completed, was much inferior to the advantages of which such as still remain have since been productive. Their utility to antiquaries, and the light which they have thrown on many subjects of historical inquiry, have been much greater than could have been originally apprehended. To this the conduct of the artists, employed on such occasions, evidently contributed, and that in no small degree. Instead of loading their compositions with allegory, fiction, and emblems; they confined themselves, with the greatest attention, to truth, reality, and accuracy. They represented persons and things, exactly in the same mode, form, attitude, habit, colour, situation,  
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and condition, as they actually saw them; and that without any disguise, diminution, addition, or other alteration; and, by drawing from the life every principal figure in the piece, exhibited exact portraits of the personages concerned in that particular transaction, which they endeavoured to commemorate. Hence it is, that such pieces, whilst they display the grandeur and magnificence of former ages, and point out the taste, fashions, customs, and manners of our ancestors; at the same time shew us the armour, weapons, habits, furniture, implements, and ornaments, which they used; give us real and faithful views, not only of their towns, churches, palaces, and other buildings, as they actually were, but of the decorations of their several parts; set before us a variety of interesting particulars, unnoticed by our historians; and convey to us a clearer idea of the whole, than can be attained by reading the most elaborate and descriptive narrative.

Sir Joseph illustrates and confirms the above observations, by adding in the note, a catalogue of several remains of this kind. In regard to the picture immediately under consideration, the account will not admit of abridgement; we can only observe, that the description is minute and entertaining, and appears to have been drawn up with labour and attention. The painting has been ascribed to Hans Holbein; but there are reasons to think that a mistake. Mr. Walpole, who just mentions it, deems it beneath his excellence; but Sir Joseph apprehends, that a careful examination would satisfy an observer, that if Holbein painted it, his reputation will suffer nothing from this performance. Sir Joseph acknowledges the great civility of the count de Guînes, in inquiring for some monuments of this famous interview between Henry and Francis, which might be remaining in France, but no others could be met with than the carvings in bas relievo, on five marble tables, which Francis caused to be placed in the front of the house of the Procureur General at Rouen, where they are still preserved.

Of this remarkable picture, an excellent engraving, by Basse, was lately published, at the charge of the Society; on a size much superior to that of any print ever before executed in England, or than was deemed practicable. The frame for making the paper is two feet, seven inches, by four feet, four; and was constructed on purpose for this work, at the expence, it is said, of fifty pounds. The whole cost of the plate must have been very great!

In the following article, Mr. Tyrwhit presents us with observations on some inscriptions on three ancient marbles, said to have been brought from Smyrna, and now in the British Museum. Two of these inscriptions have been already published by Montfaucon; Mr. Tyrwhit corrects a mistake, into which he thinks that writer had fallen in his account of them.

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The third has not been made public before, and receives some criticism. Beside the inscriptions, these marbles exhibit some sculpture, which is given us in the engravings, but we find no remarks on it in the article.

A Roman station discovered in Derbyshire, is next described by the reverend Mr. Watson. It is in the township of Gamefley, and parish of Glossop; no writer has mentioned it, nor, it is said, did any one know that the Romans had constructed it, till July 1771, when this gentleman made the discovery. Very fortunately the plough has not defaced it, so that the form of it cannot be mistaken. The extent of this station is about 122 yards, by 112. The country people give it the name of *Melandra Castle*.

Upwards of thirty pages are appropriated to a subject similar to that of Number 24, and by the same gentleman. Sir Joseph, in company with some others, employed great attention and care in examining a considerable number of ancient paintings at Cawdry, near Midhurst, in Sussex, the seat of the viscount Montague. It is rather surprising, that these monuments of English glory, as Sir Joseph terms them, should have remained undescribed, and in a great measure unnoticed. The present account is confined to the ornaments of the great dining parlour. The paintings are in oil, on stucco. They occupy the whole length of each side of the room, and are in fine preservation. The subjects are, the march of king Henry the VIIIth from Calais towards Boulogne; the encampment of the English forces at Marquise; the siege of Boulogne; the rendezvous of the English army at Portsmouth, in 1545, to oppose the intended invasion of this kingdom by the French, whose formidable fleet of men of war and transports are represented as lying off St. Helen's; and the procession of king Edward the Sixth from the Tower of London to Westminster, on the day preceding that of his coronation. These paintings have generally been ascribed to Hans Holbein, but Sir Joseph thinks they certainly are not the work of that master, as they are on the whole somewhat inferior to any pictures now known to be the product of his pencil. It appears, however, that Holbein resided some time at Cawdry, where he was entertained by Sir Anthony Brown, and painted several excellent portraits, as also many of those fine heads which are now in the withdrawing-room on the ground-floor next to the garden. Whoever was the painter, it is not doubted but the above Sir Anthony Brown, who attended king Henry in his expedition to Boulogne gave orders for the performance. The ingenious Author of *Anecdotes of Painting in England* is said to have passed over many of these paintings in silence, and to have mentioned others only transiently; but he has remarked that the histories, habits, and customs of the times, represented in the paintings at Cawdry, make

make the room that contains them a singular curiosity; when he proceeds to say, that they are its *only* merit, and that there is nothing good, either in the designs, disposition, or colouring, Sir Joseph cannot agree with him. Nevertheless, he seems to acknowledge the above to be their *principal* merit, and concludes his dissertation by observing, that ‘whoever will be at the pains of comparing them with the account and descriptions given of the transactions they represent, by the contemporary historians, and with the appearance of the country and buildings these pictures exhibit, will find, that the painter’s pencil hath, throughout the whole, been guided by that strict conformity to truth and fact, which will more than sufficiently atone for any other defects in the requisites for producing a beautiful painting.’

Article 28, gives an account of opening one of the largest barrows on Sandford Moor, Westmoreland; no very particular discovery was made.

In a barrow, on the commons of Winstor, Derbyshire, were found two glass vessels, between eight and ten inches high; a silver collar, or bracelet, studded with human heads, together with other ornaments; particularly one, of which an engraving is given, chiefly of filigree work, of gold or silver gilt, and set with garnets, or red glass.

An extract of a letter from the reverend Mr. George Low, gives a relation of the opening of one of the great numbers of tumuli, in the Links of Skail, in Orkney; in which was found a well preserved skeleton, within a coffin, or chest, composed of four stones, covered by a fifth. Little, it is observed, can be said as to the antiquity of this tumulus; only that it was made before the introduction of Christianity.

Mr. Daines Barrington, in number 31, lays before the Society an account of the remains of the Cornish language. The last printed information, he tells us, which he has met with on the subject, is in a letter, dated March 10, 1701, from Lhwyd to Rowland (Author of the *Mona Antiqua*), who observes, that it was then only retained in five or six villages, towards the Land’s End. In 1768, Mr. Barrington made a complete tour of Cornwall, during which he inquired, with great diligence, and was at length conducted to a village, called Mousehole, where lived *Dolly Pentraeth*, an old woman, who could speak Cornish very fluently; and, as he found, by applying to two other women, who stood by laughing, abused him heartily, for having supposed that she could not talk the language. This woman was living in the summer of 1772, and then strong and hearty, though in her eighty-seventh year. Her two neighbours were then about seventy-seven, or seventy-eight years of age; they understood the Cornish, though they could not speak it so

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readily as the other. Mr. Barrington thinks that a linguist might pick up a more complete vocabulary of the Cornish than any we are at present possessed of, by conversing with Dolly Pentraeth, assisted by her two neighbours.

A description of the *Carn Braich y Dinas*, on the summit of Pen-maen-mawr, in Caernarvonshire, is given by governor Pownall, who visited this place in 1769. Dr. Gibson, in addition to Mr. Camden's account of this mountain, has said, that on its top stands a lofty and impregnable hill, where are found the ruinous walls of an exceeding strong fortification, encompassed with a treble wall, and within each wall the foundation of at least a hundred towers, &c. to which it is added, that within these walls it should seem there are lodgings for 20,000 men. The Doctor gives this account, as he received it from a MS. written in king Charles the First's time, by Sir John Wyn, of Gwydir. This account seems to have been generally regarded, but governor Pownall, when he came to the top of the hill, found a different appearance. Two concentric walls were clearly to be traced, seven or eight feet thick, and about five feet high; and the distance from the innermost to the next about twenty feet. There seemed also to be the vestiges of a third wall, but scarce to be discerned from the ruins that had fallen and born it down. The interior wall contains a *carn*, or barrow of that kind, which Dr. Stukeley ascribes to the sepulture of an arch-druid. The governor is fully satisfied, that this place never was a fortified habitation. 'It appears to him to have been one of the druids consecrated *high places* of worship.'

Edward King, Esq; has here given us some remarks on the abbey church of Bury St. Edmund's in Suffolk, with a new plan of the foundation. This plan appears to agree perfectly with the description anciently made by *William of Worcester*, which otherwise cannot be understood, and serves to explain an apparent inconsistency in what he says, and to shew that his whole account is exact. Beside the plan, two drawings are added; one of the ruins of the west front of the abbey in their present state; having three houses built within the arches of the three great doors; and the other of those ruins, as they would appear without the additional buildings.

In the 36th article, we have remarks on the first noble, coined 18 Edward III. A. D. 1334, by Mr. Pegge, who gives what he apprehends to be a new and more rational interpretation of the legend or reverse. The legend is IHC. AVTEM. TRANSIENS. PER. MEDIVM. ILLORVM. IBAT. (Luke iv. 30.) which alchymists have profoundly expounded, that as Jesus passed invisibly by the midst of the Pharisees, so that gold was made by invisible and secret art alchymical of Raymund Lully

Lully in the Tower. But others say, that the text was only an amulet, used in that credulous age to escape dangers; superstitiously applying the words of the gospel, to make the wearers invulnerable. Agreeably to this last conjecture, it has been supposed, that the above legend was intended to signify the preservation of the king, by the invisible hand of Providence, in a sea-fight which this coin was to commemorate. The king is exhibited on the coin, standing upright in armour, in the middle of a ship. The first supposition, as to the legend, is certainly highly ridiculous, and Mr. Pegge rejects the last, which has been more approved; and conceives, that as the two kingdoms of England and France are expressed in the king's stile on the obverse, and are parted in nature only by a narrow strait or channel, the king in his ship is supposed to be passing over that strait; and consequently not only to assert his dominion over the sea, but over the two kingdoms also; in which case *regnum* will be the substantive understood to *illorum*. Thus an old poet understood it;

‘For four things our NOBLE sheweth unto me,

King, ship, & sword, & power of the sea.’

The two following numbers contain observations on the Corbridge altars\*: the first by the Hon. Daines Barrington, the other in Latin by Thomas Morell, D. D.

Number 39, furnishes an account of some ancient inscriptions, lately discovered in the provinces of Istria and Dalmatia, with remarks, in a letter to the Rev. Dr. Milles, from John Strange, Esq. The inscriptions, &c. were communicated to this gentleman, by the abbé Fortis of Padua, an ingenious and celebrated Italian naturalist.

Governor Pownall presents us with farther observations on Pen-maen-mawr. He is still of opinion, that it was an *high-place* for the druidical worship; ‘But, says he, since I have been taught, by Mr. Bryant’s and major Valency’s learning, the rites of the fire-worship, and especially those which were performed on *the tops* of mountains, I am bold to hazard the calling this hill (whose vulgate name is pronounced *Bre-y-Dina*, The Hill of the City) *BRE-Y-TINAS*, *The Mount of Fire*.—Far be it from me, adds the Governor, to assimilate by the most distant comparison, the sacred rites (of revelation) to the profane abominations of idolatry: yet if I might suppose, that in the earliest times, or in some such remote and separate corner of the earth as this is, the people did yet retain, not wholly corrupted, the old patriarchal rites, such as the holy scriptures frequently speak of, as prior to, and cotemporary with, the re-

\* Vid. Review, Vol. xlix. p. 183. 184.



vealed religion of the Lord; I could, after viewing this place, and reading the nineteenth chapter of Exodus, describing the most sacred ceremony of the true religion, raise up to myself some lively images of the imitative, but false and superstitious ceremonies of the beggarly elements of the fire-worship.'

An account of some Irish antiquities is also given by Mr. Pownall. The forms of two swords, with some fragments, said to have been parts of an image, are here presented in a drawing. The swords are of that metal, which, in the common translations of the ancients, we called *brass*. Mr. Alchorn, his majesty's assay-master, made an accurate assay of the metal. It appeared to be chiefly copper, interspersed with particles of iron, and perhaps some zink, but without containing either gold or silver; it seems probable, that the metal was cast in its present state, and afterwards reduced to its proper figure by filing. The iron might either have been obtained with the copper from the ore, or added afterwards in the fusion, to give the necessary rigidity of a weapon.—The apparent properties of the metal are said to be, that it is of a texture, which takes an exquisitely fine polish, and exhibits more of the colour of gold than of brass or copper. It is of a temper which carries a sharp edge, and is in a great degree firm, elastic, and heavy. It is also of a peculiar nature that resists rust, which appears from the condition in which it was found, after lying in a bog for so many ages. The blemish which the metal has contracted, is rather that of a tarnish than rust, and is of a fine deep brilliant purple colour. Mr. Pownall refers these swords, together with several things afterwards described, to the colonies, or rather to the settlements and factories of the *later people* of Carthage, or Gades, and not to the original Phœnician colonies. He adds two long lists of antique curiosities, found in the same place with the above, a small bog near Cullen, in the county of Tipperary, on the lands of lord Milton. The discoveries begin with the year 1731, and are continued to 1773.

Mr. Pegge, in number 42, presents us with observations on two jewels, in the possession of Sir Charles Mordaunt. They were dug from a bank, near lord Willoughby de Broke's seat, at Compton-Mordock, *alias* Compton-Vernai, Warwickshire. Three sculls were found with them, lying in a row. The pieces had been suspended on the necks of two of the parties there interred as being their most valuable trinkets. All that can be conjectured, concerning the larger jewel is, that being of gold, and rich in gems, the owner of it was unquestionably a person of rank. The lesser piece is of gold, having a cross between two rude human figures, as supporters, with a reverse of the same, and a Saxon inscription, which Mr. Pegge thinks is *Mary and Oswald*. He conjectures that the piece must have been

been struck about A. D. 1020, after Oswald was become a saint of note, and probably by the monks, or the bishop of Worcester, namely, St. Wulfstan, who was then sitting. But it seems extraordinary, that Christians, in the eleventh century, should be buried in a place where there was no church or oratory. This our Antiquary can no otherwise account for, considering the rank of these persons, than by supposing that they fell by some sudden rencounter, and were as hastily interred.

The Public have been several times amused with some accounts of the body of king Edward I. as it appeared on opening his tomb in the year 1774. Sir Joseph Ayloffe, here gives the particulars, in a dissertation of upwards of thirty pages, containing several ingenious and learned remarks. The royal warrants issued in the three following reigns, *De cera renovandi circa corpus regis Edwardi primi*, with other circumstances, gave rise to an opinion, that a more than ordinary care was taken to preserve the body of that monarch from putrefaction. Permission was obtained from the Dean of Westminster, to open the tomb and coffin; which appears to have been performed with great care and decorum. On lifting up the lid, the royal corpse was found wrapped up within a large square mantle, of strong, coarse, and thick linen cloth, diaper'd, of a dull, pale, yellowish, brown colour, and waxed on its under side.—When the folds of the external wrapper were thrown back, and the *sudarium* removed, the corpse was discovered, richly habited, adorned with ensigns of royalty, and almost entire, notwithstanding the length of time that it had been entombed. The face retained its exact form, although part of the flesh appeared to be somewhat wasted. It was of a dark brown, or chocolate colour, approaching to black, and so were the hands and fingers. On measuring the body by a rod, it appeared to be exactly six feet and two inches in length. So that, although we may with some degree of propriety adopt the idea of those historians, who tells us, that the king was taller than the generality of men; yet we can no longer credit those, who assert, that he was taller by the head than any other man of his time. How far the appellation of *Long Shanks*, usually given to him, was properly applicable, cannot be ascertained, since the length of the *tibiæ* could not be truly measured, and compared with that of the *femora*, without removing the vestments, and thereby incurring a risque of doing injury to the corpse.

The 44th, and last article in this Volume, is a letter from Sir William Blackstone, describing an antique seal; with some observations on its original, and two successive controversies, which the dispute of it occasioned. This seal, relative to ecclesiastical causes, appears to have been made 1 Edward VI. when the collation to all vacant bishopricks was vested in the crown;

when the election by *Congé d'élire* was dropped, and it was provided, that all process, in ecclesiastical courts, should be made out in his majesty's name. The learned Judge makes several ingenious remarks on these and other particulars.

## FOREIGN LITERATURE

(By our CORRESPONDENTS.)

R O M E.

A R T. I.

THE Cartesian dreams about the *mechanical* souls of the brute creation, have been long exploded, wherever metaphysical inquiry has been carried on with a truly philosophical spirit;—the spirit of hypothesis is not, however, always modest, even in the new comers, who often raise new visions on the ruins of the old. This thought is naturally suggested by a perusal of the following work. *De Anima Brutorum. Auctore Anurea Spagnio, Sacerdote Florentino, i. e. concerning the soul that animates the brutes*, 4to. Rome 1775. This Florentine Priest, who has acquired a name in the philosophical world by other productions, has displayed, in the work before us, an uncommon and extensive degree of knowledge, and yet his book is far from being exempt from defects. He has, indeed, proved that the brutes are not mere machines, that the souls they possess are not composed of subtle matter, that they are not *substantial forms*, in the sense of the peripatetics, and that they may be called *spiritual substances* without any offence to religion or philosophy. All these tenets, and the arguments by which they are supported, keep the Author very busy, and to some purpose, in the *six* first sections of this book. But in the *three* concluding ones he is too dogmatical in determining the bounds and pointing out the operations of this spiritual substance; and we cannot well believe him upon his word, unless he can assure us that he knows something of the matter by experience; and that, according to the system of *Tellamed*, he began his existence in the *person* of a Turbot. Nay, were this the case; were he even convinced by intimate experience, that the *conception, judgment, reasoning, recollection, and desire*, which he allows to the inferior animals, were employed only about corporeal things, and extended to no objects more refined than nourishment, the propagation of their species, and self-preservation, yet this would not prove, what he boldly asserts, that these animals are *destitute of understanding and free-will*; since we cannot separate from our idea of *understanding*, the faculties of *judging, reasoning, &c.* on whatever objects these faculties may be employed.

II. Mr.

II. Mr. PISTOI, Professor of Mathematics in the University of Sienna, and member of the Academy of Sciences in that city, has published an ingenious treatise entitled, *Del Mecanismo, &c.* i. e. *A Dissertation on the Manner or Mechanism, by which the Air and the elementary Fire fix themselves in Compounds, and become constituent Principles of the Bodies in which they are.* This Dissertation is divided into three chapters, whose subjects are, elementary Earth, Water, Air, and Fire; which, according to our Author, are endued with a *principle of attraction*. Air, more especially, and Fire, are, in his hypothesis, possessed of an *elastic* and also of an *expansive force*, to which he attributes that admirable and uninterrupted series of *reproductions* and *dissolutions*, which nature presents to us every moment. It was by the laws of attraction that *Newton*, *Keil*, and *Friend* explained the manner in which air and fire fix themselves in bodies, and these are the guides which our Author follows. He denies absolutely the existence of a *fixed air*; that is, of a fluid of a particular nature, and totally distinct from common air. He thinks that, to adopt this *new element*, is multiplying beings and causes without necessity, and if he had known our English proverb, he would certainly have called it *building castles in the air*. Mr. Pistoï says, that he has been at the pains of repeating all the curious experiments that have been made upon fire and air by *Boerhave*, *Boyle*, *Hales*, *Priestley*, *Macbride*, and others, and to these he has added several new experiments of his own, to throw farther light upon this subject. If Dr. *Priestley's* name did not stand in this list, we should look upon Mr. Pistoï's unbelief in *fixed air*, as not utterly unworthy of toleration; but if he has read the Doctor's experiments, and Sir John Pringle's discourse, we cannot think he is any longer to be reasoned with, and we must give him over to the *secular arm* (something like which sometimes takes place even among philosophers), or at least to the *wholesome severities* of Dr. *Priestley*, who, with a few lashes of his philosophical cat o' nine tails, will soon compel him to *come in*.

## F L O R E N C E.

III. The *Reflexions on the Nature, Cause, and Treatment of Cancers, with physiological and practical Observations concerning their Cure*, by CAJETAN MARULLA, M. D. and Professor of Surgery, in 8vo. is entitled to a distinguished rank among the treatises that have been published on that subject. This work is divided into six chapters, in which we find the uncommon merit of a profound theory and an extensive practice. In the first chapter the Author unfolds the *nature* of this disorder, as consisting in the transformation of the nervous and glandular parts of the lymphatic vessels into an unshapen, hard, compact, and indissoluble substance, which is susceptible of growth

and ulceration. In the second, he points out and describes the ordinary places, where these tumours are formed. In the third, he indicates the immediate cause of the cancerous complaint, which he takes to be a vicious fermentation of the lymphatic fluid. In the fourth, he gives a lively description of the deplorable effects of Cancers; and in the fifth and sixth, he describes the prognosticks and symptoms of this disorder, and the method that ought to be pursued in treating it, both before and after the ulceration.

## FRANCE.

## PARIS.

IV. The Abbé DUCONTANT DE LA MOLETTE, Vicar-General of Vienne in Dauphiny, observing, That a great part of the flimsy objections and indecent pleasantry which infidels employ, to diminish the respect of their unthinking readers for the Holy Scriptures, would fall to the ground, if these sacred books were well understood, has published an *Essay on the advantages that may be derived from the study of the oriental languages, in the true interpretation of scripture*. The title of this useful work is: *Essai sur l'Ecriture Sainte, ou Tableau Historique des Avantages que l'on peut retirer des Langues Orientales pour la parfaite Intelligence des Livres Saints*, in 12mo. 1775.—This work is divided into ten chapters. In the first, the Author gives a brief account of the four famous Polyglotts of Cardinal Ximenes, Arias Montanus, the President Le Jay, and Walton. In the second, he lays down the plan of a new Polyglott, much less voluminous, and consequently less expensive, than these, which deserves the attention of all who have the cause of religion at heart. The eight succeeding chapters contain a survey of the various languages that must be studied in order to the attainment of a complete knowledge of the sacred writings; and the alphabets of these languages are engraven at the head of this work.

V. The History of France begun by Velly, continued by Villaret and his successor Garnier, is swelled into such a number of volumes, as is sufficient to damp the courage of the greatest part of modern Readers. This has engaged Mr. CAVAILLON to publish an abridgment of this history, still more compendious than that of *Madame L'Espinasse*, (which was of a decent size, and well executed) in a single volume in 12mo. of 514 pages, entitled, *Exposition de l'Histoire de France depuis le commencement de la Monarchie jusqu'à la Paix d'Aix la Chapelle en 1748*. This is a pretty good *Index* of the principal events in Gallick story.

VI. *Eloge Historique de Michel de Montagne et Dissertation sur sa Religion*. i. e. *An Historical Eulogy of Michel de Montagne, and a Dissertation concerning his religious Sentiments*: by DOM DE-

VIENNE, Historiographer to the city of Bourdeaux, 1775. This Eulogy is drawn from the writings of Montagne, and paints him to the life. As to the defence of his religious character, it is a bold task; and yet there are certainly many passages, and even striking ones, in the *essays* of Montagne, that are incompatible with *fixed* principles of irreligion, or a *permanent* habit of scepticism. The Author, however, if we are not mistaken, lays too much stress upon these passages in behalf of Montagne's orthodoxy; as others do, also, on passages of a different kind, to prove his infidelity. If we compare together the contradictory assertions, and maxims of this singular man, they will lead us to this natural conclusion, that he *believed, disbelieved, and doubted* by turns; and that none of these three states of mind formed his permanent character. Montagne was ingenuous, candid, sagacious, sublime, entertaining and witty; but his views of things, and even his observation of men and manners, were much under the power of imagination; and were consequently sometimes incoherent and undigested.

This great man, this original genius, is happily drawn to the life in the following piece:

VII. *Eloge de Michel de Montagne couronné à l'Academie de Bourdeaux, par M. L'Abbe TALBERT, de l'Academie de Besançon, Chanoine de l'Eglise Metropolitaine de la même Ville, et Predicateur du Roi, 1775.* This Eulogy is a master-piece of eloquence.

VIII. Mr. SIGAU DE LA FOND, Professor of Mathematics and Natural Philosophy in the university of Paris, and member of the principal academies in France, Italy, Spain, Germany, &c. has published in two vols. 8vo. with figures, a most useful work, entitled, *Description et Usage d'un Cabinet de Physique Experimentale, 1775.* This work contains the description of a complete apparatus for experimental philosophy, and directions with respect to the manner of employing the instruments and machines of which it is composed. This description, and these directions, are accurate, ingenious, and circumstantial; and the Author proposes, in a new edition of his *Leçons de Physique*, (i. e. *Lectures on Natural Philosophy*) to adapt them to the order and method observed in the present work. These two productions deserve a distinguished rank in the class of Natural Philosophy.

IX. The nature, essential characters, diversity, seat, mechanism, causes, and proper treatment of wens, and other tumours, are considered in an ample and learned manner, in a work, whose title is as follows: *Lupulogie, ou Traité des Tumeurs connues sous le nom de Loupes, avec des details sur les effets & la manière d'agir des Caustiques, des recherches sur le ganglion, le goître, les tumeurs encystées des paupières, la Ranule, l'Hydropisie de la Moëlle Epiniere, et des Reflexions sur les moyens de perfeccionner l'art de guerir,*

guerir, par Mr. GIRARD, Conseiller Medicin ordinaire du Roi, &c. à Paris, 1775. This treatise is in high esteem among the best judges in this branch.

X. The lovers of agriculture, and rural improvement, will find in the following work several things worthy of their attention—*Examen de la Houille, considérée comme engrais des terres*, i. e. *An Inquiry into the Properties of Charcoal, considered as Manure for fattening Land*, by Mr. RAULIN, M. D. King's Counsellor and Physician, Royal Cenfor, F. R. S. and member of many academies. The ingenious Naturalist proposes considering the effects of charcoal (which in many places of France, and the Low Countries, has been substituted as manure, in the place of turf-ashes) on vegetable ground, on the vegetables it produces, and upon the animals that feed upon its productions. These effects he considers as pernicious, or, at least, liable to suspicion; and this he concludes from the vitriolic, ferruginous, arsenical, and inflammable principles of the charcoal, and more especially from the vitriolic acid from which no kind of charcoal is exempt. For the detail of his arguments and illustrations, the Reader must have recourse to the work itself, which is composed with modesty, and discovers in the Author a rich fund of observation and experience.

XI. It would be singular, if amidst the innumerable multitude of Dictionaries that have been pouring, for some years past, torrents of science, clear or muddy, upon the continent, there should be none set apart for communicating the treasures of law and jurisprudence. Accordingly, the first volume of a work destined for this purpose, and comprehending the principles and details of civil, criminal, canonical, and beneficiary jurisprudence, has lately appeared under the following title: *Repertoire Universel & Raisonné de Jurisprudence Civile, Criminelle, Canonique & Beneficiale: Ouvrage de plusieurs Jurisconsultes, publié & mis en ordre par M. GUYOT Ecuyer, ancien Magistrat*. 8vo. Paris, 1775.

XII. The truly indefatigable M. de BUCHOZ, whose labours in Natural History are so learned and voluminous, has published lately in 2 vols. 8vo. a new Dictionary, which contains every thing relating to mineral waters, their nature, their effects, their situation, the manner of analyzing them, the Authors who have described them, &c. &c. The title of this rich repository is as follows: *Dictionnaire des Eaux Minerales, contenant leur Histoire Naturelle, des Observations Generales, et des Notices particulières sur différentes fontaines; une Bibliographie Hydrologique; différentes Manières d'analyser ces Eaux pour en faire d'artificielles; auxquelles on a joint la liste des differens endroits où se trouvent les Eaux Minerales, dont il est fait mention dans cet ouvrage: le tout sur les principes & d'après les observations de M. de LASSONE*, Premier

*mier Medecin de la Reine*; Morand, *de l'Academie Royale des Sciences de Paris*, Miffa, D. M. Petit, *Medecin du Duc d'Orleans*; Raulin, *Medecin du Roi*, par l'Auteur de *l'Histoire Universelle du Regne Vegetal*, du *Dictionnaire des Plantes du Dictionnaire Veterinaire*, &c. i. e. by Mr. BUCHOZ.

XIII. The Abbé BAUDEAU, one of the good writers, and judicious thinkers, which abound in the respectable society of *Oeconomists*, proposes publishing in 12 vols. 8vo. a new edition of the work, entitled, *Les Economies Royales de Sully*, with *Preliminary Discourses* to each volume, *Dissertations* and *Notes* historical, critical and political, general and particular *Summaries*, *Indexes*, &c. and the true *original Text*, which must not be confounded with the *Memoirs* of Sully, that have passed through so many editions. The first volume of this interesting work has already appeared, and is delivered to the subscribers, and it answers what the public expected from the ingenious Editor.

## S W I T Z E R L A N D.

## B E R N E.

XIV. The celebrated Baron DE HALLER has published lately the second volume of his *Bibliotheca Chirurgica*, or the *Surgeon's Library*, in which we find a learned and judicious account of the capacity, character, merit, and writings of several eminent men in this branch of science; such as the two *Petits*, *Chefelden*, *Heister*, *Rau*, *Benevoli*, *Ranby*, *La Dran*, *Quesnay*, *Goulard*, *Monro*, *Le Cat*, *Taylor*, *Chapman*, and others.

## G E R M A N Y and the N O R T H.

## B E R L I N.

XV. The science of Astronomy is cultivated in Germany with unremitting ardour, and is daily enriched with new and valuable improvements. The *Ephemeris* of Berlin will, undoubtedly, contribute greatly to its progress, and will make up the loss, which the Public would otherwise have sustained by the cessation of that of Mr. Bernouilli, whose want of health obliged him to relinquish that laborious undertaking. The second year of this interesting collection has lately appeared under the following title: *Astronomisches Jahrbuch oder Ephemeriden fur das Jahr 1777*, &c. i. e. *Ephemeris, or the Annual Astronomical Register for the Year 1777*, together with a *Collection of Observations, Remarks, and also of the most recent Dissertations and Treatises relative to Astronomy*; the whole composed under the Inspection, and published by the Permission of the Royal Academy of Sciences of Berlin, and enriched with *Figures*, 8vo. In this Volume the Solar Tables of Mayer are substituted in the place of those of the Abbé de la Caille, which were employed in the preceding volume. The Tables of Halley are also here made use of for calculating the motions of the planets, instead of the New Tables of De la Lande. The Tables contained in this

Volume



Volume are numerous, and admirably calculated to facilitate astronomical observations and discoveries, and the reflections and dissertations upon the appearances, motions, and situations of the heavenly bodies, do honour to the labours of the learned men who have contributed to the perfection of this excellent work. The most eminent of these are, Lambert, Bode, Schulze, Bernouilli, and Felbiger, *qui sublimi feriunt sidera vertice.*

## HOLLAND.

XVI. The literary societies established in the provinces of Holland and Zealand have produced happy effects in keeping alive a spirit of philosophical inquiry and political oeconomy in those countries. The Society of Haarlem has published lately the sixteenth volume of its Transactions or Memoirs, under the usual title: *Verhandelingen uitgegeeven door de Hollandsche, &c.* This Volume is the most remarkable, for the uniformity of its contents, of any that has yet appeared; as it is entirely taken up with *Three Prize-Dissertations on the Commerce of the Republic*, its rise and progress, the causes and circumstances that have, or may expose it to diminution and decline, and the means that are best adapted to maintain its present consistence, promote its advancement, and bring it to the highest degree of perfection, of which it is susceptible. The first of these discourses, which was composed by Mr. VAN DEN HEUVEL, Secretary to the Court of Justice at Utrecht, and obtained the prize, is a masterly production, discovers an extensive and intimate acquaintance with all the branches of knowledge that are adapted to illustrate this important and complicated subject, and will afford pleasure, in the perusal, to the politician and philosopher, as well as to the merchant. The two dissertations that follow in this Volume, have also a considerable degree of merit.

## MIDDLEBURG.

XVII. The fourth volume of the Transactions and Memoirs of the Society erected at Flushing in Zealand has been lately published in this city, under the title of *Verhandelingen uitgegeeven door het Zeeuwfch Genootfchap, &c.* 1775, and contains a variety of interesting matter. The natural philosopher will be very well entertained here with *three dissertations on the manner of employing experiments to investigate, with precision, the causes of the phenomena of Nature.* The antiquary will find his curiosity excited by a circumstance that deserves particular notice. Mr. PETER VAN DAMME, a famous bookseller at Amsterdam, who has made a collection of above twenty thousand medals (representing a series of the Grecian kings, the cities and colonies founded by the Roman emperors, together with the coins and medals struck at Rome under the consular government and under that of the emperors) has liberally opened this precious collection for the use of the Society. At their request he has undertaken

undertaken to give a *Prospectus* or general view of the contents of this valuable treasure of antiquities, in which the most remarkable medals will be described, and accompanied with remarks that will throw much light upon this branch of science. A part of this *Prospectus* is inserted in the present volume, and it will be continued in the succeeding ones.

This is followed by a memoir containing *Psychological and Moral Reflexions* on the *Connexion* between the *Understanding* and the *Will*, in which there are several things that are interesting in speculation, and may be useful in practice.—The sixth memoir contains a judicious exposal of the *Aburdity and Infamy of Duelling*, in which that stupid and barbarous practice is represented in its proper colours.—In the seventh memoir the learned Professor HENNERT of Utrecht examines, with his usual sagacity, *Whether the Uncertainty that yet remains, with respect to the real Figure of the Earth, is so great as to occasion Mistakes of any Consequence in Astronomy and Navigation?* The ingenious Academician decides this question in the negative, and grounds his decision upon several arguments, which open useful points of view to astronomers and mariners.—The four following memoirs, whose subjects are the *Stilus Curia*, supposed to have been introduced by Pepin king of France,—the Meteorological Observations of Dr. Bafter made at Zericksee,—the absurd and pernicious Custom of *burying in Cites and Churches*,—and some Chirurgical Observations upon the extraordinary Aspect and Position of a Bladder and Matrice, have merit in their several kinds:

#### UTRECHT and AMSTERDAM.

XVIII. An association of booksellers in these two cities are publishing, in separate numbers, a noble and splendid work, entitled, *Papillons Exotiques, &c. i. e. Foreign Butterflies or Papilios, collected in Asia, Africa, and America, described by the Possessor of this curious collection, Mr. PETER CRAMER, and represented by Figures drawn after Nature, and elegantly engraven, and coloured under his Inspection by the ablest Artists.* The most celebrated cabinets in Holland have contributed to enrich this Publication as well as the collection of Mr. CRAMER, who has also placed, at the head of this work, a *compendious Natural History of Papilios.* A number, consisting of 12 plates, is published every three months, which, together with the *Description*, is sold for eight florins to subscribers. The booksellers who have undertaken this publication are J. Van Schoonhoven and Co. at Utrecht, and S. J. Baalde at Amsterdam.

XIX. The second volume, in 8vo. of the much and justly esteemed work, entitled, *Natuurlyke Historie, &c. i. e. A Body of Natural History, digested and arranged according to the System of Linnæus,*

*Linnaeus, with Figures accurately drawn and engraven, has been lately published at Amsterdam. This volume treats of Shrubs, and contains every thing of moment relative to that Article, particularly a learned and curious account of the Vine, and of the labours of the vintage, which is also entertaining.*

XX. The treatise *Concerning the Goodness of God in Jesus Christ*, published at Dort by E. VOËT, and of which the Dutch title is, *God's Goedertierenheid in Jesus Christus overwoogen*, is a singular mixture of good philosophy, with a predominant spirit of *Belgic Methodism*. The latter bears a much more rational and engaging aspect in the theological writings of this sensible layman, than in those of many of his ecclesiastical brethren, both here and in Holland. The present treatise (which was preceded by another on the *Wisdom and Power of God in Christ*) contains, among other things, some judicious observations on the *Nature of the Divine Goodness*: in which the Author, without attributing to the Deity the material warmth of human passions, supposes, however, that his *immutable serenity* is far removed from that senseless apathy which some have attributed to the *Supreme Intelligence*, nay, that his Goodness is a *feeling* principle and the source of his felicity. He has even ventured to say that *Goodness* is the first spring of action in the Deity, and the *only* motive to creation. There are some other works of this judicious and knowing Writer, in which he has very dexterously clothed *Orthodoxy* with a *philosophical* garment, or *Philosophy* with an orthodox one. The latter has been done by him, happily enough, in his dissertation on the *Spiritual Sense*, which is no more, according to his account of it, than Hutcheson's *Pagan Moral Sense* brought within the pale of the Church, and improved by the peculiar succours and advantages which Christianity affords for restoring human nature to its original purity. Mr. VOËT also, in another treatise concerning the Means of acquiring this *Spiritual Sense*, has connected (with great truth and good sense) *Divine Succours* with *human activity*, and marked the boundaries of Nature and Grace with more freedom from the servitude of system, than is generally to be met with among the rigid Calvinists. The German Calvinists have written much in this strain; they have been establishing their peculiar doctrines upon philosophical as well as gospel principles (between which we hope, *for the sake of both*, that there is no opposition) and the Dutch, British, and Irish *Methodists* would do well to follow their example.

MONTHLY

## MONTHLY CATALOGUE,

For DECEMBER, 1775.

## AMERICAN CONTROVERSY.

- Art. 11. *The Evidence of the Common and Statute Laws of the Realm, Usage, Records, History, with the greatest and best Authorities, down to the 3d of Geo. III. in proof of the Rights of Britons, throughout the British Empire.* 8vo. 2s. Williams. 1775.

**T**HIS Writer is a warm and zealous Advocate for the People's right to share in the powers of legislation and taxation (a right on which the claims of the colonies are principally founded); and he adduces several pertinent facts, taken from the more ancient acts and rolls of parliament, in support of his arguments.

- Art. 12. *Considerations on this Question, "what should be an honest Englishman's Endeavour in the present Controversy between Great Britain and the Colonies."* 8vo. 1s. Wilkie. 1775.

These considerations are intended to persuade every honest Englishman to unite in supporting the present coercive operations of government against the people of America, for which purpose, some of the usual objections against colonies are repeated. But toward the end of this performance, the Writer says, "Are then the Americans, a numerous and virtuous and loyal people, and who are strongly attached to liberty, and of whom no inconsiderable part went over to America for the sake of enjoying it, to be taxed, that is governed, (for the two things are reciprocal, and will in the issue suppose or infer one another) by a parliament in which they have not any agents, or deputies, or representatives, and which is not less than three thousand miles from them? Or rather, do not common sense, and the most obvious and necessary feelings of humanity, revolt at such a notion? And more especially, when we have pursued such an idea and system of government into some of its remote and very probable consequences; however plausibly we may conceal for a time the injustice and absurdity of it?"

"So any friend of liberty and mankind may be imagined to object. And because that we mean to satisfy, and not merely silence, and would prefer before all things a just and candid procedure, I shall now reply to this objection."

The Writer's reply, however, consists in asking, whether, "if a change in the constitution of American affairs be reasonable and necessary, it can be brought about either for their good or our own, so safely and well in all respects as by a previous acknowledgement in them, of such a constitutional and legal supremacy in the parliament, as we are now pleading for?"—But surely this does not remove the force of the objection to which he had promised a reply?

"But, adds he, why cannot America, say some, be considered as being in much the same estate with relation to Great Britain as Ireland? and as such have its own parliament, or parliaments, having within themselves the sole power of taxation?"

To

To this he answers, ' that Ireland and the colonies are under different constitutions ; that the former is to be considered as a conquered country, which made for itself the best capitulation that it could ; and of which one part was the retention of its own parliament ;' and that the colonies can never obtain similar legislatures but by the ' authority of the British parliament.' All this is erroneous. Ireland never had any thing like a parliament, until the English migrated thither as they did to America ; and the constitution of Ireland, like the constitutions of the colonies, was established by the sole authority of the crown, and not of the English parliament.

Art. 13. *A View of the several Schemes with respect to America, and their comparative Merit in promoting the Dignity and Interest of Great Britain.* 8vo. 1 s. Owen. 1775.

After examining many of the plans suggested for terminating our American contest, the Writer declares in favour of that which consists in restoring the colonies to the situation they were in before the stamp act, and waving, by an act of the legislature, the exercise of taxation, as inexpedient. Of this scheme he says, " It is simple, comprehensive, and of efficacy already demonstrated : it works no violent changes ; it does not half relinquish and half enforce a burthen some and unwelcome claim ; it is not one of those middle courses which neither is indulgent nor coercive to effect ; neither maintains authority, nor insures confidence ; neither obliges friends, nor prevents the effect of enmities. But it gives, what has been already given without loss to the commerce, the honour, or the happiness of Great Britain. If they shall after this be tumultuous and rebellious, if they shall love a dangerous independence, an unprofitable, a burthen some emancipation, from the laws and constitution, to be free from which would, I think, be their slavery ; it will be a fit time for Great Britain to assert her dignity, to teach them their duty and their happiness, to shew the world we can grant or refuse in season. And if they are enemies then, they will be ungrateful, unreasonable, unwise ; and therefore not dangerous. If we lose them then, it will be their crime and folly ; if they suffer then, it will be their madness and perverseness—let not any thing of this be ours. They know our power ; let them feel our true greatness, by a new and striking conviction of our goodness, our wisdom, and our magnanimity. We have exerted the power of Romans, the courage and perseverance of Romans often ; let not Great Britain blush at the imputation of being the equal of Rome in generosity, and real policy—She has suffered this disgrace often ; she never has been used to fight with enemies for destruction, but for liberty and glory. And will she then deal more rigorously with her children ? If the world can doubt our honour, our strength and fortitude, let our disunion be done away—the only cause to create that doubt—let the world then come on, and prove it. We have done enough to satisfy not only the rational honour of a great nation, who feels her own strength, and knows that the world acknowledges it, but the squeamish punctilio of a modern duellist—we have fought, we have done mischief where we love and were beloved—it is easy to do much more ; but the strength and dignity is in doing good. Let us act as men, Englishmen, and I blush not to say

lay Christians. Let the plan of our reconciliation consist in this—the remembering we are brethren, and asking ourselves why we strive with brethren: we are Englishmen, and shall we ruin Englishmen for our glory; we are Christians, and shall we for a small difference—nothing in its advantage to us but weighty in its consequences to the colonies—oppress and devour our fellow Christians, even if they have erred, even if they have offended? we know, if we may trust experience, how to make them loyal, faithful, obedient, and useful servants of Great Britain, fellow-servants with ourselves in the common cause. The experiment at worst is not thrown away. If they desire independence, they will prove it by their refusal; if ease, union, protection, and interchange of mutual benefits, they will embrace it. Thus the Romans decided with their friends; and left their scruples, jealousies, and punctilios, to employ them against their enemies.—Shall Britain, more generous to her enemies, be colder, more distrustful, sonder of exceptions against herself, than they against their worst rivals? could victory give us more than what we may have without? the riches, the strength of America, whenever our necessities require it: not by force, but cheerfully and of their free will? for what Isocrates says of a good king, is universally and experimentally true in all governments which have the art of making themselves beloved—an art easy to all, and familiar to Great Britain, they may reckon the property of all their subjects as their own private property—much surer than if drained into their custom-house, or close confined in their treasury. The spirits, the industry, the love of a free and happy people are riches which cannot fail, nor easily corrupt us by their increase. And if we deserve of the favour of Providence, that he lead us to peace and reconciliation by so easy steps, the present concussion of this mighty empire may soon settle to a tranquillity glorious, permanent, perfect, with promise to continue even to the end of time.”

Art. 14. *A short Hint*, addressed to the Candid and Dispassionate, on both Sides the Atlantic. 8vo. 6d. Almon. 1775.

This performance appears to be as the Author acknowledges, ‘not the effect of a deep elaborate course of thinking, but on the contrary, the result of a young imagination.’ It recapitulates some of the circumstances attending the present American dispute; and after occasionally blaming the conduct of both parties, it concludes with the following exhortation:—“In God’s name then let the ablest men of both countries join in the pursuit of the great object of reformation; let party for once at least give way to public good; if the Americans, coolly deliberating, can produce any real grievances under which they labour, let them be remedied. Should a state of total independence prove at last their object, (which I flatter myself it is not) I know no remedy: give them up. But if they wish no more than a more easy dependence on the mother-country, indulge them with it; the more easy their situation, the more beneficial must they be to Great Britain. Let the great end to which both parties would contribute be this: so to establish their mutual compact, that from henceforth they may truly be considered as fellow subjects of one great, mighty, and free empire; that an easy, affectionate dependence on the one hand, and a mild and constitutional authority on

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the other, may never be liable to fall into the fatal extremes of anarchy or despotism."

We do not, however, perceive the motive or propriety of intitling this Pamphlet '*a short Hint.*'

Art. 15. *A Letter to the Rev. Mr. John Wesley*; on his '*Calm Address*' to the American Colonies: wherein is shewn that his Arguments are inconclusive, his Principles arbitrary, and that his Assertions are without Foundation. By a Lover of Truth, and the British Constitution. 12mo. 16 Pages. Printed at Manchester.

The specious tenour of Mr. Wesley's *Calm Address*, the alarming tendency of some of his positions, and the extraordinary zeal with which his performance hath been circulated, have provoked many public spirited Writers to animadvert upon it; in order to shew (with the judicious Author of this little tract) that Mr. W's "*arguments are inconclusive*; that his *principles are arbitrary*; and that his *assertions are without foundation.*"—And thus far, at least, Mr. Wesley's pamphlet hath produced a good effect. It hath occasioned the very important points in dispute between Great Britain and her colonies to be discussed in a plain and intelligible manner, suitable to the understandings of common Readers; so that every one, even of moderate capacity, may now be enabled to form a competent judgment of the merits of this great national controversy,—and this at a small expence of time and money". The present Author hath thrown out a number of good remarks, which have escaped the rest of Mr. Wesley's opponents; and he writes with the air of a man who hath nothing in view but to assert the true interest of his country, and to maintain the rights of his fellow-subjects, in every part of the British empire.

#### P O L I T I C A L.

Art. 16. *The Principles of a real Whig*; contained in a Preface to the famous Hoxoman's *Franco Gallia*, written by the late Lord Moleworth; and now reprinted at the request of the London Association. To which are added, their Resolutions, and a circular Letter. 8vo. 3d. Williams. 1775.

The good sense, active spirit, and invincible firmness, both in principle and conduct, of Lord Moleworth, have deservedly procured him an high name among the great champions of Whigism, who figured so gloriously about the time of the Revolution, and at the accession of the House of Hanover. His translation of the *Franco-Gallia*, is a valuable work; and the preface to it is justly considered as an excellent defence of civil liberty. As to the motives to which it owes its present republication, they need no other exposition from us, than a transcript of the inscription, "*To the protesting Peers, the uncorrupted minority in the House of Commons, the patriotic freeholders of Middlesex, the worthy livery of London, and to every true free Englishman, in the British empire, who is willing and ready to maintain a steady opposition to the introduction of POPERY and SLAVERY into these realms,—the following principles and resolutions of REAL WHIGS, are inscribed by the London Association.*"

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\* The little pamphlet now before us, is sold for *one penny*.

Those who are desirous of knowing the nature of this ASSOCIATION, are referred to the CIRCULAR LETTER, and the RESOLUTIONS published with this edition of Lord Molesworth's preface to the *Franco Gallia*: at the end of which is an advertisement, purporting, that a new edition of his Lordship's translation of Hotoman's work, will be published in a few days.

## NOVELS and MEMOIRS.

Art. 17. *The Irish Guardian*; a pathetic Story. By a Lady. 12mo. 4 vol. 10s. Sewed. Johnson. 1775.

When a tale is prefaced with, "I'll tell you a story that will make you die with laughing," it generally happens, that the hearer is disappointed, and the narrator mortified. There is, perhaps, at least, equal reason, to suppose that the effect will be the same, when the relator ushers in his tale of woe, with assuring you, that you will not be able to hear it without shedding floods of tears. After such a preamble, either the hearer's expectations will be raised to such a height that it will be impossible to answer them, or he will put himself upon his guard, and fortify his heart against the impressions which the narrative is intended to produce. Had the present novel therefore been the most tender and piteous tale that was ever related; had it been filled with nothing else but "moving accidents, and most disastrous chances;" it would have been much better that the fair author should have stolen upon her Readers feelings, and "beguiled them of their tears," than that she should have sounded the alarm, by calling upon them to draw their handkerchiefs from their pockets, and prepare to hear a *pathetic story*. But, in truth, the *Irish Guardian* has little claim to this character. The Writer does not so much as attempt the pathetic, till she is pretty far advanced in the third volume, and then only in the way of episode. The main story has little in it to stir the passions, till it approaches near the catastrophe. In the last volume (as well as in the episode), there are indeed a few touches of nature, which show the Writer's sensibility, and may perhaps awaken that of the Reader. But the general structure of the story, and the cast of writing, which prevails through the work, are of a very different kind. Sometimes we find the unadorned and unimpassioned narrative of the traveller; sometimes the Author takes up the poet's pencil, and paints the beautiful or romantic scenes of nature in not unpleasing colours; sometimes she assumes the gravity of the philosopher and moralist, and makes just observations and useful reflections; and here and there the tale is enlivened with agreeable strokes of humour. But the narrative is not sufficiently uniform and connected; the characters are not delineated with adequate strength; nor are the incidents sufficiently striking, to produce any great effect upon the Reader's feelings. If therefore the work be allowed the merit of an agreeable miscellany, or an entertaining novel, it must by no means, claim that of a pathetic story.

Art. 18. *The Benevolent Man*; or, the History of Mr. Belville; in which is introduced, the remarkable Adventures of Captain Maclean, the Hermit. 12mo. 2 vol. 5s. Sewed. Lewis.

Many of our modern novel-writers endeavour to persuade themselves and their Readers, that a natural story, and a good moral, are the



the only ingredients essential to this species of writing. To search for new characters, to invent uncommon incidents, to explore the hidden recesses of the heart, and to unfold and display the endless varieties of taste, humours, and passions, which appear among mankind,—these are Herculean labours, too vast for their feeble powers to sustain. They therefore satisfy themselves with conducting a number of common and well-known characters, through a series of incidents, such as daily occur in life; interspersing a few trite moral sentences through the work; and bringing the tale at last to a happy issue, for the encouragement of virtue. Those Readers who, in condescension to the present race of Novelists, have brought down their taste to this standard, may possibly bear with the *benevolent man*; but even among this class of Readers, he will, we apprehend, find few admirers.

#### M E C H A N I C S, &c.

- Art. 19. *Abstract on the Mechanism, of the Motions of Floating Bodies.* By M. de La Croix, Commissary General of the Marines, &c. Translated from the French, and published by *Admiral Knowles*, and now reprinted. 4to. 2s. Robson. 1775.

The advertisement of the Translator and Publisher, whose knowledge and experience in these matters, render him a very competent judge, will be a sufficient account of this pamphlet. "This little treatise contains more knowledge in the art of ship building than any book hitherto published that I have met with: the principles the Author proceeds upon are just and true; I have verified them by a number of experiments, and they agree exactly with the calculations he gives: but what proved most satisfactory to me, was their answering perfectly well when put into practice, in several line of battle ships and frigates that I built whilst I was in Russia."

#### H U S B A N D R Y, &c.

- Art. 20. *Agriculture delineated; or, the Farmer's Complete Guide; being a Treatise on Lands in general: shewing the best Methods of cultivating and improving the different Soils, for the Raising of Wheat, Barley, Oats, Pease, Beans, Vetches, Lentils, Turneps, &c. &c.—Also, Remarks on the Management of natural and artificial Grasses; and Directions for Plowing, Sowing, Manuring, &c. according to the new and old Husbandry. With Comparisons made from experimental Observations.* By *Gustavus Harrison, esq;* 8vo. 5s. Boards. Wilkie. 1775.

'To sum up the principles of agriculture in a short compass, yet so as that nothing material might be omitted; and to lay down plain and simple rules for the husbandman to go by, are the [declared] intentions of the Author of this work,'—who seems to have executed his task in such a manner, as to be of considerable use to the practical farmer, who may have neither time to peruse, nor money to purchase the many different voluminous books that have of late years appeared, upon this interesting subject.—Of the most noted of these various publications, (foreign as well as domestic) the present treatise contains a kind of abstract, or abridgement: but as very little new matter is here brought to light, we shall only refer to its copious title-page, for a detail of the particulars, to be met with in this concise,

concise, though comprehensive, system of agriculture; which, upon the whole, seems to merit the attention of the Public, as an useful Remembrancer, at least, to those who wish to become acquainted with the result of a great number of experiments, chiefly extracted from former writers.

## P O E T I C A L.

Art. 21. *A Miscellany of Poems.* By the Rev. Joseph Wise, Rector of Penhurst, Suffex. 8vo. 3 s. sewed. Dilly. 1775.

This Poet's account of his misfortune in climbing a walnut tree, may properly enough be applied to his ascending Parnassus:

'The Poet to compleat her overthrow\*,  
Climb'd up, and bound with rope her leafy boughs:  
Ah! cruel Poet! justly to thy woe!  
For thou, in climbing, fore thy shins did bruise.'

## D R A M A T I C.

Art. 22. *Germanicus*; a Tragedy. By a Gentleman of the University of Oxford 8vo. 1 s. 6 d. Whitaker, 1775.

In every respect beneath all criticism. This *Gentleman of the University of Oxford* should be sent back to school, and take his place in the petty-form.

Art. 23. *Old City Manners*; a Comedy. Altered from the original *Eastward Hoe*, written by Ben Jonson, Chapman, and Marston. By Mrs. Lennox. As it is performed at the Theatre Royal in Drury-Lane. 8vo. 1 s. Becket. 1775.

An advertisement, prefixed to this piece, runs thus: 'It is with great satisfaction that Mrs. Lennox, takes this opportunity to acknowledge her obligations to Mr. Garrick, for recommending to her, the *Alteration of Eastward Hoe*, and for his very friendly assistance throughout this comedy.'

For our parts, we should, 'with more satisfaction, take this opportunity of acknowledging our obligations to Mr. Garrick, had he recommended it to Mrs. Lennox, to make more alterations in *Eastward Hoe*, and had he bestowed on her a larger share of his very friendly assistance throughout this comedy.'

There are, however, many happy strokes of *Old City Manners* in the original drama of Jonson, Chapman, and Marston; and we think it a piece much fitter for representation on Lord Mayor's Day, than that loose jumble of ribaldry, *The London Cuckolds*. This is insinuated in Mr. Colman's prologue; but that prologue is not one of Mr. Colman's happiest productions.

Art. 24. *Bon Ton*; or, *High Life above Stairs*; a Comedy in Two Acts. As it is performed at the Theatre Royal in Drury-Lane. 8vo. 1 s. Becket. 1775.

*Bon Ton*, according to the comment on it in this *Comedy of Two Acts*, may be translated *Modern Manners, at the West End of the Town*. The personages of high life are here stript by the Parnassian beadle, and then tarred and feathered most unmercifully. The characters are indeed drawn with more strength than delicacy; but stage portraits, in order to be forcible, must, perhaps, of necessity, be painted

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\* Felling the tree.

*in distemper.* We are particularly pleased with the old country baronet, Sir John Trotley, and his bumkin servant, Davy. The conduct of the fable also is managed with an address, peculiarly calculated to create scenes likely to produce a theatrical effect. Mr. Colman's prologue is accounted one of the happiest he ever produced.

Art. 25. *The Man's the Master*; a Comedy in Five Acts. As now performed at the Theatre Royal in Covent Garden. Written by Sir William Davenant. 8vo. 1 s. Evans. 1775.

One of the patents held by the managers of Covent-Garden theatre was originally granted to Sir William Davenant. The present proprietors are likely to derive more profit from the perpetuity of his patent, than honour or advantage from the revival of his comedy; which is a translation from the French, containing some farcical situations, but not sufficiently interesting or humorous to entertain as a comedy.

Art. 26. *Songs, Duets, Trios, in the Duenna*; or, *Double Elopement.* As performed at the Theatre Royal in Covent-Garden. 8vo. 6d. Wilkie. 1775.

We have not seen so much humour and poetry in the songs of any comic opera since the elegantly-written airs in *the Capricious Lovers* of the late unfortunate Robert Lloyd. The following is one of the few that have not already been published in all the news-papers:

#### GLEE and CHORUS.

This bottle's the sun of our table,  
His beams are rosy wine;  
We—planets that are not able  
Without his help to shine.

Let mirth and glee abound!  
You'll soon grow bright  
With borrow'd light,  
And shine as he goes round!

We beg leave, however, to observe to our young Poet, that in calling the bottle *the sun of the table*, and alluding to *its going round the table*, his imagination overturns his philosophy.

Art. 27. *May-Day*; or, *the Little Gypsy*: a Musical Farce of One Act. To which is added, *The Theatrical Candidates*; a Musical Prelude. As they are performed at the Theatre Royal in Drury-Lane. 8vo. 1 s. Becket. 1775.

Neither of these little pieces aspire to an eminent class in the drama; yet neither of them are ill calculated to serve the several purposes for which they were professedly written: the first, 'to introduce to the theatre a young and inexperienced female, whose success depended wholly on her singing;' the second, to open the theatrical campaign, and to recommend the notice and favour of the Public the very elegant alterations and improvements lately made in the theatre.

#### NATURAL HISTORY.

Art. 28. *The Vegetable System*, Vol. 26th and last. By Sir John Hill. Fol. Trueman, &c. 1775.

This very voluminous work is now completed; see our former notices, at different periods of its publication. The advertisement numbers

numbers its engravings at 1600. The price is 38 guinea: plain; or 260 guineas coloured.—When *KINGS* print, they must look higher than to *subjects* for purchasers. Yet the industrious Author has asserted, in some of the papers, that ‘few great libraries are now without this work.’

Art. 29. *The English Lepidoptera: or, the Aurelian's Pocket Companion*: containing a Catalogue of upwards of four hundred Moths and Butterflies, the food of their respective Caterpillars, the time of changing into Chrysalis, and Appearance in the winged State: also, the Places where they are usually found; with a concise Description, &c. By Moses Harris, Author of *the Aurelian*, or History of English Insects. 8vo. 2s. Robson. 1775.

To persons who have a taste for applying to this branch of natural history, this book will no doubt be useful: the Author says he found it so necessary, that he always carried a copy of it in his pocket; ever since he began to collect the different species of the Lepidoptera: it is now, we are told, so revised and properly arranged, that it is truly a compendium and repository of his researches for almost thirty years diligent application. It is divided into eight columns: the first contains a catalogue of the English names of moths and butterflies, which are ranged in alphabetical order for the more easy finding any subject inquired for. The second shews what the insects feed upon in the caterpillar state. The third, the times of the transformation into the Chrysalis. The fourth, the times when it appears in the winged state, and the length of time it has lain in Chrysalis. In the fifth is precisely set down how much the fly measures, or expands, from the tip of one wing to the tip of the other, in inches and parts of an inch. The sixth points out the places where the insects are commonly found, in the winged state. The seventh is a short description of the upper side of the wings, intended to assist the memory of the Reader, and that he may the better distinguish one from another. In the eighth column are the *Linnean* names, with the number annexed to each insect as it is numerically placed in that author, in his twelfth edition.—The variety of nature is truly astonishing. We have here an account of 415 different species of this tribe of insects!

#### C O O K E R Y.

Art. 30. *The Lady's Assistant for regulating and supplying her Table*, being a complete System of Cookery, &c. Published from the MS. collection of Mrs. Sarah Mason, a *professed Housekeeper*, who had upwards of thirty Years Experience in Families of the first Fashion. The Second Edition, corrected, and considerably enlarged. 8vo. 6s. Walter. 1775.

In our 49th vol. p. 62, we recommended the first edition of Mrs. Mason's work, which was published without her name. In the advertisement prefixed to this second edition, the Editor informs the Public, that the *Tables*, or Bills of fare, and *Receipts*, are revised and corrected; and that a *full, select, and useful* collection of receipts, &c. is now added: ‘which makes the *LADY'S ASSISTANT* by Mrs. Mason, the most complete book of cookery hitherto extant.’—As far as we can pretend to judge, all this is very true.

## L A W.

- Art. 31. *A Collection of Interrogatories for the Examination of Witnesses in Courts of Equity, as settled by the most eminent Counsel.* By an old Solicitor. 8vo. 4s. Kearley.

Beside the obvious remark, that an anonymous collection of interrogatories framed generally, differs materially from authenticated reports of actual cases; the writer has suggested an objection to his work, which is not easily obviated. He says 'it may possibly be objected, that the proofs in every cause must be adapted to its own particular circumstances, and that therefore there is no occasion for precedents of interrogatories.' His answer to this, that 'they take in many of the cases that generally happen,' and will save 'a great deal of time and trouble in pointing out the proper questions,' does not apply closely to the objection: there being scarcely two causes exactly the same in all circumstances, and a distinction apparently small, may make a material alteration in the merits. Hence it is apprehended that a diligent attendance in court affords the best opportunity of acquiring a proper address in the investigation of proof.

- Art. 32. *An Address to the Public: setting forth, among other Things, A Case of unlawful Imprisonment; and Introductory to an Essay which will shortly be published, intitled, 'Thoughts on the several Regulations necessary to the Appointment of an Advocate General.'* 4to. 1s. Bew.

Mr. Mawhood, of Poland Street, (whose appeals to the Public, against the tyranny and oppression of the lawyers, have been \* noticed in former Reviews) here *sets forth* the hardships and injurious treatment to which clients are sometimes exposed, with respect to the *Taxation of Attornies and Solicitors Bills*.—This gentleman seems fated to wage perpetual war with a wasp's nest; but as he appears to be actuated by a laudable regard to the Public, as well as by a due consideration of his own private sufferings, we hope he will, in the end, escape without being stung to death by these vindictive animals.

## M I S C E L L A N E O U S.

- Art. 33. *Remarks on the critical Parts of a Pamphlet, lately published, intitled, "Letters to the Rev. Dr. Benjamin Kennicott. By Mr. L'Abbe \*\*\*," Hebrew Professor in the University of \*\*\*.* By George Sheldon, M. A. Vicar of Edwardston, Suffolk; and formerly of Trinity College, Cambridge. 8vo. 1s. 6d. Cadell. 1775.

Four things are proposed by this Writer: I. To shew the utility of Dr Kennicott's work, and answer the Abbe's objections. II. To confute the charge upon the Doctor, of an attempt to corrupt the scriptures. III. To vindicate the Doctor's various readings in his two dissertations. IV. To demonstrate the Abbe's superficial knowledge in the Hebrew language, and expose his false and inconclusive reasonings. We think that Mr. Sheldon appears to have much the advantage, and that he proves Mr. L'Abbe \*\*\* to have treated Dr. Kennicott very unfairly. Candid persons will join with this

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\* See Rev. for July, 1775.

Writer, in censuring the virulent and illiberal spirit which the letters too much discover, and will likewise unite with him in acknowledging that there are in them some ingenious passages.

Amidst the contests of the learned, on the subject of this celebrated collation, it is a great satisfaction to know, that 'there are no variations or errors in the present Hebrew text, which affect the faith and practice of Christians.' We apprehend, that though the various readings, which have been collected with uncommon assiduity, have swelled to an enormous bulk, those which are really material, or likely to prove useful, would form but a small volume.

Art. 34. *Nugæ Antiquæ*; being a miscellaneous Collection of original Papers, in Prose and Verse. Written in the Reigns of Henry VIII, Queen Mary, Elizabeth, James, &c. By Sir John Harrington, the Translator of Ariosto, and others, who lived in those times. Selected from authentic Remains, by Henry Harrington, junior; A. B. of Queen's College, Oxon. 12mo. 3 s. Sewed. Robinson, &c. 1775.

In our 42d vol. p. 52 *et seq*, we gave an account of the first volume of this collection; which contained a considerable number of curious, and some valuable papers, selected from the remains of a man who was held in high estimation among the wits and geniuses of his age. This second volume contains also a variety of pieces that are well worth preserving; but we think the Editor has not been sufficiently nice and scrupulous in his choice. That a paper was written an hundred, or two hundred years ago, is not, surely, a sufficient claim to the honours of the press: our own times produce us trifles enough.

Art. 35. *An exact Relation of the famous Earthquake and Eruption of Mount Ætna, or Mont-Gibello, A. D. 1669, &c. &c. To which is added, a genuine Letter, written to a late noble Peer, purposing to describe the last great Eruption, as well as a Journey to the very Summit of Mount Ætna, in the Year 1767.* 12mo, 1 s. 6 d. Wilkie. 1775.

It will be sufficient to observe of this compilation, that it consists of a letter from the Earl of Winchester to Charles II. describing the great eruption of Mount Ætna, in 1669; together with a more circumstantial narrative of the same event, republished from a scarce pamphlet. To these is added, an original letter, signed W. B. E. addressed to the late Lord Lyttelton; the Author of which exerts all the powers of his pen, which is somewhat too luxuriant even for so great an occasion, in describing the last remarkable eruption of that mountain.

Art. 36. *Annals of Gaming*; or, the Fair Player's Sure Guide. Containing original Treatises on Whist, Hazard, Tennis, Lanfquenet, Picquet, Billiards, Loo, Quadrille, Lottery, Back-Gammon, &c. To which are subjoined, all the Operations, Legerdemains, Tricks, Shuffles, Cuts, or any possible indirect Means that can be introduced at those Games. By a Connoisseur. 12mo. 2 s. 6 d. Allen.

These *original* treatises are confessed to have been collected from a magazine; but why they should be called *Annals* of Gaming, is not easy to discover, unless from the note below the title, which informs

us,

ms, they are 'to be continued annually.' Whether a new edition is intended for every year, or *what* is intended, must be left for time to unfold: but neither the subject, nor the manner of executing it, will probably require the fulfilment of this promise; for merely to tell us, that sharpers will cheat at all games, by arts hardly possibly to be detected, affords little security to those who frequent such company.—The *sure guide* for the fair player, is never to play with strangers; and not even with friends, for such sums as expose people to the temptation of forming mean designs on the pockets of their companions, or to an anxiety for their own. The money staked ought to be considered in no other light than as mere counters, to reckon up the games won or lost; and for this innocent purpose, the smallest denominations of coin are sufficiently valuable: for if the money itself becomes an object of attention, what was originally intended as a *social pastime*, becomes a *sordid business*.

Art. 37. *The Historical Mirror*; or, Biographical Miscellany, for the Instruction and Entertainment of Youth. In which are exhibited the most striking Sentiments and Examples upon those Branches of Duty, in which they are particularly interested, &c, 12mo. 3 s. Bew.

One of those moral kinds of story-books, that the *Trade* are never without motives for furnishing the Public with; and which may, at any time, be variously fabricated to suit the views of the respective publishers. It were to be wished, they would always confine their schemes within such chaste limits; but when business is the sole object, *ad utrumque paratus*, all tastes are to be suited to *that* end.

Art. 38. *The Campaign*; or, the Birmingham theatrical War, &c. 12mo. 1 s. Baldwin. 1775.

Draws the characters of the performers at the two rival play-houses Birmingham, where there was much theatrical contention last year. There is something like humour in this pamphlet; but it is *Birmingham*, and will not endure the *Assay*.

Art. 39. A *Memoir*, entitled, "Drainage and Navigation but one united Work; and an Outfall to deep Water, the first and necessary Step to it." Addressed to the Corporations of Lynne Regis and Bedford Level. By T. Pownall, Esq; M. P. 8vo. 1 s. Almon, &c. 1775.

From a view of the errors and ill success of partial remedies, on mistaken principles, Mr. Pownall, who appears to have studied the subject of drainage with no ordinary degree of attention, recommends a more enlarged scheme of carrying off waters from a flat country; taking the operations of nature for our guide, instead of persisting obstinately in theories which only terminate in dearly bought disappointments. It is therefore hoped, the system he lays down will meet with due consideration.

#### RELIGIOUS and CONTROVERSIAL.

Art. 40. *A Dissertation on the Demoniacs of the Gospels*. 8vo. 1 s. Rivington. 1775.

The present Dissertation, we are told, is one of many, which in due time may see the light. It was thought proper to single this from the rest, and to print it at this time, and in this manner, some

some things having lately been published contrary to the doctrine herein contained, and contrary (as it is conceived) to the truth of the gospel.

Our Author's first inquiry is, what kind of Beings the *Demons* mentioned in the New Testament were, and consequently whether the word is rightly translated *Devils*. Here he determinés, from Plato, and the best authorities, that demons, according to the theology of the Gentiles, were middle powers between the sovereign gods and mortal men; that these demons were regarded as mediators and agents between the gods and men; that of these demons there were accounted two kinds; that one kind of demons were the souls of men deified or canonized after death, and that the other kind of demons were such as had never been the souls of men, nor ever dwelt in mortal bodies. But the right notion of demons is to be drawn, not from the classics, but from the scriptures, which are the source and standard of all true demonology, as well as of all true theology. Our learned Writer considers, therefore, a number of cases in the New Testament, from which he thinks it evident, that the *wicked and unclean spirits*, the *demons* and the *prince or chief of the demons* there described, are not the souls of men or women deceased, but are really and truly *the Devil and his angels*; and consequently that the word *demons* is justly and properly translated *devils*, especially throughout the Gospels.

Having seen what kind of beings these demons are, the Author next inquires what sorts of distempers were usually attributed to their influence and operation; and then passes on to the great question, and the most difficult to be resolved, whether these kinds of diseases were any ways owing to evil spirits, or may be deduced altogether from natural causes. That they were owing to evil spirits, is strongly contended for by our Inquirer; after which he proceeds, in the last place, to take a nearer view of the demoniacs in the Gospels. The result of his examination is, that the demoniacs were actuated and afflicted by evil spirits.

The Dissertation before us is written with perspicuity, learning, and candour. But we think that the Author hath ascribed a degree of power and influence to invisible beings, which is by no means consistent with sound philosophy, or with the genuine dictates of revelation. After having delivered our sentiments so lately on the subject, it is not necessary for us to say, that we are far from admitting the doctrine maintained in this publication. However, the present Writer will, we doubt not, have the satisfaction of being approved by many, on whose approbation he may set the highest value.

Art. 41. *Irenicum; or, the Importance of Unity in the Church of Christ considered, and applied towards the Healing of our unhappy Differences and Divisions.* 8vo. 2s. Rivington. 1775.

We readily admit with the Author\*, that a discourse on this subject is never unseasonable, nor especially at this time; but we are farther of opinion, that there is little prospect of accommodating the differences which have unhappily prevailed in the

\* Dr. Worthington, Vicar of Rhaiden, and the Author of the *Scripture Theory of the Earth and Sea*. See Review, vol. 49. p. 444.  
Christian



Christian church, without mutual concessions. The title of this pamphlet led us to expect, that the Author, in his great zeal for restoring and establishing unity among Christians, would have proposed some conciliatory plan, and recommended a surrender in some points to those who are in possession of ecclesiastical authority and emoluments, whilst he requires submission in other particulars from those who are dissatisfied. But how were we disappointed, when every successive page only presented us with arguments in support of a power, which, at all events, must be maintained sacred and inviolable, and with a design rather to silence than to satisfy objectors! The arguments indeed have been often urged to much greater advantage by others, and they have been as often answered: and yet we remain just where we were some centuries ago; and here the Author wishes us to continue. He frequently expresses his surprise, that any should be so daring as to propose any material alterations: he revives the cant of essentials and fundamentals, and very fairly deals about him the harmless terrors of Schism; at which, however sinful it may appear in his estimation, and in the particulars to which he applies it, no liberal and inquisitive mind will now tremble. The petitioning Clergy, and the petitioning Dissenters will, we are persuaded, feel no alarm from his groundless apprehensions and impotent threatenings: nor will they think themselves at all obliged, by his affectation of lenity and tenderness. 'The late struggles, says the Author, which have been made to throw off all connection with the national church, without any firm bond of union among the Authors of them, too plainly shew, what spirit they are of; and that they are more disposed to fly from, than to draw towards, any common center; whereby they become enemies to the cross of Christ, and militate against Christianity itself.' This is only a single specimen of the spirit which the *Irenicum* discovers. Let none of our Readers, however, conclude, from what has been advanced, that the Author makes *no* concessions: he acknowledges, 'that the liturgy may be improved, by the change of obsolete words, phrases, and customs, by some more substantial alterations in its service—by the addition, perhaps, of some occasional offices—and by the better adjusting of some circumstantial of external order.' He expresses, likewise, his wish for a new translation of the Bible, and for a revival and reinforcement of the ecclesiastical laws and canons: if this is all the reformation which is to be desired, the old translation and dormant canons will serve our turn as well.

**Art 42.** *Plain and affectionate Discourses on the Sacrament of the Lord's Supper.* By the Rev. James Ibbetson, D. D. Rector of Buskey in Hertfordshire, &c. &c. 8vo. 3s. Bound. Printed by W. Richardson, and sold by Brown. 1775.

This collection contains six discourses; in the first of which we have a concise account of the nature and design of the Lord's Supper, as a scripture ordinance: in the following discourses, our Author explains, vindicates, and recommends the method of administration enjoined and practised in our established church. 'We want, says he, no other guide or assistant, than this grave, distinct, sensible, and devout order (in our Prayer books) for the administration of this holy sacrament.' Objections, however, have been urged against this mode of administration, which, notwithstanding all that is here advanced,

vanted, still remain unanswered. It is a clear case, that the qualifications of communicants, required in the *rubrics* and *canons* of the church, and which the minister is directed to regard, cannot be universally adhered to without danger; and the instance which *Dr. Ibbetson* alledges, without any satisfactory vindication of it, is full to our purpose. 'Since all persons, before they are admitted to any office, are obliged to receive the sacrament, as a qualification; with what propriety and effect, it is needless to say; is the minister obliged to admit every such person as offers? I think, it is most highly expedient so to do:—there is a reserve in cases of necessity, and in some of expediency too. Such a large discretionary power as is implied in the refusal, might be hurtful to a body of men, who are most obnoxious to the injuries and provocations of their wicked and designing neighbours, in these days of universal licentiousness.'

The declaration of faith in the *Nicene* creed which the Rubric enjoins, is a very needless incumbrance on this institution; nor will the latitude, with which our Author supposes this declaration may be made, justify the imposition and use of it, 'Always remember, says he, so to understand all phrases of human conception, as to mean neither more nor less, than is implied in the scripture expressions.'

His account of the form of absolution seems to ascribe some authority and power to the priest who pronounces it, which the scriptures nowhere warrant. 'Absolution, in the judgment of our church, does not produce any certain effect, nor is it necessary to the forgiveness and salvation of the penitent:—Nevertheless, 'when he does by virtue of the power committed unto him, declare and pronounce such absolution regularly in the congregation, they who do truly and earnestly repent of their sins, have most assuredly their pardon conveyed to them *thereby*.'

In vindication of the practice of kneeling at this ordinance, he observes, that in itself it is indifferent, but the necessity of it arises solely from the power that has enacted it: and he adds, 'it is a strange position, that it is not lawful to impose things indifferent; it strikes at all authority, both in church and state; since they seem to be the only matters in which human authority can interpose, and which may at any time, when it shall be thought expedient, be left as indifferent in their practice as they are in their nature.' How far this reasoning may extend, and how dangerous it would be to admit it in every case that may occur, we need not say. Had we been a part of our Preacher's auditory, when the discourses were delivered, his reasoning would by no means have resolved our scruples, whatever benefit we might have derived from the *plainness* and *affection* of his general address.

Art. 43. *Remarks upon the Remarker, on a late Publication*\*, by a Layman. In which is clearly shewn the Insufficiency of the Remarker's Arguments to overthrow the Doctrine of the one God-head, or Divinity of the Father and the Son. By the Rev. Joseph Fisher, of Drax, in Yorkshire. 8vo. 1s. 6d. Nicoll. 1775.

Few things can be more disagreeable than the progress of a controversy through its answers, replies, and rejoinders. In such a case, it

\* See the Review for July last, p. 89.

usually descends to verbal altercations, and disgustful repetitions. Hard is the task of Reviewers, who are obliged to drudge through every publication which the spirit of contention produces!

This, however, is a duty which we owe to the Public; and unless we had discharged it with regard to the present tract, we could not have been able to inform our Readers, that it contains nothing worthy of attention; or, at least, nothing but what has been often repeated, and repeatedly answered.

**Art. 44.** *Critica sacra examined*; or, an Attempt to show that a new Method may be found to reconcile the seemingly glaring Variations in parallel Passages of Scripture; and that such Variations are no Proofs of Corruptions, &c. By Mr. Raphael Baruh. 8vo. 5 s. sewed. Hay. 1775.

Mr. Baruh appears fearful, lest the correction of the sacred text, by the assistance of various readings, should be ventured on with a temerity that might render Scripture truth uncertain, or introduce mistaken representations. He apprehends, that the variations which are found, by comparing correspondent passages of scripture, may be reconciled without having recourse to a number of copies and manuscripts. To support his opinion, he confines himself in this volume to the collations relative to the Book of Chronicles, as pointed out by the Author of *Critica sacra*. He shews in a pretty satisfactory manner, that these passages, several of them at least, may be reconciled; and that it is probable, the Writer of the Books of Chronicles had it in view to illustrate or correct some passages in other parts of the Old Testament. But why should he speak of this as a *new method*? Since nothing can be more natural than a careful comparison of correspondent passages, that by diligent investigation the truth may be produced. Mr. Baruh farther says, in case the present attempt meets with encouragement, ‘*I pledge myself* to undertake the laborious task of reconciling all the material variations in the collations of other parts of scripture.’

**Art. 45.** *Some Memoirs of the Life of John Glover*, late of Norwich, &c. To which is added, a Sermon, preached on the Occasion of his Death. 12mo. 1 s. Hawes, near Spital-square.

John Glover, a poor, sorrowful, whining Methodist, weak in body, and not over-strong in mind, as his own account of himself sufficiently shews, here tells us, that he gave up his little business, because it affected his thoughts and attention, and unfitted him for spiritual things. People who thus unfit themselves for acting their part in the practical duties of this world, or who find out a way of living at an easier rate, usually dream away life in spiritual contemplations, praying, and expounding the word, and writing their *experience*; all which, no doubt, is very edifying for the Brotherhood of Moorfields to meditate and sigh over,—and, then—take up their learned pens to *do the like*.

**Art. 46.** *Sermons to Tradesmen*. By Thomas Toller. The 2d Edition\*. 8vo. 1 s. Buckland, &c. 1775.

We mention this edition of these two sermons, purely for the sake of communicating to our Readers the Author’s name; which did not

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\* For our account of the first Edition, see Review, vol. 47. p. 330. appear

appear with the former impression. We are always glad to see so much attention paid to the publication of pulpit discourses, as to call for new editions; but *all* pulpit discourses have not the merit of these useful and not inelegant Sermons to Tradesmen.

Art. 47. *Considerations for the Use of young Men, and the Parents of young Men.* 12mo. 2 d. Johnson.

These considerations relate to that vice into which, of all others, young men are most apt to fall,—the irregular and unlawful gratification of an amorous disposition. It is a subject of high importance to the happiness of the human species; and it is, accordingly, treated, by the Author of this very serious and very sensible tract, in a manner that deserves not only the utmost attention of youth, but of all parents and guardians.

A notion has, of late, much prevailed, “that little inconvenience arises to young men, or to the society, from *simple fornication*; and therefore that, if it be a vice at all, it is one of the lowest kind, and such as may be indulged to youth, in order to prevent the greater evil of improper engagements for life.”

To counterwork the pernicious tendency of this false maxim, appears to have been the main part of our considerer's view; and he clearly shews, from reason, philosophy and religion, that fornication, as well as adultery, instead of promoting either the true pleasure, or the true interest of mankind, in all relations of life, (but especially in those which are most honourable, and most to be desired) are, in the highest degree, unfriendly and destructive to both.

This is an excellent little pamphlet; and it deserves to be universally circulated, for the benefit of the rising generation. Its Author is Dr. Priestley; to whom the Public is indebted for a number of small tracts, on moral and religious subjects; and which are set at a small price, that the commonalty, and the poor, who are seldom duly considered by the Authors or proprietors of good books, may reap the advantage intended them by these publications.

☞ The considerations before us, have been published some time, but happened to escape our notice; as have one or two other anonymous pieces, by the same Author: these will, however, if copies of them are yet to be procured, be mentioned in our next.

## S E R M O N S.

I. *The unalterable Nature of Vice and Virtue.*—Preached at St James's, Westminster, April 4th, 1775. By Peter Peckard, A. M. 8vo. 6 d. Payne. 1775.

This sensible and well written discourse is chiefly directed against the letters of the late Lord Chesterfield, though his Lordship is not mentioned. It is observed that the name and reputation of that Author has given too powerful a sanction to his doctrines; and that the lively elegance of great part of the performance has procured them too favourable a reception. Mr. Peckard informs us, that having been appointed, for a time, to supply at St. James's church, he thought himself possessed of a proper opportunity to point out the bad principles of that celebrated book, and to shew the pernicious tendency of the Author's licentious opinions. Some one of the audience appears to have been disgusted with this  
laudable

laudable attempt, and carried his unjust resentment so far as to publish reprehensions of this discourse in one of the daily papers. Others of the hearers were of a different mind; and desired that the discourse itself, thus publickly censured, might also be made public. In compliance with this request it is now printed, and we cannot doubt of its finding a very favourable reception from every unprejudiced and attentive reader. Mr. Peckard expresses the satisfaction he receives from the proof hereby given that many of the most respectable parishioners in St. James's, uninfluenced by fashionable prejudices, are the friends of truth and virtue. Nothing appears to us more important to the interests of society than to overthrow that system of hypocrisy and deceit which the above-mentioned entertaining compositions tend to establish.

II. Preached before the Right Hon. John Wilkes, Esq; Lord-Mayor, the Court of Aldermen, the Livery, &c. of London, at St. Laurence Jewry, Sept. 29, 1775. Being the Anniversary of the Election of a Mayor. By Joseph Williamson, A. M. Vicar of St. Dunstan in the West, and Chaplain to the Lord-Mayor. 4to. 1s. Williams.

A most commendable exhortation to candour and Christian charity, in party-matters. The Preacher shews at once his moderation, his good sense, and his urbanity, in this City sermon, which, for elegance of composition, would not disgrace a chapel-royal. He has paid Mr. Wilkes a compliment on his diligence, activity, and happy deportment, during his Mayoralty; and this compliment is expressed with a delicacy which was highly requisite on this occasion: where the point was, to give satisfaction to many, and to offend none.

III. *British Constitutional Liberty*—Preached at Broad Mead, Bristol, Nov. 5, 1775. By Caleb Evans. M. A. 8vo. 6d. Buckland, &c.

Explains the excellent nature of the British constitution, in a manner suited to the apprehensions of people who are but little acquainted with the true principles of civil government in general, or with those of our own political system in particular. Mr. Evans also vindicates the Dissenters from an aspersión frequently cast on them, of late, "as aiming at the subversion of the present government."

This discourse, in favour of our civil and religious liberties, seems to have been particularly seasonable, at a time when Mr. Wesley's Toryism is making so rapid a progress through the country.

Mr. Evans is likewise Author of the sensible Letter to Mr. Wesley, in answer to his *Calm Address*, mentioned in our Review for October, p. 350.

IV. At St. Matthew's, Bethnal Green, Nov. 12, 1775. By John Wesley, M. A. 8vo. 6d. Hawes.

This was preached, and, we suppose, is published, for the benefit of the widows and orphans of the soldiers who lately fell near Boston in New-England.

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\*.\* An account of "*Elements of Anatomy and the Animal Oeconomy*," will be given in our next.

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A P P E N D I X  
TO THE  
MONTHLY REVIEW,  
VOLUME the FIFTY-THIRD.

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FOREIGN LITERATURE.

A R T. I.

*Nouveaux Memoires, &c.*—New Memoirs of the Royal Academy of Sciences and *Belles Lettres* of Berlin, for the Year 1771. Vol. II\*. 4to. Berlin printed by Fred. Vofs. 1773.

HISTORY of the ACADEMY.

**I**N this History we find an account of several pieces which have been read in the Academy. In the *class* of EXPERIMENTAL PHILOSOPHY, M. *Margraaf* read a dissertation on a metallic mixture, which melts in boiling water to a degree that renders it as fluid as Mercury; of which farther mention will be made.

In the *class* of NATURAL PHILOSOPHY, the Academical Historian (M. *Formey*) gives us an account of the discovery of the true nature of what the chemists formerly called *earth of Ombria*, and which bears at present the name of *earth of Cologne*. *Baron Hupsch*, who lives at Cologne, has found this earth to be a fossil wood, changed into *earth*, or dissolved by mineral waters.

In the *class* of MECHANICS, we have an account of several machines which have been presented to the Academy, and the title of a treatise concerning dikes or mounds, that are raised on the sides of rivers, by M. *Bourdet*, Inspector-General of Hydraulics to the King of Prussia; who has joined to his treatise a collection of rules relative to several fascine works, &c.

In the *class* of *Metaphysics* mention is made of Professor *De Castillon's* Observations on the book intitled, *the System of Nature*, which the Academy have declared, in their registers, to be a

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\* For our account of the first volume of these *New Memoirs*, see Appendix to our last volume, p. 574.

victorious refutation of that atheistical work. But this book has been long published †, and is esteemed in proportion to its merit.

The Historian also takes notice, under this class, of a *Dissertation on the Origin of Language*. It was read in the assembly of the Academy which met in June 1771, and obtained the prize that had been offered in the preceding year, for the best discourse on that subject. The prize was obtained by M. HERDER, Ecclesiastical Counsellor and Court-Precacher to Count *De La Lieppe-Schaumburg*. This learned man, after refuting the notion of those who consider the primitive language as the effect of a divine infusion, accounts for the origin of language by a mechanism merely animal, or, in other words, by combining the organical structure of the body with the faculties of the mind that inhabits it, and the circumstances in which the being is placed, in whom this organization and these faculties are united. Setting out upon this principle, he observes that the first expressions of *human* passions, feelings, and wants, were made by inarticulate sounds (like those of animals) which excited, in others, feelings analogous and correspondent to those they expressed, as musical instruments in unison communicate to each other their tones and vibrations, and as Racine struck once a whole company with astonishment, and melted them into sorrow, by reading to them, with the proper emphasis and tone, the verses of a Greek tragedy, which they did not understand: Though this primitive language, that was common to men and animals, has been buried under a multitude of artificial modes of expression, yet its remains are both manifold and visible. The Arabian retains a great part of it when he converses with his horse. The huntsman distinguishes the various accents of the stag. The Laplander and the rein-deer understand each other; so that man, even without an artificial language, is not that *mutum pecus*, that the Scotch philosopher, who is so fond of affinity and consanguinity with the Ouran-Outangs, represents him to be, in his book on the *Origin and Progress of Language*.

M. HERDER has refuted the hypothesis of Süssmilch relative to the divine origin of the primitive language, by several examples taken from the Hebrew; he also examines and rejects the notions of *Rousseau* and the Abbé *Condillac* on this subject, but has avoided forming any hypothesis of his own; and, in this point of view, his piece, though crowned, has been judged imperfect by the Academy.

Some late attempts to renew the visionary and long-exploded project of forming an *universal language*, employ the Historian, for a moment, under this article. Under the class of BELLES

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† See Appendix to vol. xlvii. p. 546.

LETTRES, the Historian takes notice of the first volume of the German Dictionary of M. Sulzer, which is intitled, *An Universal Theory of the fine Arts*: a work which is the fruit of twenty years labour, observation, and reflections. What animated M. Sulzer to this undertaking was the desire of unfolding the true nature of the *Fine Arts*, of persuading us that they are susceptible of being rendered highly advantageous to human society, and of refuting those who pretend that these arts have pleasure *only* for their object. The invention of the mechanic arts, of sciences and laws, belongs to the province of the understanding or reason, says this Academician; but the invention and improvement of the *Fine Arts* belong to the *moral sense* as to their principle; which sense, or its *bud*, is in all, though it requires developement and culture. This *sense* (according to M. Sulzer) pointing out intuitively what is *beautiful* and *good*, fixes the *end* of the *Fine Arts*, and the principles on which they are founded.

We learn from the article of *Mechanic Arts*; that Benjamin Calau, formerly painter to the court of Saxony, and now an inhabitant of Berlin, had presented to the Academy a kind of artificial wax, of his own invention. This wax unites all the properties and advantages of that composition which (according to Count Caylus) rendered the colouring of the ancient painters so beautiful and so lasting, and which that nobleman took so much pains to find out. The wax under consideration is cut into small pieces and dissolved in water; after its dissolution, which is necessary in order to its being employed, the artist may add to it all kinds of oils and gums, and then mix with it the colours he thinks proper to exhibit in his picture. This is what Pliny calls painting in *Punic* or *Eledoric wax*. This new composition of artificial wax may also be employed, with success, either to colour or to varnish linen, silk, wood, stone, lead, or glass; it enlivens the colours employed by printers, bookbinders, and print-engravers, and by a certain preparation, when applied to walls or statues of stone, it may be formed into the true *Encaustic* of the ancients.

Under HISTORY, M. FORMEY mentions, as having been presented to the Academy, *The History of the last Campaigns and Negotiations of Gustavus Adolphus in Germany*; translated into French from the Italian of Count Galeazzo Gualdo Priorato, by the Abbot de Francheville, (Librarian to Prince Henry of Prussia) and enriched, among other additions, with remarks on the principal events of this history, and with a discourse on the battles of *Breitenfeldt* and *Lutzen*.

The Professor Thiebault, also presented to the Academy, the Plan of an *History of Classic Authors*, as a work worthy to be composed under its inspection, and even by some of its members. Under *this title* are comprehended the principal Greek,



Roman, Italian, French, English, and German Authors, and the projected history is to be *Civil, Typographical, Analytic, Literary, and Critical*. This division, as it is explained by the Historian, renders the plan vast and difficult: accordingly we have not yet heard of its being carried into execution.

The following class, which contains the printed works, or MSS. machines, and inventions, that were presented in the course of the year 1771, exhibits some articles of which we shall elsewhere have occasion to take notice.—This is succeeded by three eulogies—on WILLIAM ADOLPHUS, prince of Brunswick, the Chancellor IARRIGE, and the marquis D'ARGENS, three deceased members; the first was an hopeful prince, whose early youth was adorned with the love of letters, which tempered and ennobled his ardour for military glory; the second was an honest and a learned man; and the third is well known in the literary world, by his hasty productions, which exhibit a mixture, not very uncommon, of the wit, the scholar, and the rake.

## NEW MEMOIRS.

### EXPERIMENTAL PHILOSOPHY.

MEMOIR I. *Concerning the Secret of a Red Gum, extremely durable, and proper for Painting, which was lost, and has been again discovered.* By M. Margraff.

M. Pefne, the king's painter, was a long time supplied with a red colour, of the most excellent and durable kind, by a person who prepared it himself, but died without leaving his secret behind him. The Author of this Memoir was applied to on this occasion; a small portion of the colour was given him to analyse; and, after a variety of experiments employed to recover the secret, he found it, or at least the same colour, in great perfection, in a preparation of Dutch madder and alum. M. Pefne allowed that it was the lost colour happily restored; and M. MARGRAFF, having mixed it with the oil of poppies, and drawn lines with it upon a piece of glass, found it as durable, as it is exquisitely beautiful and lively; much superior to the red that is drawn from cochineal and other vegetables, and also considerably cheaper, though the quantity of distilled water, employed in the process, increases, much, the expence of the composition.

MEM. II. *Concerning the Source of an Illusion in the Sense of Seeing, which changes Black into Scarlet.* By M. Beguelin.

The following story, told by the president de Thou and father Daniel, of Henry IV. of France, though with some variation, seems to have given occasion to the successful researches contained in this Memoir. This monarch, in the memorable discourse which he delivered to the heads of the parliament, assembled at the Louvre, on the 8th of January 1599, begins by  
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telling them, That twenty-six years before that time, when he was at the court of Charles IX. he sat down to dice with the duke of Guise; and that just as they were beginning to play, drops of blood were perceived, which, after having been wiped away once or twice, still returned, or new drops were seen in their place: though the strictest examination was made among the spectators, it remained still a profound mystery, whence these drops of blood proceeded. *I (says the monarch) looked upon it as a dismal omen; and rising up from play, I turned aside, and said to some of my particular friends (concealing what I said from the duke of Guise), that I foresaw that much blood would be shed between us\**. This narration is not perfectly clear; it is not said that the drops appeared upon the napkin, with which the table was rubbed; a circumstance which might have shewn whether the blood was real or not. Voltaire, speaking of father Daniel's relation of this story, observes, with his usual tone of criticism, that the Historian ought to have learnt enough of natural philosophy, to know, that *black points* (meaning those of the dice), *when they form a given angle with the rays of the sun, appear red*; this, continues he, *every one experiences in reading: and thus all prodigies vanish, when examined closely*. M. Beguelin declares himself as ignorant as father Daniel; he, however, tried the experiment which Voltaire refers to, though persuaded by theory of its insufficiency to produce the phenomenon; he exposed a book open to the rays of the sun, under every imaginable angle of incidence, and the black letters preserved invariably their colour. But one day, when he thought no more of this matter, as he was reading the news-paper in a rural walk, and, having the sun directly in his face, was obliged to hold the paper more vertically, to cast it in the shade, that it might not fatigue his eyes, he perceived the black colour of the letters changed, in the space of a few minutes, into a lively red. Upon this, his first endeavour was to find out, by different trials, the *circumstances* that were essential to the production of this illusion. These he discovered to be, 1st, the sun's shining upon the eye-lids; 2dly, the rays of the sun not falling upon the black points, under any kind of angle (so far is Voltaire's idea from being true); 3dly, the sun's having shone, for, at least, two minutes upon the eye-lids. By combining these circumstances, and several experiments, on which the necessary limits of an extract prevent our enlarging, our academician came to discover the immediate cause of this singular change of colour, which is, the passing of the solar rays

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\* This happened a day or two before the horrid massacre, known by the name of the St. Bartholomew.

through the eye-lid into the eye, and producing in the retina that vibration, which is connected with the sensation of red. It is well known, that the rays of light appear red, when they pass through a thin body; and that when we turn our eyes to the sun, with our eye-lids closed, we have the sensation of a lively red. 'Now, observes our Author, the eye-ball, which is covered, with respect to the sun, by the eye-lid, is open to the book, which I have before me, and consequently the white of the paper makes, upon the retina, an impression sufficient to efface the feebler impression of the red in all the points of the retina, which are struck by the white rays; the black letters, on the contrary, which are printed on the white paper, send back few or no rays to the bottom of the eye, and, consequently, all the points of the retina, on which they are usually painted, preserve, in all their vigour, the first impression of red, which had been made by the sun, upon the whole bottom of the eye, and this is what necessarily forms the illusion.'—After removing several difficulties, that may be alledged against this hypothesis, M. *Beguëlin* thinks it may explain the pretended prodigy, that happened to Henry IV. of France; but for this application of his doctrine, we refer our readers to the Memoir; and shall only observe, that the historians do not mention the circumstances of time, place, &c. that accompanied this event, with accuracy enough to render this application complete.

**MEM. III.** *Observations relative to the Natural History of Mosses,* by M. *Gleditsch*. Translated from the German.

In our last *Appendix*, we gave some account of a singular work, in which the ingenious Author treats of the *Physiology of Mosses*; and exploding all characteristic distinctions between the animal and vegetable world, from a persuasion that the distinctions alledged are common to both, sinks the former world a step lower, or raises the latter a degree higher. Our Academician does not give his *Mosses* this new dignity, nor place them in the class of the Polypus; but he takes particular notice of their large and numerous family, which is branched out into above two hundred different kinds, and forms the seventh principal class of the vegetable kingdom. M. *Gleditsch* enters also into a very circumstantial account of the nature and various properties of Mosses, which cannot but be instructive and entertaining to the lovers of Botany. The piece is ample; for this Memoir contains forty pages, and the Author has not finished his observations.

**MEM. IV.** *An Exhibition of some Observations that might be made to improve the Science of Meteorology.* By M. *Lambert*.

The science of *Meteorology* is hitherto no more than a collection of scattered observations, and unconnected facts, that have  
not

not been reduced to system, nor employed to establish any general laws. It is, nevertheless, certain, that this science is susceptible of being reduced to general laws, as well as the science of astronomy; as it contains a great number of periodical phenomena. It is to investigate the causes of these phenomena, and to connect them into a general system, that our zealous Academician exhorts the learned; and as the weight of the air, the variations of the barometer, and the force and course of the winds are the great and leading objects of *Meteorology*, he proposes a plan for collecting observations, and investigating the course of nature, relative to these objects. Dividing the surface of the globe into twenty equal triangles, in the form of an *Icosaedron*, he would place in the center of each of these triangles, a Meteorological Observer, and twelve more at the points of concurrence of these triangles; so that with these thirty-two Observers, a register might be kept of all the revolutions of the atmosphere, which depend on the same general law, as also of the weight and equilibrium of the atmosphere, and the manner in which it changes and resumes its tenor. These Observers, placed at a distance from each other of about thirty-seven, or from that to forty-one degrees, would not be too much separated, as the variations of the barometer, which depend upon some general law, extend at least so far. If it should prove impracticable to place the Observers with this geometrical regularity, places might be chosen where trading nations have established colonies, and religious zeal, missionaries; and the expences of executing this plan would be thus greatly diminished. The Author would have the English nation to begin with the execution of this plan, which he recommends particularly to the attention of the Royal Society, and gives a circumstantial detail of the manner in which he would have the observations made; and which, indeed, as he represents it, would be attended with very little expence or difficulty.

MEM. V. *Observations concerning the Influence of the Moon upon the Weight of the Atmosphere.* By M. Lambert.

This Memoir would suffer by abridgment, and the Reader would not learn any thing more by our giving it entire, than this, that M. Lambert has shewn great sagacity, knowledge, and industry, on this difficult subject, without, nevertheless, setting it in a satisfactory light.

MEM. VI. *An Extract of the Meteorological Observations made at Berlin, in 1771.* By M. Beguelin.

MEM. VII. *Conjectures on the Cases, said to have happened, of certain Persons having been devoured, alive, by Swarms of Mice.* By M. Francheville.

This is a curious, laboured piece of philological criticism. *Popiel II*, duke regent of Poland, who was a monster of barbarity,

rity, and *Hatton* II. archbishop of Mentz, who burned the poor instead of feeding them, are the two miscreants, whom history represents as having been eaten up alive by mice. But these mice were, according to our Academician, the costly *stone walls* of the strong and magnificent castles, which these two personages built; the one in the middle of a lake, and the other in the middle of the Rhine; for the French word *mur*, being in Polish *mur*, in Flemish *muer*, in German *mauer*, and in Latin *murus*, all these words resemble so strongly *mures*, which signifies mice, that, in process of time, they might have been confounded by ignorance or malice, and thus have given rise to the fabulous story in question — It may be so.

MEM. VIII. *Observations, Physical and Mineralogical, on the Mountains of Silesia.* By M. Gerard.

This, and a following *Memoir* on the same subject, contain an ample and circumstantial account of the chains of mountains observable in Silesia; of the soil, minerals, and natural curiosities; of the valuable mines of arsenic, lead, tin, copper, iron, and silver; and of the veins of quartz, spath, chrystal, and pyrites, which abound in that country.

#### MATHEMATICS.

MEM. I. *Demonstration of a New Theorem, concerning First Numbers.* By M. de la Grange.

MEM. II. *A Continuation of the Reflexions on the Algebraical Analysis of Equations.* By the same.

Here we have one hundred and sixty pages of mere calculation, which ought not to be admitted into such a work as this.

MEM. III. *Concerning the Equations resolved by M. de Moivre, with some Reflexions on these Equations, &c.* By M. de Castillon.

MEM. IV. *Concerning Periodical Decimal Fractions.* By Mr. John Bernoulli.

MEM. V. *Concerning the Divisors of certain great Numbers, comprehended in the Sum of the Geometrical Progression.*

$1 + 10^1 + 10^2 + 10^3 + \dots = 10^r = S.$  By the same.

MEM. VI. *Concerning Achromatic spying Glasses\*, made only of one Sort of Glass.* By M. Lambert.

The ingenious Academician having perceived, that it was possible to produce an achromatic effect with glasses of one kind, by the means of distances, examines this matter, in the present *Memoir*, with respect to spying glasses and their improvement.

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\* We have thus translated the word *Lorgnettes*, by which the Author means those tubes of a few inches long, which have a convex object-glass, and a concave eye-glass, and are designed for the pocket.

MEM. VII. *Observations on the apparent Orbit of Comets.* By M. Lambert.

SPECULATIVE PHILOSOPHY.

MEM. I. *Concerning the Problem of Molyneux.* By M. Merian. *Second Memoir.*

The 1st part of this Memoir comprehends the opinions of those who decide this famous problem, or question, in the affirmative; and the 2d contains some reflexions of our Author upon this decision. As our judgments of things are regulated and directed by the actual and present state of our faculties, the daily use of our senses, and the habit we have contracted of employing the senses of *sight* and *touch* in perfect conjunction, nothing would be more natural than, on the first view of the problem of Molyneux, to decide in the affirmative; nay, several philosophers have persisted, after second thoughts, in this natural decision; such as *Bouiller*, *Leibnitz*, *Jurin*, *Sanderfon*, *Condillac*, and *Diderot*. The opinion of *Bouiller* is, that the blind man, restored to his sight, would be obliged to reason and reflect a little before he distinguished the *globe* from the *cube*, but that the decision, however, would cost him little pain, because the idea of a globe, or a *cube seen*, and the idea of a globe, or a *cube touched*, are essentially the same ideas, though modified by some different accidental perceptions. *Leibnitz* was of opinion, that the decision would be less rapid; but that, nevertheless, the knowledge, already acquired by the *touch*, would enable the person, in question, to distinguish a body without angles, from one that is marked by eight sides; otherwise, according to him, it would be impossible for a blind man to learn the rudiments of geometry by the *touch*; which, however, is a common case.

Dr. *Jurin*, having led the blind man (restored to sight) round about the globe and the cube, makes him reason (and very naturally) in the following manner: ‘These two bodies, which have different names, and, consequently, a difference of figure, do, in reality, affect my *sense of seeing* in a different manner. When I consider them closely, I observe that one of these bodies gives me always the same sensation; on whatever side I view it, the impression it makes upon me, is uniform and the same; whereas I receive from the other different and (as it were) separate sensations. From hence I conclude, that one of these bodies is the same in every part of it, or of an uniform figure; and that the other is not the same in every part, or is of a figure which is not uniform.—Now, *this* is what I *remember* to have experienced formerly, when I handled the globe and the cube; I then perceived, by my touch, *that* unity of impression from the globe, and *that* plurality of impressions from the cube, which I now perceive by my sight: I therefore conceive clearly, that

that the body which, to my sight, is even and uniform, is the globe.' Sanderfon reasoned much in the same manner, and was sure that he would distinguish the globe and the cube, and thus solve the problem, if he was so happy as to acquire the sense of seeing.

The abbé Condillac, persuaded that extension and figure are the immediate objects of *sight*, as well as of *touch*, and that the former sense conveys ideas of surfaces, lines, and all sorts of figures, which resemble those that are acquired by the latter, decides this famous question in the affirmative; he is, indeed, embarrassed by two objections. The first is the possibility of a contrariety between *sight* and *touch*, for whose analogy we have no demonstrative proof; and the abbé confesses that experience alone can furnish an answer to this objection. The second is an objection still more striking, because it is derived from experience, even from the case of the man that had obtained the use of his sight, by the success of an operation performed by the famous *Chefelden*, in the year 1728. This young man, though of a sprightly genius, was, for a considerable time, incapable of distinguishing (by his sight) that which he had judged to be round by his touch, from that which he had pronounced angular. He would not therefore have distinguished between the globe and the cube in our problem, and, indeed, all the observations that were made on *Chefelden's* patient seem rather unfavourable to the Abbé Condillac, and to all who answer the problem of Molyneux in the affirmative. The Abbé, however, does not yield, but attributes the first embarrassment of the unexperienced *Seer* and his incapacity to distinguish angular from round figures, to the torpor of the eye, which requires time and exercise, before all the delicate springs, of which it is composed, can move together and produce their effect. Yet he does not doubt, but that the eye, unassisted by the hand, would, though not immediately, communicate to the mind the ideas it had hitherto received by the touch; and thus the cube and the globe would be distinguished by the eye alone, after a proper degree of exercise.

*Diderot* (the supposed, and real, author of the *Lettres sur les aveugles*) treats the subject with sagacity and (after one blunder concerning the different reports of sight and touch, exemplified absurdly in the case of a man before a looking-glass) he examines the problem of Molyneux, and confirms the reasoning of Condillac. His reasons, why the eye (tho' unassisted by the touch) would in time learn to distinguish the two objects in question are chiefly those which follow: that though *sight* and *touch* assist each other reciprocally, it does not follow that these two senses may not, separately and independently on each other, be capable of conveying to the

mind

mind notions of the existence and properties of external objects. If the sense of *seeing* does not want the assistance of the *touch* to perceive colours, why should it not be able without such assistance to perceive the limits and contours of coloured bodies? In a word, to maintain that the eye cannot, in consequence of its structure, become capable of perceiving external objects, and discerning, at least, the figures or limits of bodies, would be losing sight of the destination of its complicated organ, and forgetting the principal *phenomena* of vision. But allowing the person delivered from his blindness to see external objects, yet will he discern with precision the globe and the cube and give them their respective names? Here the persons must be distinguished on whom the experiment is tried. An ignorant peasant would answer at random, or ingenuously confess, that he saw nothing in these two bodies that resembled the sensations he had received by touching them. A person of more sagacity and knowledge would perceive the truth, and distinguish the globe from the cube; but without knowing why he made this distinction, or being able to allege any reason for his decision. The metaphysician would reason upon the two bodies as if he had seen them all his life: his only scruple would arise from his apprehension that the report of *sight* might possibly not agree with that of *touch*. The geometrician would be cured, even of this scruple, by remarking that when he was blind, those, who had learned geometry by sight, agreed with him, who had learned it by *touch* alone.

This is a summary view of the ample account which M. Merian gives of the opinions and arguments of those philosophers who answer the famous question of Molyneux in the affirmative. This very ingenious academician, in the 2d part of his Memoir indulges his metaphysical vein in some reflexions, full of depth and sagacity, on the opinions he had been advancing; and these reflexions are far from confirming them. At least, by going back to the origin of our ideas, in general, and pointing out the manner in which the mind receives the ideas of extension and figures in particular, he proves evidently, the absurdity of supposing that, at the first cast of the eye, the *globe* and the *cube* would be distinguished by the person proposed for the experiment. He shews, afterwards, that a few moments reflexion would be also insufficient, points out the immense difficulties that attend the solution of Molyneux's problem by experiments, exposes the weakness of Condillac's refutation of the negative decisions of Molyneux himself, and Locke, and applies, with great acuteness, the case of Cheselden's blind man cured of the cataract, to shew that *Bouiller*, *Leibnitz*, *Jurin*, *Sander-  
son*,



derson, Condillac, and Diderot have not decided with such evidence as to prevent an appeal to a farther trial. We cannot follow M. Merian through all the subtle turnings and windings of this metaphysical *chace* after *game* that was started many years ago, and is not like to be hunted down for many years to come, but which, however, in the mean time, affords good *sport* to the respectable society of abstraction-hunters. But to speak truth without a figure, the reflexions of M. Merian are masterly and highly worthy of an attentive perusal.

In the conclusion of his *Memoir*, he resumes the affirmative solutions of the famous problem, and observes that the great and fundamental point in which *all* the arguments of the *affirmers* meet, is, that the person in question will distinguish the globe from the cube *in consequence of the sameness of the perceptions or ideas which his SIGHT and TOUCH convey to his mind*. These are the perceptions or ideas of the figure of the two bodies or of some property of their figure or some consequence of their properties, which lead by analysis to discover the figures themselves. Thus all the solutions we have been considering rest upon this foundation, that the blind man, who acquires the sense of seeing, will find in the *visible* image and in the *tangible* image of the globe and cube the same perception and the same idea. But a great philosopher has undertaken to sap this foundation, and his sense of the matter is related in the following volume. The Reader will consequently find it in this Appendix, some pages farther on. —We would have placed it here by a transposition; but we thought it not amiss to give him, and ourselves, a moment to breathe.

MEM. II. *Observations concerning some properties of Mind compared with those of Matter; which may be employed in examining the Hypothesis of the Materialists.* By M. Sulzer.

This worthy and learned academician (who thinks, with Cicero, that TIME, which effaces the fictions of gratuitous systems, confirms the decisions of nature and common sense) is fully persuaded that the existence of God and the immortality of the soul, will, in the progress of true philosophy, one day be brought to a degree of evidence equal to that of geometrical demonstration. In the mean time, he thinks it the duty of the friends of truth to collect, with care, any observations that may contribute to give these important doctrines a new degree of probability; and it is with this design that he has composed the Memoir before us, to throw some new light upon the spiritual nature of the mind of man. The piece is long; but as the writer is rich in expression, it will be the less difficult

difficult to give a clear, though compendious view of his reasoning and its result.

After having proved (what every body feels) that the human mind is essentially active; he proposes the important question whether this activity is really *inherent* in the soul, or whether it be only the effect of material powers, which act upon the organs of the body? That there are facts and cases in nature, which seem to favour the latter hypothesis, cannot well be denied; for when the action of the corporeal organs cease, the internal activity appears to be destroyed.—This phenomenon does not disconcert M. Sulzer. Proposing to enter into an ample examination (in a subsequent Memoir) of the *seeming* cessation of the active principle, when the external senses cease to perform their functions, he makes, however, here, some observations which throw real light on this delicate subject, by proving that the *inward activity of the mind does not depend upon our being conscious of that activity, and that the soul may preserve its internal energy even under the cessation of all perception and sensation*.—This will be illustrated by the following observations:

If the nature of our internal active power be attentively considered, we shall find, that its essential tendency is to *modify our perceptions, to adapt them to our use, to change in them what is displeasing to us, &c.* This activity, therefore, presupposes clear perceptions as the materials on which it works; and when these are wanting, there is consequently a natural cessation of activity. But the activity of the mind is no more *destroyed* by this cessation, than the elastic force of the body is *destroyed* when all the parts of the body are in *equilibrio*. The exertions are suspended, but the principles of activity in the one and of elasticity in the other still remain: and, as none can be so absurd as to maintain, that the external body, which by troubling the equilibrium of our frame *occasions* the exertion of elasticity, is the *efficient cause* of that elasticity, so neither, nay much less, can it be imagined that those perceptions and sensations, on which the activity of the mind is employed, are the cause of that activity. This point our academician proves in an ample and satisfactory manner: he shews also that the system of materialism cannot account for the active influence which the soul has upon its perceptions in any other way, than by supposing an universally diffused material substance, pressing constantly upon the *sensorium*, or that part of the body which receives perceptions, opposing itself to *some* of these perceptions, conspiring and agreeing with *others* and thus producing the reluctance or acquiescence, which we attribute to the spiritual and active principle.

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This supposition is disgusting by its absurdity; yet our candid and ingenious academician condescends to refute it, not only by shewing, that the two pretended *forces*, being merely the effect of *material* motion, could never produce *sensitment* of any kind, but also by demonstrating, that the *influence*, which the mind exercises over its perceptions, is not, nay, cannot be a *moving power*; and his demonstration is as ingenious as it is satisfactory.

Having then shewn that there is a *Being* in man, which is possessed (independently on all corporeal organization) of a power by which he modifies his own perceptions, M. Sulzer examines whether there be in *matter* any property analogous to this. From the motion and agitation which prevails in the material system, the superficial observer might be led to think, with *Democritus* and *Epicurus*, that motion was a property of matter; but, as our Author evidently shews, this very motion instead of proving that matter is an active principle, demonstrates, on the contrary, its perfect inactivity; since every portion of matter must be set in motion by a foreign power, and receives, with the same indifference, the impressions that accelerate, retard, or annihilate, its motion,—has no tendency to motion more than to rest,—to motion in one direction more than to motion in another,—has, in short, a tendency to nothing, but is totally passive. There must, therefore, be some Being distinct from matter, in which the moving power resides.

Our Author proceeds to shew that this moving power neither resides in a certain organization, nor in a subtle fluid, that pervades bodies, and is not subject to the laws of motion known to us, but is itself the active principle of these laws, and was pointed out by the philosophers of old, when they maintained that fire was the active principle of universal nature. This latter phenomenon, even *heat, fire or æther*, without which the natural world becomes torpid and unactive, is one of the most specious resources of atheistical sophistry; and therefore M. Sulzer, in a very circumstantial detail of proofs, shews that the active power in such a fluid, having neither extension, figure, nor parts (according to the hypothesis of the more subtle materialists) is necessarily reduced to an *immaterial* reality.

The remainder of this excellent *Memoir* is employed in researches into the nature and properties of the soul. And here its activity, its simplicity, its *existence*, even when *the consciousness of it* is suspended, and its immortality, are evinced, by arguments neither trite nor far-fetched; which discover, in the Author, an original turn of thinking and a truly philosophical

phical spirit, and which throw *real*, and, in some places, *new* light upon the subject.

MEM. III. *An Examination of a Species of Superstition which is subjected to the Calculation of Probabilities.* By M. Lambert.

The species of superstition, here examined, is the fondness for those astrological predictions of the weather and other events, that fill the Almanacs in Germany, and are read with avidity by the greatest part of the nation, notwithstanding the avowed progress of true science in that country. The design of the academician does not seem to be to discourage this taste, but to amuse his mathematical hearers or readers by shewing, algebraically, that whatever rules the almanac-makers follow in predicting the weather, their conjectures or prophecies will *hit* as often as *miss*, nay, rather oftener. The consequence is (according to our academician) that the vulgar who consult the Almanac, may do it from rules of prudence as well as from principles of superstition.—This is a very learned, useless, and trifling Memoir.

BELLES LETTRES.

MEM. I. *An Account of the General Grammar of Mr. De Beauzée; with some critical Observations on the Doctrine of the Author.* By M. Thiebault. *Four Memoirs.*

It is not at all necessary to enlarge upon these learned and elaborate grammato-critical Memoirs. The work of M. Beauzée has been long since before the tribunal of the Public, and therefore our academician's account of it was the less necessary. It was printed at Paris, in 1767, in 2 volumes, 8vo. and dedicated to the French Academy. Its title is, *Grammaire Generale ou Exposition Raisonnée des Elemens Necessaires du Language, pour servir de fondement à l'Etude de toutes les Langues.* As to the innumerable critical reflexions of M. Thiebault, they are always keen, and, for the most part, just; and will furnish entertainment to the *connoisseurs* in grammatical metaphysics.

MEM. V. *Reflexions upon the Marvellous in Epic Poetry.* By M. Bitaubé.

The origin, advantages and disadvantages of the *Marvellous*, and a parallel between the different kinds of it that have been introduced into epic poetry, constitute the subject of this Memoir. According to this ingenious academician, the *Marvellous* owes its origin to that mixture of grandeur and weakness that characterizes the human mind, which, perceiving that nothing happens without a cause, made thus the first step towards philosophy, but, unwilling to investigate that cause by laborious researches, gave itself over to imagination, which deified the striking objects of Nature, soared into an ideal world, aggrandized terrestrial beings, assembled scattered  
lines

lines of beauty, created unknown essences, and (astonished at its own work) took its visions at length for realities. Hence arose those Fables which were the dawn of poetry, which were rude and gross in Egypt, assumed beautiful and enchanting forms in the smiling regions of Greece, under the influence of *Ceres, Flora, Bacchus* and the *Nymphs*, and put on a dark and gloomy aspect in the dreary and frozen mountains of the north. Thus superstition engendered the *Marvellous*, poetry adorned it, and philosophy, when it did not dare to shew itself without a mask, borrowed its enchantments.

From this account of the origin of the *Marvellous*, our Academician proceeds to consider its nature, the moral purposes and ends for which the poets employed it, and the chimerical interpretations that the commentators have often given of their fables or allegories. He lays down wise and judicious rules for the use of allegory, and for preventing its abuse in epic poetry; and makes several ingenious reflexions on the agreeable manner in which the mind is affected by the *Marvellous*, when it is allegorical, and half conceals a moral or a design. He points out the rich fund of entertainment which poetry derives from the *Marvellous*, marks its different kinds, fixes its limits, points out its inconveniences, and takes notice of the manner in which it has been employed by Homer, Virgil, Lucan, Milton, Tasso, and other epic writers, of inferior note; as also of its different appearances in mythology, in fairy-regions, and in those productions whose subjects are taken from Divine Revelation.

MEM. VI. *Description of an Instrument, which marks mechanically the Notes of a Piece of Music, following the hand which executes it upon the Harpsichord.* By M. Sulzer.

This Memoir is not intelligible without the plates that are here given to illustrate the description. We must therefore refer the curious Reader to the work itself.

## ART. II.

*Nouveaux Memoires, &c.*—New Memoirs of the Royal Academy of Sciences and Belles Lettres of Berlin for the Year 1772. Vol. III. 4to. Berlin printed by F. Vofs. 1774.

### HISTORY of the ACADEMY.

THIS part of the present volume is not abundant in materials, nor are all those which it contains equally interesting. It opens with M. Formey's discourse addressed to the queen of Sweden, on her appearance in the academy. This applauded piece of eloquence is followed by a *Dissertation on the Advantages which a State must derive from the Culture of*

of the Arts and Sciences;—a royal production, and a judicious one, expressed with great plainness and simplicity, and replete with incontestible and well-known truths.

M. Formey has placed, in this historical part, an entire Memoir of the learned *John Bernouilli*, entitled *Observations relative to Natural History*. These observations relate principally to a certain species of butterflies, which, according to our Author, have the property of laying prolific eggs, without any previous coition with a male. The few experiments made by M. Bernouilli do not seem sufficient to establish a fact that is denied positively by *Swammerdam* and *Malpighi*, and declared impossible by *Reaumur*, *Roefel*, and others; they, nevertheless, are adapted to animate those, who take pleasure in investigating the powers and secrets of Nature, to repeat and improve upon the experiments formerly made by *Malpighi*, in order to find out the manner in which fecundation is produced in the eggs of butterflies. The learned M. Pallas, professor of Natural History at Petersburg, has published some curious observations on this subject, in the *Nova Acta Physico-Medica Acad. Naturæ Curiosorum* for the year 1767, and affirms the prolific nature of the female *Phalæna* without the co-operation of a male. But the question still remains, *where* the principle of fecundation began? Whether in the winged insect or in its preceding state of a caterpillar? not to insist upon the conjecture of certain naturalists, that one and the same fecundation may serve for several generations.

The *metaphysical class* in the historical part of this volume contains *Observations relative to Philosophy in general, and more especially to the philosophy of Leibnitz*, which were delivered in a Discourse addressed to the Academy by M. *Cochius*, chaplain to the court, at his admission to a place in that learned body.

M. *Barnieres*, director of the causeways and bridges in France, communicated to the Academy his discovery of a new method of constructing a packet-boat, or sloop, (to be employed on rivers, and even at sea, in coasting, or in short passages) which is secured by its form from the danger to which ordinary vessels are exposed by storms, water-spouts, &c. and which will not sink under any load.

In the historical class of *experimental physic* we find a curious piece, which M. *Gallandat*, member of several academies, and professor of anatomy, chirurgery and midwifry at Flushing in Zealand, sent to professor *Meckel*, to be presented by him to the academy. This piece treats of the singular method of curing several diseases by an artificial *emphysema*, which consists in conveying air, by insufflation, into the *corpus reticulare*, by the means of an incision in the skin. This method is employed for the removal of the *marasmus*, *hypochondriacal*

which it is ordinarily loaded. After having ingeniously employed the laws that determine the velocity of sound to facilitate his inquiries into the density of pure air, he proposes, in this Memoir, to make use of the refractions of light in the atmosphere, to illustrate farther this curious and intricate subject, and, not satisfied with what the ingenious Dr. *Simpson* and Monf. *Bouguer* had effected in pursuing the same design, he strikes out a plan of his own, and executes it in a series of algebraical calculations, which we pass over, and proceed to

MEM. VI. *Concerning the Action or Influence of Electricity upon the human Body, and its Use in Paralytic Disorders.* By M. Gerhard.

It is well known that electricity, applied to the same disorders, has not always produced the same effects. This diversity induced M. Gerhard to undertake a course of experiments, in order to form a just idea of the manner in which electricity acts upon living bodies. The result of these experiments, made, first, on the bodies of some animals, and afterward on the human body, is circumstantially laid down in this Memoir; in which the Author takes particular notice of the effects of electricity, both positive and negative, on the *sensible* and *irritable* parts of the body, (where it acts with more force than any other stimulant) on the *blood*, whose fluidity it promotes, on the *pulse*, on *animal heat*, on *transpiration*, on the *skin*, and on the *muscles*. From hence he explains the true manner in which the electrical matter acts upon the human body, and its application in such paralytic disorders as proceed, not from the arteries, but from defects in the nervous system. He also points out the strengthening medicines, with which the use of electricity must be accompanied, as when employed alone it relaxes the fibres and exposes the patient to a relapse. He concludes by an account of several persons whose complaints have been removed by his method of employing electricity.

MEM. VII. Gives us M. Beguelin's *Enquiry into the Means of discovering, by Experiments, in what Manner light is transmitted*: that is, whether it is propagated by *emission* or *undulation*. The observations and experiments by which the learned Academician has endeavoured to facilitate the decision of this intricate question, do great honour to his sagacity and penetration, though they do not seem sufficient to terminate the dispute.

MEM. VIII.. *Extract of the Meteorological Observations made at Berlin, in 1772.* By M. Beguelin.

MATHÆ

M A T H E M A T I C S.

MEM. I. *Concerning a new kind of Calculation relative to (what is called by some Philosophers) the Integration and Differentiation of variable Quantities.* By M. De la Grange.

MEM. II. *Concerning the Form of the imaginary Roots of Equations.* By the same.

MEM. III. *Concerning Astronomical Refractions.* By the same.

By these refractions are meant the diversity which takes place in the apparent height of the stars, in consequence of the following phenomenon, viz. that the rays which pass obliquely through our atmosphere, deviate from their rectilinear direction, and describe concave curves, in their approach to the surface of the earth, so that they come to us always in a direction less inclined to the horizon, than that in which they proceeded at their entrance into the atmosphere. From Tycho Brahe, to the present time, this phenomenon has employed the attention and labours of astronomers; and in this Memoir the Author undertakes to examine it, on the theory and data which the new experiments of Mons. de Luc are adapted to furnish, relative to the dilatation of the air, in the different regions of the atmosphere.

MEM. IV. *Remarks on some particular Cases of the indeterminate Equation  $A=Bx-Cy$ .* By M. John Bernouilli.

MEM. V. *Observations of Eclipses, drawn from the Journals of the Royal Observatory.* By the same.

MEM. VI. *Essay on an Algorithm deduced from the Principle of the Ratio Sufficiens, laid down by the followers of Leibnitz.* By M. Beguelin.

Fifty-six Quarto Pages of profound arithmetic.

S P E C U L A T I V E P H I L O S O P H Y.

MEM. I. *A Discourse on the following Question—Why so great a Part of Mankind have so little taste for, or such a reluctance to, every thing that requires a vigorous Exercise of the intellectual Faculties; and, what would most contribute to rectify their Ideas in this Respect?* By M. Formey.

A plain and judicious piece, pointing out (beside the influence of climate and the bodily constitution we derive from our progenitors) as the causes of the disgust here mentioned, the defects of early education, (in which little pains are taken to form the mind to reflexion) the force of habit, the illusions produced by sensible objects, the pretended aridity and difficulties of science, the tendency of intellectual improvements to mortify our self-love, by giving us a nearer view of ourselves in our weakness, ignorance, and vices, and the supposed inutility of the culture of the understanding to our advancement in the world. M. Formey proposes several maxims to remove these obstacles to intellectual improvement—but they



To shew, farther, that *visible* and *tangible* figure are not *homogeneous* things, M. Merian observes, that we have no idea of the possibility of prolonging a *visible* line by the addition of a *tangible* one, and that we might as well attempt augmenting a *sound* by the addition of a *colour*. He concludes this memoir by answering ingeniously two specious objections that have been made to Dr. Berkley's Hypothesis, and reserves the farther illustration of this subject for a subsequent volume.

#### BELLES LETTRES.

MEM. I. *A Dissertation concerning Catherine of Brandenburg, Consort of Gabriel Betlen, Prince of Transylvania.* By Mr. Kuster.

We shall leave this lady in the hands of the Academician; for we do not find that her history affords either agreeable entertainment or solid instruction.

MEM. II. *Concerning Beauty and Invention in Literary Composition.* By M. de Catt.

It is perhaps a fruitless attempt to investigate that relation between certain objects and the constitution of our nature, from whence the idea or sense of beauty is derived. It is, however, certain, that this sense exists; and it is also evident, that beauty has its distinct and essential properties in visible objects, in musical sounds, in moral qualities, and in literary compositions. In *the last*, beauty consists (according to M. DE CATT) in the imitation of Nature, but of Nature *properly chosen*; and this was what the Abbé Batteaux meant when he said, that the *fine arts* derived their origin and principle from the imitation of *la Belle Nature*, which we take to signify *Nature chosen or selected with taste*. M. de Catt complains of Batteaux for not explaining what he means by the *Belle Nature*, and he supplies this defect (or thinks he supplies it) by telling us, that *la Belle Nature*, or beautiful Nature, is that which is *à la place*; that is, properly chosen, and suitably placed. He observes, that 'every object, represented with its true relations and properties, belongs to *beautiful Nature*;' and he tells us, that 'by these true properties and relations, he does not mean all such as are really in the objects, but such only as answer the end which the Author has in view;' which is in general to please and affect, and, in particular, to excite some distinct and *determinate* passion, whether it be anger or compassion, terror or admiration. Now though there may be some obscurity in the definitions, and some inaccuracy in the expressions of M. de Catt, yet the examples he alledges to explain his principles, shew, that he has just ideas of his subject. Bacchus must not exhibit in a picture, or in a poem, the same qualities and relations, when he is represented in the different characters of the god of wine and jollity, and of conqueror of the Indies. The

*Venus*

*Venus de Medicis* exhibits the mild and gentle aspect of *virgin modesty*, because she is supposed to have just risen from the waves that gave her birth :—this modesty must yield to *assurance* and ambition, if the goddess be represented as disputing the apple before Paris ; to *shame*, if she be described as surprised by Vulcan.—In short, in all these cases, the poet or the painter, in order to attain the *beautiful*, must select nature, and chuse those properties and relations of an object that answer the end they have in view, raise the feelings they design to excite, and correspond to the ideas they intend to communicate. Thus a judicious painter will never place an old, crooked, chinked, leafless oak before the farm-door of an industrious peasant, who is blessed with abundance, or the habitation of a retired but sociable sage ; no, he will place it before the cottage of indolent poverty, or before the retreat of misanthrophy, or disappointed ambition, which are too much occupied by resentment and anxiety to think of embellishing their habitation ; and the oak is then *beautiful*, when it agrees with the end of the artist, and *deformed* when it does not. There is nothing new in these observations ; they come, in the result, to that precept of Horace, that directs the poet *reddere personæ convenientia cuique* ; but in the detail they contain a variety of interesting ideas, well expressed and agreeably presented.

Having considered *beauty* as consisting essentially in the expression of *true relations*, and all relations as either founded on the nature of things, (and thus constituting general and invariable beauty) or as depending on certain national associations of ideas, which constitute that beauty which is arbitrary and local in some degree, M. de Catt divides both these kinds into *imitative* beauty and *inventive* beauty. The former represents objects, relations, and properties as they are in nature ; but so, however, as not to suppress all appearance of art in the imitation ; for this would, on many occasions, affright the spectator, or reader, instead of pleasing him. But this seldom or never happens ; the latter is employed in imagining relations and objects, which do not exist in nature, but which are nevertheless discoverable, because they may exist ; this is what M. de Catt calls *la pensée* in literary composition, and what we might perhaps term in English, *original thought* or *invention*. His division of this *original thought*, is more refined, perhaps, than solid ; but the following example, in which he marks out its province, together with that of imitation, explains his meaning very clearly : ‘ Poussin draws a landscape ; here I perceive *imitative* beauty.—He places in this landscape the tomb of a young girl, with this inscription, *I also once lived in Arcadia.*’ Here I perceive *inventive* beauty, and I admire the *thought*.

M. de

M. de Catt promises to examine, in a subsequent Memoir, that peculiar constitution, faculty, or internal organ of the human mind, (if that expression may be used) whose object is beauty; and we heartily wish him success in this difficult task.

MEM. III. *Concerning the Philosophy of History.* By M. Wagnelin.—*Second Memoir* on this Subject.

The learned Academician continues to sound the philosophical depths of historical composition, metaphysically analysed, and to render his researches more and more obscure, by the abstract terms and scholastic phraseology in which they are conveyed to the Reader. There are, however, in this long Memoir, many ingenious thoughts, and several interesting views of human nature, human society, and human policy; but they are covered with a mist of verbosity, which it is not easy to pierce or to dissipate.

MEM. IV. *Concerning Eloquence. First Memoir.* By M. Borrelly.

The ingenious Academician proposes, in this discourse, to connect all the principles of the art of oratory into a system, and to present them in such a manner, as that the intelligent Reader may himself supply the detail into which he does not enter. He considers, in the art of oratory, four principal objects, *Eloquence*, the *Orator*, *Rhetoric*, and the *Oration*. According to him, *eloquence* is the talent that Nature administers for forming the oration; and which art can never produce, but must always presuppose. The *orator* is the person who is born with this talent. *Rhetoric* is the art or collection of rules and principles by which this talent is formed and improved; and the *oration* is the object of those precepts which art administers to assist the talent in obtaining its end, evidence and persuasion.

As language existed before grammar, so did *eloquence* precede *rhetoric*. The origin of eloquence is traced by our Author to that early period of human society, when the spirit of self-interest and ambition engendered dissensions and crimes; and it became necessary to *animate* and persuade men to undertake the defence of liberty and justice, and unite in the cause of oppressed innocence. *Eloquence* then became a necessary art; but it derived its chief improvement and perfection from *poetry*. One common bond connects these arts; they are directed by the same principles. Poetry lends her *ornaments* to eloquence, and *eloquence* communicates her *good sense* to poetry; so that the perfection of these two arts results from the mixture of their respective qualities in each. The lines of resemblance that characterize them, are pointed out by our Academician with great elegance and judgment in a beautiful parallel, in which their influence on each other is most happily and accurately described. And from hence he proceeds to shew, that it is true in fact, that the most eminent orators are poets in their discourses,

courses, as the most celebrated poets are orators in their poems. The principles of eloquence were not reduced to a series of rules, until poetry had been crowned with the greatest success and applause; and Herodotus, Isocrates, Demosthenes, Eschinus, and Plato, owed their improvement and their glory to Homer.

The description which M. Borelly gives of the utility of eloquence, and of the abuses by which it has been unhappily prostituted to unworthy purposes, is itself one of the most beautiful pieces of eloquence we have lately met with. His observations on the present prevailing taste for novelty of expression, and an affected refinement, as adapted to relax the nerves of true eloquence, are judicious and true.

The rhetoricians, in their definitions of eloquence, have almost all confined it to the *art of persuading*; but there are many passages in the discourses of the greatest orators, that are not designed to prove any thing, and are nevertheless truly eloquent, as they excite the warmest and most lively emotion in the heart. Our Author, therefore, gives a more general idea of eloquence, when he defines it, as 'the power of transmitting with rapidity and energy into the hearts of others, the lively feelings that pass in our own.' He points out three kinds of eloquence, the *simple*, the *temperate*, and the *sublime*; whose respective characters and qualities he describes with the utmost precision and accuracy. He points out the subjects to which these three kinds of eloquence are suited; but observes, that there are few discourses of any considerable length in which they may not be all employed in their turns, provided that kind predominates which more immediately belongs to the subject, and is most suited to the general tone of the piece.

After this, the Academician describes the *germe* from whence eloquence shoots forth, even that exquisite sensibility which makes the mind *feel*, with warmth and energy, the charms of what is *true*, *great*, and *good*. He then considers the eloquence of the *sacred writings*, describes the majesty and importance of the objects by which it is animated, and the grand simplicity with which it expresses their nature and characters. 'The expressions and images (*says he*) employed by the sacred writers, are never pompous and brilliant, but when the grandeur and elevation of the objects described, draw naturally and necessarily after them an inevitable splendor and magnificence of style.'

The kinds of eloquence that the statesman, the general, the lawyer, the ministers of religion, are obliged to cultivate and display in their respective stations, are judiciously pointed out by M. Borelly; and the various and essential characters of perfect oration, are laid down with great accuracy and taste. We quit this excellent Memoir with regret.

A R T.

## A R T. III.

*Nouveaux Memoires, &c.*—New Memoires of the Royal Academy of Sciences and Belles Lettres of Berlin, for the Year 1773. Vol. IV. 4to. Berlin. Vols. 1774.

## EXPERIMENTAL PHILOSOPHY.

MEM. I. *Concerning the real Metallic Parts of Magnesia.* By M. Margraff.

**T**HIS fossil is now well known in England, and its medical virtues are much celebrated. By its weight, and appearance, chymists have been led to think, that it contains a certain quantity of metallic particles; but the kind of metal has not yet been ascertained, though it is commonly supposed to be iron. This is the opinion of Gellert, Bromel, Wallerius, and several other German chemists; it is, however, rejected by the learned Mr. Pott, and by the Author of this Memoir, who, by a long course of experiments, has carefully analysed this substance, and is inclined to think, that the small number of metallic particles it contains, are of the nature of copper. He proposes to examine this matter farther, and to continue his experiments for that purpose.

MEM. II. *An Essay on the Natural History of Mosses.* By M. Gleditsch. See p. 534. MEM. III.

This is a very curious and circumstantial account of the properties of Moss, and of its remarkable utility in contributing to the growth of plants and trees of various kinds.

MEM. III. *A Dissertation on a Phenomenon of Nature, in the Animal Kingdom.* By M. de Francheville.

This phenomenon is a *white crow*, that was killed at Potsdam, on which the Academician displays much learning, and makes several observations; but whether he means to be serious or ludicrous, we cannot tell: in either case his production is insipid.

MEM. IV. *Concerning the Construction of a Ballistick Scale.* By M. Lambert.

MEM. V. *Relative to Natural Philosophy.* By the same.

These observations regard 1st, The height of lightning; 2dly, The height and velocity of the clouds; 3dly, A certain light of the moon, which the French call *cendrée*, or ash-coloured.

MEM. VI. *An Inquiry concerning the Variations of the Barometer.* By M. Beguelin.

The excellent work of M. de Luc, contains a full refutation of all the hypotheses invented, during the last century, and even in the present, to explain the variations of the barometer. This our Academician acknowledges, and he offers the just tribute of applause to that diligent, learned, and ingenious Author. But at the same time he declares freely, that M. de

Luc's solution of the problem did not answer his expectations. The supposition, on which his explication of the variations in question is founded (*viz.* that a column of air, loaded with vapours is lighter than a column of pure air of equal bulk), appears unplaufible to M. Beguelin. Nor does he at all relifh the two following assertions of M. de Luc: 'First, that the density of air is the immediate and only caufe that fupports the mercury; 2d, that the more the air is elastic, the lefs does it prefs and weigh upon its bafe; and that the caufe which weakens the elasticity of the air, if it does not, at the fame time, diminish its fpecific gravity, muft make the mercury rife in the barometer.' Our Academician, however, does not propofe, in the prefent Memoir, to enter into a formal refutation of thefe opinions; he only means to throw upon paper fome ideas relative to this matter, which had formerly occupied him at different times, but which he had afterwards neglected; becaufe he could not deduce from them *all* the phenomena of the barometer.

The vertical column of the atmofphere, which forms an *equilibrium* with that of the mercury, may vary either by a change in its *elasticity*, or by a change in its *weight*. A change in the latter muft neceffarily produce a variation in the height of the barometer; and therefore, according to our Author, one of the firft inquiries here ought to be, what are the caufes or circumftances that contribute to increafe or diminish the weight of the atmofphere? for thefe being known, we fhall have fo many caufes of the variation of the barometer.

The influence of a change in the *elasticity* of the parts of the atmofphere, upon the rifing or falling of the barometer, is not precifely afcertained. Some philofophers have denied all influence of this kind, alleging, that the mercury riles only in proportion to the weight of the impending column of air; and that a change of elasticity in the parts of this column does not produce any alteration in the fpecific gravity of thefe parts. Our Academician is not of this opinion: he thinks that a new preffure, produced upon the mercury, by the elasticity of the air, may be equivalent to an augmentation in the weight of the column, and he answers ingenioufly (by a feries of calculations unfufceptible of abridgment) the objection that may be brought againft this influence of elasticity, from the following confideration, that the upper part of the column of air being free, and not bearing upon any thing that ftops its courfe (as the earth fupports its lower part), the fupposed preffure, arifing from elasticity, cannot produce its proper effect.

The refult of M. Beguelin's difquifitions is, that the variation of the whole mafs of the atmofphere, and the variation of the  
 . . . . . fpring,

spring, or elasticity in a part of that mass, are the two general causes of the variations of the barometer. When these two causes increase together, or diminish together, the effects are evident; but when the mass augments, and the elasticity diminishes in a part of the column, or *vice versa*, then the mercury must either rise a little, or descend in a small degree, or remain fixed, according as one of these causes prevails, or counteracts the other.

M. Beguelin considers the changes that dilatation and condensation produce in the mass and elasticity, or spring of the air, and the immediate sources from whence this dilatation and condensation proceed; but the primitive causes, which affect and modify the spring and mass of a portion of the atmosphere of a considerable extent, whether horizontal or vertical, deserve particular attention. These causes, which are heat, cold, dryness, and moisture, with their different combinations, and their various effects, will be largely treated in another memoir.

MEM. VII. *Extract of Meteorological Observations, made at Berlin, in 1773.* By M. Beguelin.

#### MATHEMATICS.

MEM. I. *A new Solution of the Problem of the Circular Motion, or Rotation of a Body of any given Figure, which is not seconded by an accelerating Force.* By M. de la Grange.

This curious and most difficult problem was solved by Messrs. Euler and D'Alembert, several years ago; their solutions, though different as to the method, are both founded on the mechanical consideration of the rotation of a body about a moveable axis, and they suppose the knowledge of the position of its three axes of uniform rotation. M. la Grange, however, thinks that the problem, considered in itself, is susceptible of a direct solution, without regarding the properties of the axis of rotation; properties which it is not easy to demonstrate, and which ought rather to be considered as consequences of the solution in question, than as its principle or foundation. 'In effect, says he, if we suppose a system, composed of an indefinite number of bodies, considered as points, and connected in such a manner, that their reciprocal distances remain always the same; and if we inquire into the movement of this system, in consequence of any impulsion it may have received, this inquiry must be directed by the ordinary principles of mechanics, and requires no other succours, than those which the analytical method furnishes.' M. la Grange accordingly attempts, in this Memoir, a direct and merely analytical solution of the problem under consideration; and thinks he has found out a method, not only singular, but entirely new, of surmounting the difficulties

ties that accompany this undertaking; a method which, he hopes, will contribute to the advancement of mathematical science.

MEM. II. *Concerning the Attraction of Elliptical Spheroids.* By the same.

The learned Academician applies here again the algebraical analysis to the solution of a problem, for which it has generally appeared to be, in some measure, insufficient, and in which the geometrical method of the ancients (commonly, though improperly, called *Synthesis*) has been employed on account of its perspicuity, and of the elegance and facility of the solutions it furnishes. The problem is, 'to determine the attraction, which an elliptical spheroid exercises upon any point placed on its surface, or in its interior parts.' M. la Grange admires the solution which Mr. Maclaurin gave of this problem, in his *Dissertation on the Ebbing and Flowing of the Sea*, which obtained the prize proposed by the Academy of Sciences of Paris in 1740, and in which that great man followed a geometrical method, entirely founded on some properties of the ellipsis, and of elliptical spheroids: he considers this solution as a master-piece of geometry, equal to any of the productions of Archimedes; but he is surprised that a problem of such importance has not been resolved since that time, in a method more direct and analytical; and the present Memoir is designed to supply this defect.

MEM. III. *Analytical Solutions of certain Problems, relating to Triangular Pyramids.* By the same.

The spirit that animated the two preceding Memoirs presides also in this; and M. de la Grange shews here, with what facility and success the algebraic method may be employed in cases that seem more peculiarly to belong to the province of geometry. The problems, that are solved in this Memoir, relate to the manner of finding the surface, solidity, the spheres, the centre of gravity, &c. of every triangular pyramid, of which the six sides are known. By the *sides* the Author means the lines that are formed by the meeting of the planes that compose the pyramid.

MEM. IV. *A Comparison of some ancient Observations of the Moon, with the Tables of Mayer.* By John Bernouilli.

Mr. Dunthorne having compared, with his Lunar Tables, the places of the moon, taken from seven observations of eclipses, some of which are of ancient date, was led by the result of this comparison to imagine, that there may have been an acceleration of motion in the moon; and that it may be consequently necessary to introduce a secular equation into the tables\*.

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\* See Phil. Transactions 1747—1749.



This induced M. Bernouilli to examine this matter at great length, and with uncommon accuracy; and his researches will, no doubt, be received with pleasure by all the lovers of astronomy, and furnish conclusions of a very interesting nature.

MEM. V. *Solution of some Problems, which are adapted to render more easy and extensive the Use of the Rhomboidal Reticulum.* By the same.

MEM. VI. *An Inquiry concerning triangular Numbers relative to the general Theorem of Mr. Fermat concerning Polygonal Numbers.* By M. Beguelin.

MEM. VII. *Result of an Inquiry into the Irregularities of the Motion of Saturn and Jupiter.* By M. Lambert.

MEM. VIII. *An Essay concerning the Theory of a Satellite of Venus.* By the same.

F. Hell, the celebrated astronomer of Vienna, has induced some to suspect that this satellite may be nothing more than an optical illusion, an image formed by the reflexion of the rays on the *cornea* of the eye, and on the surface of the eye glass, whose concavity is turned towards it. M. Lambert pleads the cause of its satellite, and endeavours to ascertain its existence, and to fix the theory. But the observations hitherto made, are not sufficient to give this theory a satisfactory degree of evidence and solidity. Beside, after all, our Academician's attempt is a matter of mere curiosity; for the satellite being so little visible, its occultations in the shadow of Venus will never be of much use: they are also of a short duration, and can happen but rarely, on account of the great inclination of the orbit. On the other hand, the shadow, which the satellite casts upon Venus, is but a very feeble penumbra; for the inhabitants of that planet see their satellite under an angle of  $14\frac{1}{2}$  minutes, while the diameter of the sun appears to them under an angle of 44 minutes. The light of the day is therefore only diminished a one-tenth part by this penumbra, which is next to nothing, in a light such as that of the sun. Thus the satellite is not only concealed almost always from our view, but it also conceals from us even the vestiges of its progress.

MEM. IX. *A direct Method to determine Refractions, to know whether they are in the same Quantity, Northward and Southward, at the same Height above the Horizon, and whether the Variations they undergo, in consequence of the different Temperature of the Air, are uniform.* By M. Cassini de Thury.

MEM. X. *Arithmetical Researches.* By M. de la Grange.

#### SPECULATIVE PHILOSOPHY.

MEM. I. *An Essay on Recreations.* By Mr. Formey.

There is nothing very *speculative* in this essay. It is a plain sensible discourse, that may have been preached, for ought we know;

know; and which points out, very properly, the necessity, choice, and degree, of recreations.

MEM. II. *Examination of the following Question, "Whether all Succession implies necessarily a Beginning."* By M. Cochius.

This is speculative with a witness; and the profound metaphysical discussion into which the acute Academician enters on this knotty subject, would suffer by an abridgment: as the subject however is curious, we shall give some idea of his manner of treating it, and of the principles on which his reasonings are founded.

At the first proposal of this question, it is natural to answer it in the affirmative, from a common notion that there must be a *beginning* in every *series*; a notion also which observation seems to strengthen. We can easily suppose a succession without *end*; but we cannot well imagine a succession without a *commencement*: and when we cannot arise to the first link of a chain or series, we attribute this to the imperfection of our views, and to the limits of our understanding.

That a succession of beings, or things, *may* have a *beginning* is true, in a certain point of view; but the question here proposed and examined is, if *all* succession *must* have a beginning, or, in other words, if the idea of a *term*, before which there was nothing, be inseparable from the idea of succession.

After having shewn largely that the conclusions usually derived from *induction* and *analogy* do not determine this intricate question with any degree of certainty or evidence, our Academician observes, that if we can form any possible and intelligible hypothesis of a succession of beings, without an initial *term*, this will, at least, furnish a presumption, that it is not universally true, that *all* succession supposes, in its idea, a commencement of existence: now such an hypothesis he gives us in the following words: '1st, suppose a *force* tending to, or exerted for, the production of a succession of beings; and, 2dly, that force sufficient to effect it, and not opposed by any resistance; and, 3dly, that force *necessarily existent*.' By the two first of these suppositions, the effect of this force is succession; and, by the third, this succession is without a beginning, as the Author endeavours to shew by the following illustration.

We must consider the beings, which enter as links or parts in any succession, as *contingent*; but a contingent successive being supposes a *preceding* one (to account for its existence), and this again a preceding one, which makes us retrograde till we come to a being who exists necessarily. Now there is no term by which either the existence, or *action* of such a being commences; for if there were a *first action* in that being, he would not be *immutable*, as a passage from inaction to action implies a *change* in the internal nature and constitution of the agent, a

*modification*, which takes place at the moment of the action, and did not exist before. Therefore, whatever is necessarily existent, being thereby immutable, *has been always acting*, or *will never act*, and thus succession exists (not without a cause), but without a beginning; thus infinite succession is not impossible, nay, if succession be conceived as the effect of the action of a necessarily-existing cause, it *cannot* have had any beginning; its principle is a being, to whose nature all idea of commencement, or termination, is heterogeneous and contradictory.

This necessary cause remains always the *same*; the members, only, or links of the succession, *change*; as the principle of *beat* remains the same, while its operation makes the sap of the tree to circulate, and swell the buds, the buds to put forth flowers, and the flowers to produce fruit. Nor do the changing relations of successive beings, produce a change in the self-existent being, any more than the revolution of a movable point around a fixed one (which appears sometimes below, and sometimes above it) affects the sameness and uniformity of the latter; and thus the necessary, indestructible, and unchangeable cause may co-exist with succession, without being subject to change.

These are some of the principal ideas that enter into this gentleman's reasoning; and the Reader will perceive the Aristotelian hypothesis, concerning the eternity of the universe, revived in this Memoir, or at least evidently deducible from the principles it contains. This is so true, that among several objections, which our Academician foresaw would be raised against his doctrine, and which he considers and examines with great subtilty and depth of argument (particularly that drawn from the idea of number), we find the following one, which we shall mention in the Author's own words, and annex the substance of his answer, as it relates to a matter of curious speculation.

The objection runs thus: *The soul, in proportion as it exerts its faculties, acquires habits—it learns to perceive with more facility, to judge with more accuracy, and of consequence, it gradually goes on towards perfection. But this exercise, and this improvement having continued, during the whole of the existence of the soul, and THAT existence (according to the reasoning of the Academician) having had NO BEGINNING, we ought to have already attained to ALL that perfection of which we are capable. This, however, is not the case—our faculties are yet susceptible of much higher degrees of improvement and perfection:—therefore we have not exercised them always, and, consequently, have not passed through an infinite duration, or a duration without a commencement.* To this specious objection, M. Cochius answers, first, by a general observation, relative to our improvement and duration, taken from the progression *ad infinitum* of the curve with its asymptote, which is  
designed

designed to shew, that, even on the supposition of a perpetual increase in perfection, we can *never* arrive at all that perfection of which we are capable. The fact may be true; but the proof presents nothing to us but *darkness visible*.—Our Author's more particular answer to the objection is less obscure, but not much more satisfactory.

The observation (says he) that the soul improves its nature by the exercise of its faculties, being made upon the *man*, considered as a *concrete*, cannot be applied to the *soul* of man alone, abstractedly from the body. It is true, that man has exercised his faculties since his existence; but the existence of *man* is not without a beginning; it commenced with his birth. Besides, if man makes a progress; he also, after a certain term, begins to decline, and old age annihilates all the improvement, and all the advantages, that can arise from the longest, and the most assiduous exercise and efforts.

The *body* (continues our Author) is to the *soul*, what the *instrument* is to the *artist*. The best musician will not delight us with the pleasures of harmony, if the instrument he employs is defective or ill-tuned. The discord here proceeds not from the musician, but from the instrument; for though it be the former who *acts*, yet he cannot produce an effect, which the latter will not admit of. Instead, therefore, of blaming the musician, we get the instrument put into tune. In like manner, in those diseases, which affect and disorder the reasoning faculty, we have recourse to physical remedies, and not to the succours of logic.

The soul, abstractly considered (says Mr. C. again), is always the same, like the main spring of a watch; the spring sets it in motion; but its motion is, nevertheless, determined and modified by the construction of the machine. In the same manner, the operations of the soul, the vigour of its faculties, the degree of its penetration and activity, depend partly on its own will and exertions, and partly on the organization and constitution of the body. If the body had *always* existed, and had been capable of increase in that kind of perfection that is favourable to the exertion and improvement of our intellectual and moral powers, we should certainly be, by this time, much farther advanced towards felicity and perfection, than we are at present.

MEM. III. *A Second Essay on Taxeometry, or the Method of measuring Order.* By M. Lambert.

The Author, in this elaborate and ingenious piece, shews how the mind is affected by the different degrees of symmetry, and the proper mixture of uniformity and variety, that are observable in certain arrangements. The piece is curious, and

presents good materials for a theory of beauty; but it is not susceptible of abridgment.

BELLES LETTRES.

MEM. I. *A Continuation of the Analytical Examination of the Universal Grammar of Mr. Beauzée.* By M. Thiebault.

MEM. II. *Concerning Pronunciation.* By the same.

MEM. III. *Questions to be Resolved.* By the same.

These questions are, 1st, what difference is there between the knowledge of words, and the knowledge of things? 2dly, which of these two branches of knowledge is the most important? 3dly, what conclusions, relative to education, may be drawn from the two preceding questions? In proposing these questions, M. Thiebault prepares for their solution, by several judicious observations.

MEM. IV. *Concerning a singular Contrariety in the Laws of Poetical Harmony.* By Mr. Bitaubè.

The meeting of two vowels, at the end of one word, and the beginning of another, is pointed out by Boileau, as a thing to be avoided in French poetry, while Aulus Gellius considers *this* as a beauty in the Greek and Latin poets; and Cicero, before him, formed the same judgment. The cause of this contrariety of judgment is, according to Mr. Bitaubè, the different pronunciation, and genius of these languages.

MEM. V. *Concerning the Philosophy of History.* By Mr. Weguelin.

This is the third \* Memoir on the subject, in which the learned Philosopher is still more obscure and intricate than in the preceding ones. To decypher these fifty pages is therefore an undertaking too arduous for a plain Reviewer, who does not pretend to see in the dark.

MEM. IV. *Concerning the Custom of proposing Riddles, to be solved, and its Observation, both by Ancients and Moderns.* By Dom Pernetty.

In this Memoir, in which there is more erudition and labour, than accuracy and order, we learn that, among the ancients, the Egyptians, Phenicians, Hebrews, Greeks, and other civilized nations, conveyed truths of all kinds under the cover of riddles, hieroglyphics, and symbols: that the learned, or the heads of these nations, followed this practice, either through singularity of taste, or to give a certain air of importance and solemnity to their discourses, or to make an ostentatious display of their inventive genius and subtilty, or to conceal from the people the secrets both of science and government, and to maintain their own importance by keeping these hidden trea-

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\* See Appendix to Vol. lii. p. 584.

tures in their own hands, and covering them with a veil of mystery, that rendered them doubly the objects of ignorant and superstitious veneration. Some of these motives, and perhaps all of them, jointly occasioned the invention, and perpetuated the use of enigmatical and symbolical erudition, according to Dom Pernetty; and modern Rome, if *we* are not mistaken, has known how to avail itself of this manner of keeping the multitude in subjection, as well as ancient Egypt.—The Academician pours forth a treasure of *well-known* erudition and trite reflexions on this subject, passes in review the characters and courts of Hermes Trismegistus, Solomon, and the queen of Sheba, and marks the period (even the conquests of Cambyfes in Egypt) when the Egyptian arts, sciences, and symbols were carried into Greece and elsewhere by the scattered priests, and laid the foundation for those superstitious absurdities, that overflowed the earth for so many ages, and are not yet entirely effaced. He shews that God, and his attributes, Nature, and her operations, were often the secret and sublime objects of these enigmatical fictions. He points out the necessity of distinguishing *four* sorts of enigmatical, or hieroglyphical writing, in order to come at the true knowledge of the wisdom and science of the Egyptians: he explains the doctrine of the *transmigration*, as Pythagoras derived it from the Egyptians, the nature of the famous *sphinx*, which he considers as the *riddle itself*, or the symbol of the riddle, which it is said to have proposed. He shews the use made of riddles at the convivial meetings of the ancients; but says little or nothing of the place they hold in modern times, in the scale of wit and pleasure.

MEM. VII. *Concerning the Means that are adapted to make the useful Arts flourish in a State.* By Mr. Borrelly.

This piece contains a beautiful panegyric on the useful arts, wise observations on the honours and recompence they deserve, and the plan of an academy for their encouragement and improvement.

MEM. VIII. *Concerning the Method of proceeding in developing the Powers and Faculties of the Human Mind.* By the same.

Many defects in the usual plans of education are here pointed out; the preceptor, the governess, and the public schools, are somewhat hardly treated; but, at the same time, all instructors, both public and private, will find ingenious, useful, and solid advice in this Memoir.

## ART. IV.

*Histoire de l'Academie Royale des Inscriptions et Belles Lettres, &c.*—The History of the Royal Academy of Inscriptions and Belles Lettres, together with Memoirs of Literature, taken from the Registers of that Academy, from the Year 1767 to 1769 inclusive. Vol. XXXVI\*. 4to. Paris. 1774.

A Great mixture of barren philology, with useful and elegant investigation, continues to distinguish these learned academical volumes. The one, now before us, opens with a disgusting panegyric on the King of Denmark, who was present at the meeting of the Academy in 1768, and whose moral and intellectual portrait, without any sort of resemblance, is transmitted to posterity in these sacred archives of learning, and will only serve to throw new clouds of uncertainty upon the faith of history. We do not speak here of the *intention* of Messieurs Le Beau and Dupuy; we only mean to observe what must be the natural and necessary effects of their courtly eloquence.

The historical part of this volume contains twenty articles, which we shall indicate successively:

*Observations on a Cornelian Antique in the Collection of the Duke of Orleans.*

*Observation on an Amethyst, in the same Collection.*

These observations are the result of the learned researches of the Abbé Belley. The cornelian is a beautiful gem of most curious workmanship, representing on one side a head of the *sun* crowned with *rays*, furnished with *wings* where the shoulders begin, and a *cornucopia*, and surrounded by several signs of the zodiac; on the other side is an owl sitting upon a harp. The inscription is ΤΥΧΗ ΠΡΩΤΟΥ. ΚΟΛΟΣΣΑΙ. Mr. Belley is of opinion, that the inhabitants of the city of Colosse, in Phrygia, had this monument engraven in honour of their tutelary divinities. The figures of this antique, and the observations of the Academician, make together a relishing morsel for the antiquarians.—The amethyst represents the head of *Magas* the son of Berenice, (whose history we have in Pausanias) who was sent by his stepfather, Ptolemy Soter, to reduce the rebellious Cyrenians, and afterwards became their king by usurpation. This stone is of Cyrenian workmanship, and is singularly precious, as the inhabitants of that Lybian city (which were a Grecian colony) excelled in the art of engraving on gems. The plant called *silphium*, which is represented on this gem, and placed before the head, leads Mr. Belley into a long and learned disquisition, to which we refer the curious reader.

\* For our accounts of vols. 34 and 35, see Appendix to our 48th volume.

*A Memoir concerning the Corruption of the Romans, and the Causes of the Civil War between Cæsar and Pompey.* By M. Burigny.

It is well known that the corruption of manners among the Romans, is principally to be dated from the ruin of Carthage, and was chiefly owing to the opulence and luxury, which, in consequence of the conquest of Asia, had infected all the orders of the republic. Our Academician, therefore, has employed his learned labour upon a subject that seems quite exhausted. Sallust's introduction to his history of Catiline's conspiracy, has long since taught the useful moral lesson to every school-boy. As to the *causes of the civil war* between Pompey and Cæsar, we do not think they have received any new light from our Author's account of the matter. He takes the part of the latter, extols his moderation, and paints his ambition in the most gentle and advantageous colours. But Lucian, Cicero, and the general voice of history, are against Mr. Burigny in this point.

*An historical Memoir concerning Eloquence among the Romans.*

Here we have again Mr. Burigny, who proposes, in this piece, to relate the history of the origin, progress, and variations of Roman eloquence; to mention only those orators whose names and writings have merited immortality; to illustrate several facts which Cicero has not sufficiently cleared up, and to carry down this history of Eloquence to the period when it was corrupted by the revolutions which took place in the Roman government. This plan is more interesting than its execution is satisfactory; but surely it is too vast for an academical memoir.

*Memoirs concerning the popular Errors of the Romans.* By Mr. Burigny.

These errors were *apparitions*, magic, sorcery, divination, judicial astrology, interpretation of dreams, presages, omens, and prodigies of every kind.—And have not these, at one period or another, been the errors of all nations?

*A general Idea of the Geography of Herodotus.—An Addition to the preceding Memoir, relative to the Account which Herodotus gives of the Araxis of the Messagetes.*

These two are the productions of M. de la Nauze.

*Concerning the Mistake of Herodotus with regard to the Araxis.*  
By Mr. de Guignes.

This is an answer to the preceding Memoir of M. de la Nauze.

*Concerning the Rivers that bore the Name of Araxis.* By Mr. d'Anville.

*Concerning the Measures of the Stadium, employed by Herodotus, designed as a Supplement to the General Idea of the Geography of that Writer.—Two different Roads in the Itinerary of Antoninus,*



*ninus, which lead from Pclufium to Heliopolis.* By M. de la Nauze.

*A Memoir in which Mr. Burigny proves, that several Causes which produced National Calamities in former Ages, have ceased in the present.*

The researches of the Academician on this delicate subject, are confined to the French nation. Among the causes of national misery that formerly took place in France, and have now ceased, he reckons the barbarous ferocity of the first ages of that monarchy;—the game-laws;—the incursions of barbarians;—the thunder of the Vatican in the hands of a priestly tyrant, who disposed of crowns according to his fancy, and disengaged subjects from their oath of allegiance;—the despotism and extortions of the bishops and clergy;—the right of waging private wars assumed by the nobility;—the divisions of the kingdom among the sons of the monarch;—the perpetual changes in the state and value of the coin;—the want of military discipline and subordination;—the tyranny and usurpations of the governors of provinces;—religious wars, and the principles of perfidy and injustice, which the Italians introduced into the public councils.

*Observations on an ancient Manuscript containing a Collection of Chronicles generally attributed to Fredegarius.* By M. Brequigni.

*Observations on a gold Crown (un Ecu d'Or) of the Coin of the Emperor Lewis of Bavaria, resembling the gold Crowns coined in France under Philip de Valois, between 1337 and 1346.* By the same.

*Historical Observations on the Origin and Reign of Ralph I. (Rodolphe) King of the Trans-jurane Burgundy, and on the Extent of that Kingdom.* By the Baron de Zurlauben. First Memoir.

*Observations on several ancient Monuments, more especially of the Middle Age.* By the same.

As dry as a chip, and as insipid.

*Observations on the Collection, entitled, Formulæ Alfatice.* By the same.

*Vision of the Emperor Charles the Fat, King of France and Italy.* By the same.

The historical part of this volume is terminated by the eulogies of Messieurs Hardion, Tercier, Menard, and de Noirville. We proceed to the *Memoirs*.

MEM. I. *Eighth, Ninth, Tenth, and Eleventh Memoirs concerning the Phenicians.* By the Abbe Mignot.

The very learned and ingenious Author of these *Memoirs*, having employed the *first six* in pointing out the origin of the Phenicians, and in giving a geographical description of their country, began in the *seventh* to unfold the religious principles of

of that people, and this subject is continued in the volume now before us.

In the Eighth Memoir, the Abbé gives us the *History of the first Race of Men, from the Accounts of Sanchoiathon*. This ancient writer relates the formation of the first man in a manner that is conformable enough with the account of Moses; nor must we conclude from his silence with respect to the terrestrial Paradise, that the Phenicians had no knowledge of that happy and primitive state of human nature, since the *delights of the garden of Eden* became among them, as well as among the Hebrews, a proverbial expression. The learned Academician traces the vestiges of this tradition relative to Eden, in the Grecian mythology, and in the philosophy of Plato, with erudition and true critical sagacity. He also represents the Greeks as borrowing from the Phenicians (who were acquainted with the mission of angels to Abraham) the notion of their tutelary and travelling deities, and alleges the famous fable of *Hyræus* in the Fifth Book of the *Fæsti* of Ovid, (v. 495, &c.) which has such a striking conformity with the history of the Jewish patriarch, as a proof of this. He enters into a most circumstantial detail to shew the general agreement between Moses and Sanchoiathon, and to account for some diversities that now and then distinguish their relations, without discrediting the narration of either.

The Ninth *Memoir* contains an account of *the Origin of Idolatry among the Phenicians*. Our Author finds the first rise of idolatry among the Chaldeans, and considers it as the consequence of their astronomical observations. Ninus, he thinks, was the first who obliged his subjects to worship *fire*, that pure and elementary fire which constituted the nature of the sun and stars, according to the principles of the Chaldean philosophy, which was afterwards adopted by some of the Grecian sages. The date of this change in the primitive worship of the deity, coincides with that of the birth of Abraham, and preceded, for more than a century, the corruption of religion in Egypt, which our Author dates from the reign of *Syphis*, or *Suphis*, which commenced about the year 1920 before the Christian æra. At this time the Canaanites, or Phenicians, worshipped the true God; and it was not before the time of Isaac (i. e. about the year 1760 before Christ) that they began to be infected with idolatry, in consequence of their commerce with the Egyptians and Chaldeans. The disquisitions of the Abbé Mignot, on this subject, are learned, and must prove interesting to the lovers of ancient erudition.

*The mortal gods that were adored in Phenicia* employ the researches of our ingenious Academician in the Tenth Memoir. Here he begins by pointing out the speculations of  
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a vain and visionary philosophy, which led men to consider the stars as animated beings, to suppose them as shedding benign influences on our earth, and to attribute these influences to the beneficence of patriot-princes, who had ascended there from our globe, and who still retained an affection for their ancient country. This our Academician looks upon as the origin of the worship of men, which he calls *Anthropolatry*: he enumerates in the remainder of this Memoir the names, functions, and genealogies of these new deities: he considers the relations or resemblances, which they bear to the divinities of the Grecians and of other nations, and to some illustrious persons in these early ages, and he drinks deep at all the sources of information, which chronology, etymology, and the oriental languages afford, in order to pour light and evidence upon his subject. He observes, however, in the conclusion of this *Memoir*, that the worship of this motley multitude of deities did not extinguish, among the Egyptians and Phenicians, or at least among their priests, the knowledge of one *Supreme Being* and *First Cause*, the producer, vivifier, and preserver of all things.

From the objects of worship, the abbé Mignot proceeds to consider, in the Eleventh Memoir, the *Nature of that religious Service which the Phenicians paid to their Gods*. The *kiss*, and, when the object of worship was at a distance, the *stretching out of the hand* and kissing it, the *palm branch* held before their faces while they prayed, the *bowing of the head*, *genuflexion* and *prostration*, lustrations, ablutions, aspersions, change of garments, expiations, music, dancing, and singing of hymns, were the principal parts of the Phenician worship. Our learned Academician gives a particular account of the musical instruments invented by that people, and used in their religious dances.

*An Historical and Critical Dissertation on the Oriental Languages.*

By M. de Guignes.

The languages that form the subject of this Memoir are those of the ancient Hebrews, Egyptians, Phenicians, Syrians and Chaldeans, and those of the modern Arabians and Æthiopians. Instead of entering into fruitless and unimportant inquiries, which of these languages was the most ancient, M. de Guignes proposes to give a just idea of each,—to shew how far they resemble each other, and in what they differ, and to prove that they are, really, no more than so many dialects of one general language, that was spoken in the countries inhabited by these nations, and which underwent some inconsiderable alterations: as every language must do that is spoken in a great extent of country, divided into different provinces. This Memoir is the sequel of a former

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one composed by the same learned Author concerning the Egyptian and Chinese hieroglyphics.

*A Critical Examination of the Chinese Annals, or a Memoir concerning the Uncertainty of the Twelve first Ages of these Annals and of the Chinese Chronology.* By M. de Guignes.

The Author shews in this elaborate Memoir that the Chinese annals are far from being an uninterrupted, circumstantial series of historical facts, from the commencement of that empire to the present time, since the duration of the reigns of the earlier monarchs is not determined with that degree of precision, which some have supposed, and the Chinese chronologists are as much divided in their opinions on that head, as we are concerning the duration of the ancient empires.

*An Essay concerning the Chinese Literature in general, and more particularly the Historians of China, and the Study of its History.* By M. de Guignes.

The Chinese range all their works of literature into four classes. The first is the class of *King*, or the sacred books, which contain the principles of the Chinese religion, morality, and government, and several curious and obscure records, relative to these important subjects. History forms a class apart, yet, in this first class, there are placed some historical monuments on account of their relation to religion and government, and among others the *Tekun-tsou*, a work of Confucius, which contains the annals of twelve Kings of *Low*, the native country of that illustrious sage.—The second class is that of the *Su* or *Che*, that is, of history and the historians.—The third class, called *Tsu* or *Tse* comprehends philosophy and the philosophers, and contains all the works of the Chinese *literati*, the productions also of foreign sects and religions, which the Chinese consider only in the light of philosophical opinions, and all books relative to mathematics, astronomy, physic, military science, the art of divination, agriculture, and the arts and sciences in general. The fourth class is called *Tsie* or *Miscellanies*, and contains all the poetical books of the Chinese, their pieces of eloquence, their songs, romances, tragedies and comedies.

Our Author employs his researches and observations chiefly upon the historians of China, and the study of its ancient history. The Chinese pretend, that their history has been composed with the utmost care and industry from the most remote antiquity. The emperor and the tributary princes had always their public historians, whose productions were as much lessons of morality, as narrations of facts. M. de Guignes points out the striking resemblance that there is between the manner of their composition and that of the Egyptian histories; and this is a new argument in favour of his darling hypothesis.

pothesis.—But the greatest part of the ancient history of the Chinese is lost. This our Author accounts for, from the civil wars, that broke out towards the conclusion of the third Dynasty, but more especially from the violent measures of the emperor *Cbi-boang-ti*, who, in the year 213 before the Christian æra, ordered all the historical books and records, which contained the fundamental laws and principles of the ancient government, to be burnt, that they might not be employed by the learned to oppose his authority, and the changes he proposed to introduce into the monarchy. Four hundred *Literati* were burnt with their books; yet this barbarous edict had not its full effect; several books were concealed and escaped the general ruin.

Our Author gives an interesting account of the restoration of letters, and of the search that was made for the ancient books and records of history after this period, as also of the authors, who, at different times, employed their pens in composing the history of the Chinese empire. From this account it appears, that much attention and industry has been employed, by the learned Chinese, upon this object; but it appears also that, notwithstanding all the pains they have taken, their authentic historical sources, for the times anterior to the year 200 before Christ, are very few, and that they are still in smaller number for more remote periods. But since the restoration of letters, the history of China, which is grown immensely voluminous, is, in the judgment of M. de Guignes, superior to that of all other nations.

*A Philological and Critical Dissertation concerning the Vowels of the Hebrew Tongue, and of the Oriental Languages, which are intimately connected with it.* By M. Dupuy.

While the learned were disputing, in the last century, about the origin and antiquity of the *vowel-points* in the Hebrew language, an hypothesis was started which was adopted by both of the contending parties, and grew in credit in succeeding times. This hypothesis is, that before the use of the *vowel-points* had been introduced by the *Masserets*, there were certain letters of the Hebrew alphabet, which, though considered as consonants by the generality of grammarians, were formerly made use of as real vowels in the sacred text. Mr. Dupuy combats this current opinion with great erudition and critical sagacity, but acknowledges, however, that before the invention of the *vowel-points* there were certain signs, which, at least in the most important passages, determined the sense annexed by the sacred writers to their expressions.

*An Enquiry into the Nature and Origin of the Hellenism, or concerning the Religion of Greece. Mem. V. and VI. By the Abbé Foucher.*

The Pagan and Egyptian *Theophanies* (i. e. appearances of deities in human forms) are largely and learnedly discussed in these Memoirs.

*Memoirs I. II. and III. concerning the Manners of the heroic Ages. By M. de Rochefort.*

These ages, which hold the middle rank between the *fabulous* and the *historical*, were distinguished by great virtues and by great crimes. The passions, whose force and ardour were not then dispersed amidst a multitude of objects, exerted a peculiar energy and gave a singular vigour to virtue, but also sometimes an enormous degree of violence to vice. The virtues of these ages were patriotism, devotion, friendship, humanity, hospitality, valour, parental and filial affection; these with the customs, manners, and institutions of the period under consideration are circumstantially considered by this able Academician.

This volume concludes with a Memoir of the same writer entitled, *General Observations on the State of Greece before the Reign of Theseus, which is considered as dating the Origin of the Heroic Ages.* Notwithstanding what has been said or sung, of Thebes built by Cadmus, and Athens by Cecrops, above three centuries before the destruction of Troy, our Academician maintains that before the reign of Theseus, (who lived about forty-one years before the Trojan war) Greece was almost entirely uncivilized, and had, by no means, emerged from its primitive barbarism. This he proves from the beginning of the history of Thucydides, which is here translated, and accompanied with notes, by M. de Rochefort.

#### A R T. V.

*Histoire de la Querelle de Philippe de Valois et D'Edward III. continuée sous leurs Successeurs, &c.* The History of the Quarrel between Philip de Valois and Edward the Third, continued under their Successors. By M. Gaillard of the French Academy. 12mo, 4 Vols. Paris, 1774.

**W**E have here the continuation and conclusion of the history of the rivalry of France and England. Of the first part of this useful and entertaining work, we gave an account in the Appendix to the 44th vol. of our Review, and in the Review for August 1771, to which we refer our readers.

It is with pleasure we observe that the second part, now before us, does no less honour to the candour, abilities, taste, and judgment of the Author than the first. Some instances of

partiality to his country are, it must be acknowledged, to be found in it, but they are not many; and favourable allowances ought, surely, to be made for them; it being scarce possible, (considering the natural prejudices to which writers of every country are unavoidably liable) for a Frenchman, in treating such a subject, to be altogether unbiassed and impartial. As to his manner of writing, it is pleasing and lively; his style is clear and elegant; and his reflections, for the most part, judicious and pertinent. Above all, his love of mankind, and his desire to promote their most valuable interests appear in the strongest light, and must give every humane reader a very favourable opinion of the Author's heart.

We shall insert part of the preface, which he has prefixed to his fourth volume.

The object of this work, says he, is to extinguish national hatred and animosity, and to put men out of conceit with war; if this enterprise is foolish, it is, however, a gentle and humane folly, combating a cruel one.

War, it is confessed, is horrible, but it is the passions which prompt and excite to war; and the voice of the passions is heard. We must prove to the passions, therefore, if such a thing be possible, that war never answers their purpose, never reaches their object; that it may gratify the rage of hatred, but that it disappoints the wishes of ambition, that it betrays all the interests of policy; in a word, that it is as useless as it is horrid.

That war is useless, is the general conclusion that may be drawn from history, and it is the moral which I mean particularly to inculcate. If writers have not always placed this moral in a proper point of view, if readers have not always clearly perceived it in history, it is not because history does not clearly show it. In order to render this moral truth still more striking, I shall illustrate and apply it in the history of the most obstinate and fatal rivalry that ever took place between two nations.

As for those nations which only defend themselves, I can only say, that they have my favourable wishes; their wars are lawful, because they are necessary; it is to the aggressors, to the conquerors that I address myself; it is the enemies of the human species, who make war from choice and from inclination, that I call upon to give an account of the blood which they have shed. Being taught and convinced by the experience of all ages, I tell them plainly that war will never answer their purpose.

It signifies nothing to mention the temporary success of some ambitious princes; permanent and durable success, peaceable possession, are the objects of policy, and they are objects which

war

war has never reached. Both history and philosophy join issue upon this point, as I have shewn in the preface to the first part of my work.

But did not the Helvetic Confederacy, did not the United Provinces owe their liberty to war? they owed it to their oppressors; they only claimed that portion of liberty which is every man's birth-right, which is granted by law in every country where there is law, which even despotism itself is forced to respect, and a love of which is planted in every heart by the hand of the Almighty. Their tyrants, while they sought to deprive them of this inestimable privilege, brought them independence; it was their tyrants, who were the aggressors, and it may be asked, of what avail was the despotism, the absurd, the insolent despotism, the horrid, the wanton barbarity of the Austrian governors, of Philip the Second, of the duke of Alba, &c.? If all these tyrants were punished for having made war upon their fellow-citizens, their subjects, their children, is not the consequence favourable to peace?

In such questions, it is necessary to distinguish carefully, who is the real aggressor, the real Author of the war. When the patience of the human race was exhausted by the long continuance of Nero's cruelty and crimes, Who was the aggressor, Nero or the human race? on the other hand, when seduced by faction, turbulent nations drive the lawful heir from the throne, if the prince defends his rights, Who is the aggressor, the prince, or those who rebel against him? when Charles the Seventh demanded his father's throne from a foreign usurper, was he the aggressor? when Henry the Fourth laid siege to Paris, were not the *Ligueurs* the real aggressors?

Sometimes, undoubtedly, the man who has justice on his side, is obliged to yield, and the aggressor may boast of a momentary success in an unjust cause. The fortunate Cæsar crushes the republic, and reduces the virtuous Cato to the necessity of laying violent hands on himself; no man, however, needs be seduced by Cæsar's example, since it is well known what was his end.

But did not Cromwell, who, from the very dust, raised himself to a throne, die in his bed, after having caused his master to be beheaded? If Cromwell reigned in peace, if his family firmly settled on the throne, enjoyed it without any opposition, the example of Cromwell will be an exception to the rule, and yet this exception will prove nothing against the rule. But Cromwell only reaped the usual fruits of guilt; the terror which he inspired, he himself felt; he made innocence tremble, and justice made him tremble; he dreaded the very looks of the people whom he seduced; he sought relief from the remorse which preyed upon his vitals, from vast projects,



jects, and such indeed as were glorious to his country, but could find none; he was great, but unhappy; renowned, but odious; formidable, but punished; even his glory renders the memory of his crimes immortal, for, as Pope says, he is *dann'd to everlasting fame*.—

The steadiness, wherewith Europe still perseveres in its system of war, notwithstanding all the lessons of philosophy, notwithstanding the clearest, the most obvious interests, proves only that history is not familiar enough to kings and ministers, and that the present age, which may, with so much reason, boast of superior knowledge, still retains dreadful remains of the general barbarism of preceding ages.

Those who are conversant with history will not be forward to allege, as a proof of the utility of war, the extraordinary scenes which the policy of the present times seems desirous of exhibiting to public view; it is not for us to form a judgment of the events which are before our eyes; let us wait till we see the consequences of them, and let posterity judge.

It appears plainly from the first part of this work, that its object is not merely to put men out of conceit with war, and to recommend peace between nation and nation, and between the citizens of the same state: history shews nations the sources of public happiness, and philosophy may point out, even to individuals, some sources of private happiness. By diffusing an universal spirit of moderation, justice, indulgence, and beneficence; it may extinguish, or at least weaken, in religion, in politics, and in literature, the spirit of party, the rage of sects, every thing, in a word, which occasions wars and animosities, every thing which sets man at variance with his neighbour.

Of all the wars which lay waste humanity, the most horrid, undoubtedly, are religious wars; they are likewise the most absurd, because they are in direct opposition to the spirit of that religion, which they make use of as a pretext. It is persecution which gives rise to them; persecution, which is itself indeed a cowardly and cruel war, made by strength upon weakness, by fanaticism on error and on truth indiscriminately. Its effect, in all ages and in all countries, has ever been, to strengthen the party which it means to destroy, and is, accordingly, no less repugnant to true policy than to religion.

The plan, as well as the object of the second part of my work, is the same as that of the first: the two rival nations are compared in regard to all the different objects of comparison and rivalry—political interests, military operations, internal administration, civil discord, revolutions of every kind, the progress of human reason, &c. The action and re-action of the two nations is observed, measured, and calculated with all possible

# I N D E X

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